

Khandha Fuel, Kilesa Fire & Nibbāna

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Someone discerns impermanence is closing to The Nibbāna element. If the causes are ready for him & it'll change instantly. These were mentioned by the Buddha in the Udāna Pali. No-one was asking him about them. But he himself was wanting the monks to know it.

It was not teaching for a particular person. Whatever khandha we have it starts from not knowing (ignorance/avijja). However you get it, everyday becoming not good is true indeed. (Mentioned some of the sankhara dukkha. These are really heavy burdened dukkha. Always living in moha that (delusion) beings are not aware of it. Even fall in love & sankhara dukkha.) By feeding & looking after it'll never give you benefits & satisfaction. Nothing is good will happen, but only dukkha is increasing. You may think human life is good to have it. Yes, it's better than animals. Except it has the chance to end dukkha. Then nothing is good about it (In millions of Buddhists how many of them really practice. No need to mention about non-Buddhists / the outsiders) You're taking the fuel as a lump of gold. Khandha is like fuel & kilesa is fire. Eleven (11) kinds of fire are circling the khandha & burning in it. Thirty-one realms of existences are like big fire. Whenever ignorance, volitional formation (avijja, sankhara) are not ceasing by changing realms & burning in fire as fuels.

Only by extinction of fuel & extinguishing of fire, it'll have peace.

If dukkha exists & then sukha also must exist. Not arriving there is because of not knowing how to go there. Taking pleasure in burning by fire is ignorant pleasure (nutty human beings). Practising insight is expelling the defilements hidden in the khandha. Then it's the extinguishing of the fire. Only by extinguishing in maggum holy water that kilesa fire'll die out. There must be a place existed in the fuel & fire are extinct & extinguished. With fuel & fire together beings are wandering in the 31 realms of existence in shame & disadvantage. Looking bodies for the funeral invitations. The Buddha taught in The Udāna Pali that the place of Nibbāna where the fuel & fire had extinguished was really existed. I told you because myself had been experienced it. Atthi bhikkhave ajātam, abhūtam, a-sankhatam, etc.

Monks! There is no existing of an unborn, unbecome, unconditioned, etc.

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Not knowing is avijja & tanhā is taking pleasure in things. We're ē ignorance & taking pleasure in the fuel & fire. With the cessation of both & the right knowing arises. This body is conditioned phenomena (sankhata dhamma) & arising by kamma, citta, utu & āhāra. Starting from the exit of sankhata (conditioned) will arrive to the a-sankhata (unconditioned). Sankhata & sankhara are the same. Mind phenomena (nāma dhamma) are the cause of sense objects & sense doors (aroms & svaras). Therefore any one of the mind & body (nāma & rūpa) phenomena are not making by us. The Buddha said; Sabbe sankhara anicca - Therefore mind & body only have impermanence. Arising is sankhara & dissolution is anicca. If you're discerning impermanence & finding out the exit. If becoming disenchanted of it & ready for stepping out from the exit. If not wanting sankhara dukkha & mind/body disappear & a-sankhata Nibbāna arises.

Penetration of Dukkha 15th October 1956

If you get the knowledge of knowing dukkha by yourself & the practice will be finished. I'll show you how dukkha appears & the way of seeing it. Someone already has seen it & be gladdened. If not seeing yet & will have the inspiration. Dukkha are in the way of one ceases & another one arises continuously like a windmill. It appears within the knowledge as dukkha are turning ~~round & round~~ like a machine. If you contemplate forms & forms, contemplate mind & mind; ceases & arises one by one continuously like a machine. At first dukkha machines are turning. And after that dukkha machine is stopping. Dukkha machine turning is seeing dukkha. After that dukkha are stopping is seeing sukha. And then the doors to woeful planes are closed & enter the stream. If you have seen this kind of cessation 4-times & no more birth to come. You can make your own decision ē the practice. And no need to ask others about it. And also no need to find a teacher. (Explaining ē the D.A process):

Viññānam → nāma/rūpa → Saṅyatanaṁ → phassa → vedana → upadāna → kam
Whenever it arises, is only impermanent dukkha arising. With the contemplation of impermanence; does it free ^{without} from these 8 factors? (i.e., within the 8 factors) (viññāna to vedana are representing the 5 khandhas which is dukkha. Tanhā to kamma are representing kilesa which is samudaya)

These are We're contemplating in turn on dñk. machine. Whatever you're contemplating & only The turning of the dñk. machine. (i.e, kaya, vedana, citta, dhamma).

At last all these dñk. extinct or without them will be peaceful. When this knowledge of not wanting arises & dñk. machine is stopped. People who are not contemplating & taking the running of dñk. machine as me & mine. (How foolish it's?) Everyday whatever you're doing except running the dñk. machine & nothing exists. Walking, talking, cooking, etc. are the continuous arising of impermanent dñk. saccā. With ^{the} worldly views these are working for livelihoods. But the real internal process is dñk. machine in working. This is someone seeing dñk. saccā. With knowledge becomes sharper & ignorance & craving become thinner. When it becomes very sharp, kilesa & dñk. cease. With ^{out} kilesa is Nibbāna. Without dñk. is Nibbāna. Only by discerning impermanence light (lobasa), ^{joy} zest (piti), etc will appear (i.e, the 10 insight corruptions). If you're discerning impermanence & making a decision that in this life will see Nibbāna. Seeing impermanence is finding out dñk. saccā. You have to continue the practice & perseverance. For some discern impermanence very earlier. For some it take quite a long time (So yogis shouldn't discourage or disappoint to their practices). Not seeing impermanence is distorted & crazy knowing. Not knowing of the turning of the dñk. machine that we like it. Khandha's nature only has rising dñk. & falling dñk.

Only turning to These 8 factors & no other thing. Everyday These are uncountable. Before all of us were in this way. Without practice in the future also will be this way.

Dhamma & Anudhamma

1956

The 4 Paths, the 4 Fruits & Nibbāna are called Dhamma. Anudhamma is, for e.g, you're contemplating feeling (vedana) & seeing the impermanence of feeling. Not only seeing them & later become disenchantment to it.

Then this become anudhamma. Why is that? Because These 2 shammas (impermanence & disenchantment) can send you to the Paths, Fruits & Nibbāna. These are the differentiation of Dhamma & anudhamma.

If you get these 2 knowledges & making the decision that surely I'll attain the Path, the Fruit & Nibbāna. I'm now talking from the Samyutta Pali.

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Impermanence is born again & again, & die again & again. With the penetration of dukkha & will become disenchantment. Therefore we have to put effort in the practice to gain anudhamma. At last will thoroughly penetrate dukkha. And surely to attain Path, Fruition & Nibbana. Anudhamma will send you to the Dhamma. Therefore have to develop _____. It's called Dhammanudhamma(patiipatti) - The practice in accordance c the supramundane Nibbana Dhamma. A person practises the anudhamma will arrive to the Dhamma. You don't get it by prayers. And not by worshipping to arrive there. (All these points are very important for practising yogis. Some Buddhists are relying on so much for the outside power that they don't know clearly & miss the real practice mentioned in the suttas). Anudhamma has 5 maggaṅga (The path factors). After thoroughly penetrate dukkha & become 8 path factors. The Buddha taught them for practice but you all are using it for worship. (In Burma some Buddhists using some of the Pali verses Dhammanudhamma(patiipatti) for worshipping the Triple Gems, Buddha, Dhamma & Sangha. Sayadaw referred to this). The king of Sakka asked The Buddha about what was the reason some in this life attain Nibbana & some not? You have to know that in this question not mentioned about perfection (paramis). In The Buddha's answer also not including paramis.

you all have to die, ^{so} I have taught you the way of dying before. Vendana arises & if you discern impermanence by contemplation, Then no clinging on it. And at near death no clinging to it. If you die c clinging & will not attain Nibbana in this life (i.e., living c tanhā & upadana) The Buddha's answer was not dying c tanhā, upadana & the person would attain Nibbana. There is no clinging if discerning impermanence, disenchanting & ending c it. So you have to live c no clinging. There is no clinging only c The practice. With a lot of contemplation on impermanence it become disaffection & even disenchantment. Therefore impermanence is really dukkha. It's not only become disenchantment even will become not wanting of it. Here is not include about paramis. The important thing is clinging or not clinging. You have to practise to know yourself of clinging or not clinging, having pleasure or not having pleasure & having desire or not having desire in the khamsha. Vipassana practice is to stripping off clinging. During in living & dying stripping off clinging c vipassana. In this way will attain Nibbana. Nothing is in the world nothing is fearful than clinging not fall away. A person practising c anudhamma & clinging will fall off.

Dependent Arising & The Four Noble Truths

The Buddha was asking us to contemplate the internal phenomena to free from ageing, sickness & death. Ageing means nearly for dying. You have the khandha that ageing & death come to be. You all are never searching for the faults of the khandha. Khandha is the cause of ageing & death. Therefore however you ^{are making} adjustment & look-after, it's only ageing & death.

- ① To know ageing & death is number one (i.e., to know dukkha-sacca).
- ② — — the cause of ageing & death is number two (i.e., to know samudaya-sacca)
- ③ With the cessation of the 5 khandhas, ageing & death will cease.
- ④ By practising for the cessation of the 5 khandhas that ageing & death cease. (numbers ③ & ④ are Nirodha & magga Sacca). Then we know that without the 5 khandhas is Nibbāna. If you contemplate or know how to think & the 4 Noble Truths arise. You also know the faults of the khandha. Horrible ageing & death are have to be stayed away from it. (i.e., abandoned). Not to get it in prayers. You all are too silly. (Common Buddhists because of ignorance & bhava-tanha ^{were/are} making puja everyday for good rebirths & fortunes. Some Buddhists ^{using} compassion as a reason to cover up their bhava-tanha). Because you don't know these 4 points. The day when you know it & dukkha will be finished.

(Continued) the contemplation backwardsly (patiloma by using the D.A process). Because of craving & khandha arises (i.e., Samudaya & Dukkha). With the cessation of tanha — — will cease (i.e., the knowledge of knowing the — — dukkha / Nirodha Sacca). If you can practise for the cessation of tanha & khandha will cease. (Knowledge of Magga Sacca) (Continue to contemplate backwardsly in these 4 points) Because of the internal sense-bases (ajjhatta āyatana) & tanha arises. Have to contemplate the 6 āyatana in insight. For e.g., tanha arises from the eye. If tanha arises & will get the khandha. With the khandha ageing & death will come. Not contemplating the eye as anice, dukkha & anatta that tanha arises. Now you caught the culprit. You're taking pleasure, appreciation & love on the eye that tanha arises. With it arises & will get the khandha. And ageing & death come to be. If you don't know how to use the eye, ageing & death arise. Knowing how to use it & will not arise. (Other āyatana also have to know in this way. It's clear to you that without the khandha is good. (He talked about a great peta was living near the Ganges River & didn't had the chances to drink water) Whenever tanha not dies & beings are hungry corpses (i.e., die in tanha that always in hunger & thirst. This is tanha nature).

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Dependent Arising & The Taints

The Buddha taught in the Samyutta N.; someone knows (jhanato) & sees (passato) will free from the taints (āsavas). Describe in words it seems a lot. If condense it only; greed, delusion & wrong view (lobha, moha & ditthi). — you can't abandon delusion, D.A process starts from the beginning. Avijja paccaya sankhara.... & continue to dukkha. (moha is the same as avijja). For greed, starts from the middle & arriving to the end of dukkha & restarts again from the beginning (wrong view & greed are starting in the middle). Therefore these 3 taints are turning like a whirlpool (i.e., avijjasava, kamāsava & ditthasava). Remember it as a dukkha whirlpool. If you possess ī impermanence & it'll cut off the D.A process which starts in the beginning of avijjasava & starts in the middle of kamāsava respectively. Ditthi also falls away in the middle. Therefore if you can contemplate impermanence thoroughly the 4 taints cease. D.A process starts at any point will come back to the beginning. How did we live before? We must say control by the taints.

In the khandha an itchy sensation arises. And observe, it's not telling you as vedana, after its arising & passing away. This is the ceasing of ignorance. Vedana is sankhara shamma. Impermanence is dukkha. It becomes dukkhe nānam - knowledge of knowing dukkha. Avijja is cutting off in the beginning. If cut off in the beginning & samsara comes to the end. Without the beginning is also without the middle. And also without the end & samsara stops. Dukkhe nānam is vijja. It becomes vijja & avijja ceases. You have to contemplate to discern impermanence. Whatever dukkha is from avijja. Whenever ī the discerning of impermanence avijja & dukkha are cutting off. Normally we think it as only the contemplation of impermanence. In the body whatever phenomena appear except the arising & passing away; so it have anything? To get this knowledge the Buddha had to fulfill the paramis / perfections for 4 incalculable aeons + 100000 aeons. People don't so don't take it as easy. People don't know impermanence are really quite pitiful. Even die ī seeing one impermanence is nobler than living 100 yrs without seeing it (Sayadaw quoted the Pali in the Dhammapada). Knowing these things because you're a person ī great power & good fortunes. (This referred to many wholesome karma someone cultivated in the past. Most Buddhists not know these things & wasting their precious lives & times ī useless & fruitless things).

The ignorance of dukkha añānam - not knowing dukkha is disappeared. Dukkhañānam is vijja - Knowing dukkha is knowledge. With the knowing that ignorance falls away (This is passato). Not by what others are telling you. It's by seeing the impermanence of vedana. Vedana nirodha tanhā nirodho - i.e. The cessation of feeling & craving also ceases. And it becomes dukkha samudayañānam - knowledge knowing the cause of dukkha. The cause of dukkha, samudaya ceases (The cessation of tanhā). So you get the 2 Noble Truths. At the time of contemplating impermanence & tanhā not arising & gain the knowledge. If you penetrate the 4 Noble Truths & become a Stream enterer. You can only hear these things sometime. You don't find it in ^{the} books. Dukkha samudayañānam - get the knowledge of knowing the cause of dukkha. Taint of sensuality (kamīsava) & taint of becoming (bhavasava) cease (by seeing impermanence). D.A process is cutting off in the middle. So only one taint left (i.e., ditthasava). This is you don't know how to take it. I am feeling good, I am suffering, etc. not arise (on vedana). Why the Buddha said; jhaneto passato āsarakhayam vadami? I say someone contemplates & discerns impermanence all the taints are vanished. By discerning impermanence becomes right view & taint of view (wrong view) not exists. The knowledge of the way for the cessation of dukkha arrives in your heart. Dukkha nirodha gamini patipadayañānam - you get the knowledge of the way to the cessation of dukkha. If the taints are gone & attain Nibbāna. Still dukkha nirodheñānam left. The 4 taints are the cause of āsavas. If they cease still dukkha arises? Khanda not arises & then becomes dukkha nirodho - The cessation of dukkha. Dukkha nirodheñānam - get the knowledge of cessation of dukkha. With contemplation & seeing impermanence get the 4 knowledges. Continue the contemplation of impermanence & dukkha disappears. And becomes dukkha nirodheñānam - knowledge of the cessation of dukkha. You have to practise carefully up to this point.

By seeing impermanence & get the following 3 knowledges. ① Dukkhañānam - knowledge of knowing dukkha. ② Dukkha samudayañānam - knowledge of knowing the cause of dukkha. ③ Dukkha nirodha gamini patipadayañānam - knowledge of knowing the way to the cessation of dukkha. If you can follow to the ending of impermanence & it becomes, ④ Dukkha nirodheñānam - knowledge of knowing the cessation of dukkha. And then fulfill the 4 Noble Truths at the same time. Therefore knowing the 4 Noble Truths is impermanent.

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With impermanence The 4 taints are abandoning. And cutting off the D.A process in the beginning, in the middle & in the end. And Then fulfilled the 4 Noble Truths. These are not by book knowledge. It's right by direct seeing. You can make this decision that impermanence covers all of them.

In the 31 planes of existence only anicea & sankhara exist. Only impermanence exists. Therefore I am talking base on impermanence.

For the Buddha it took 4 incalculable & 10^5 aeons. Ven. Sariputta & Ven. Maha-moggallana each took one incalculable & 10^5 aeons had fulfilled respectively their paramis for this impermanence. If you don't get this knowledge & can't become a stream enterer to arahat. They all practised for the searching of this impermanence (It's easy to say about this. But all living beings are carrying swimming in the ocean of dukkha. Samiśāra firmly without ending is not seeing this one). You all must have to practise firmly in the 4 right exertions (sammappadana) on this impermanence. If you can follow to the ending of impermanence & reach beyond the 31 planes of existence.

In the 31 planes of existence exist ageing & death & arising & dissolution. Beyond is without them. It refers to Nibbana. If you don't discern impermanence & not see dukkha. If you're seeing dukkha & will see Nibbana. Without seeing impermanence & can't see the ending of it. Don't take the 31 planes of existence in mathematical numbers. If you condense them all only get two, arising & passing away. Condense again these two & get one - the ending of arising dukkha & passing away dukkha (i.e., one Nibbana Element)

the Dangers of Worldlings Can't Escape

The Buddha displeased in what the worldlings were thinking about. These are the thinking of uneducated run-of-the-mill people. There are dangers cause by great fire, floods & insurgency separate parents & children (For e.g., Japan Tsunami, Sino War, etc.). They're worrying to these 3 dangers which can separate them. Anyhow in these matters, parents & children can be reunited. The dangers worldlings can't help or do anything to each other are; the dangers of ageing. The mother can't save her son. And also the son can't save his mother. Another danger is illness. After that comes the danger of death. These are the 3 dangers living beings can't do anything about them (These are from the Baya Sutta of the Anguttara N.) But the Buddha said it could be saved from these dangers. Therefore still we have hopes. Following the way/path of no khamha can escape from the dangers of ageing, sickness & death. If the parents have love & compassion to the children, vice versa must ask them to follow the magga way (The Noble Eight Fold Path).

The maggā arise by itself or by causes? It arise by causes. If you have the right attention towards its arising & maggā appear. With the objects of the 5 khandhas & maggā can arise (The 5 khandhas are aroms & maggā are arammanika). In the whole of Saṃsāra we didn't know the cause of maggā to arise. Therefore in the whole of — — were ending up to tear shedding shows.

It's important for me to show you the way. Also importance for you turning towards it. If you don't do it will have good tears. In speech it's the 5 khandhas. In reality anicca dhamma exists. I have to show you, because it doesn't exist or you don't know about it? As long as you don't know it, like the mother can't save her son & the son can't save his mother.

You must turn your knowledge towards impermanence. All minds are anicca, dukkha & anatta. You have to know your mind arises & passing away. If your knowledge is come later & D. A process will continue. Between the impermanence & magga don't let other minds come in. It doesn't matter if separate between them to bhavaṅga cittas (life continuum minds).

Just Intrinsic Nature

Among the phenomena for the round of existence, wrong view is the worst one. Only to the wrong view falls away first, & other kilesas will fall off. As long as wrong view not falls off & don't take it as you're safety. Wrong view is sticking in the khandha. Why is that? Because of not seeing anicca nature of the khandha. We're clinging to the 5 khandhas as me, he, man & woman. Dīṭṭhummattaka means craziness to wrong view. Are you on the right path of craziness & blindness? Someone has wrong view whatever life he is in, & just for dying. (Sayagāvā gave the example of insects playing around the candle light foolishly & kill themselves & harm themselves) It's important to have appreciation on not a being (ni-satta), nor a soul (ni-jiva) & only the intrinsic nature (sabhaṇa) of phenomena. For e.g., on itchy sensation (unpleasant feeling), good feeling & neutral feeling. Are these living being? Are these man or woman? It's not a being (ni-satta). Is it also a soul? It's just feeling. Arising at ① & vanishing at ②. It arises by the contact of object & sense door (arom & dvara). Can you say it as a soul? Just feeling only. Therefore everytime feeling arises is not a soul. The Buddha said that it was intrinsic nature (sabhaṇa) & The existence of a soul is a very deep rooted problem or wrong view in all human history. Only a Buddha declared it as wrong view. Even most Buddhists not knowing the Pali suttas still believe in the existence of soul.) Therefore in the 5 khandhas whatever arises take it as sabhaṇa dhamma. You only have intrinsic nature in your whole body. You can't say the arising dhamma is rounded or flattened.

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Also you can't say white or red, just intrinsic nature. In this way wrong view not arises. Can you hold it? Nothing exists also not right. Exist as intrinsic nature arises & intrinsic nature passes away. Vedana arises & vedana ceases. Mind arises & mind ceases, etc. If you know it, surely free from wrong view. And then becomes right view. Knowing it as intrinsic nature & free from wrong view. Feeling, mind are only in names. In reality it's sabhāva dhamma. Sabhāva dhamma arises & sabhāva dhamma vanishes, etc... Just observing the khandha & will only find them.

Sometime you say don't make me angry. This is dosa sabhāva. You take dosa as me & it becomes wrong view. Can you hold ^{on this} dosa? Can you make it your own? It's clear that not knowing it as sabhāva & wrong view arises. With wrong view & have to go āpayas. It happens because you don't appreciate ni-satta, ni-jivat sabhāva. Sabhāva arises, & sabhāva ceases, how can it be included satta & jiva (being & soul). This is the way of dispelling wrong view quickly. It came from the Dhammasangani (the first book of Abhidhamma). I am telling you very often that it's not like the light appears & then disappears. Arising here & not existing here. This is the knowledge of a stream enterer. At the time of not practising will say man & woman. At the time of sitting you can't find a person or being. Only find the sabhāva. A person wants to enter the stream after this knowledge & will become a sotapanna. If sabhāva dhamma is not arising & sabhāva khandha disappears. You can't find anything of form, feeling... & mind. At last even you can't find sabhāva dhamma. The 5 khandhas cease. Dukkha saṅca ceases, because the 5 khandhas are dukkha. saṅca. With the cessation of dukkha ^{any} you can't find them. It arises & vanishes without ^{any} break. Is there any dukkha greater than this one? In a blip the sabhāva khandha not exists.

You're separating from dukkha nature & staying to peaceful nature. This is inclining towards Nibbana. Seeing it is the Path Knowledge. Dukkha nirodhe nibbanam - the cessation of dukkha is Nibbana. By discerning the sabhāva & the coarser wrong view falls away. If you can't find — — anymore & wrong view totally falls off.

Therefore I am asking you of do your khandha disappear? With Sutta falls away you get light. Aloko udapadi - light of knowledge arises. Some yogis are saying as it seems like sand grains are collapsing (talking their experiences of anicca). Ultimate reality (paramattha dhamma) without body. You can't talk to a body. Body is a concept.

If you still have the body & this is not the Dhamma to Nibbāna.
 Abandoning not a being (ni-satta), not a soul (ni-jīva) & seeing intrinsic nature will become ultimate reality. Dīlthi falls off & free from dukkha are at the same time. The past kammas to you to painful planes; & the present kammas to woeful births have done c foolishness; & the future kammas to painful births which'll arise are gone; as soon as dīlthi falls away. Dīlthi not falls away because you see the body. Dīlthi kilesa is keeping the kammas to woeful births c it. (Sayadaw continued to talk about the importance of abandoning wrong view c The similes of head hairs on fire & torturing spears). If vedana arises even not using as vedana instead contemplate as sabhāva arises & sabhāva passes away.

Ignorance & Craving

[Avijja & tanhā are the roots of saṃsāra. People have ignorance used to do unwholesome actions, & c craving wholesome actions (such as dāna & sīla). Therefore avijja leads beings to lower saṃsāra (woeful planes) & tanhā to higher saṃsāra (blissful planes). Which one of them is the more fearful one? Tanhā is burning & avijja is straightforward. Tanhā is sharper than avijja. — — very good in deceiving people. Because of its effects & ignorance can lead to samavaśa. Because of its effects & tanhā leads to heedlessness. (For the comparison of Them, Sayadaw gave the examples of the monk Devadatta & the god king Sakka). Avijja & tanhā take root in the 5 khandhas. Therefore on the 5 khandhas c insight, avijja becomes vijja & tanhā becomes alobha.]

Avijja & tanhā are the water roots of dukkha. They support the khandha tree to grow. Whatever khandha tree grows out, only ageing, sickness & death. Practising vipassanā is cutting off the 2 water roots. Avijja is not knowing the truth. Tanhā is clinging to the planes of existence. Therefore someone has strong avijja & without knowing, usually done unwholesome things. Someone c tanhā usually done wholesome things. Instantly you'll not clear about why doing wholesome things. If done unwholesome things will stay in the lower round of existences. The 8 great hells & 120 small hells will be one's own properties. With tanhā & done wholesome things (dāna, sīla, etc.) are for plenty of fortunes in the next life, & conveniences. This is the water root of higher round of existence. As dukkha both of them are not much different. Avijja is not knowing the 4 truths. Tanhā is craving for one's khandha & properties & future lives.

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Arijja encourages unwholesome dharmas (Sayadaw made some points of Them in human life. e.g., actions for livelihood). And continued to explain some of the causes for making merits & tanhā). This is the root of higher samsāra & not want to free from vatta (round of existence). Therefore without cutting off both of them (avijja & tanhā), wandering to & fro between upstream & downstream of higher & lower samsāra. Having affection for the next khandha that done merits in this life. And asking helps for the blissful samsāra, not want to include freedom from the vatta. Next time if you make merits done it ^{for the} desire of freedom from the vatta. Arijja is doing things blindly. And tanhā is doing things ^{for the} comfort of the khandha. Someone has tanhā not want to do vipassanā. Because vipassanā is cutting off tanhā. With an ordinary ear we take tanhā as good. We don't know dñk. saeca that want to be long life & plenty of things. Avijja & tanhā, which one is more fearful? Tanhā is cutting & more fearsome.

If you have tanhā & not free from vatta. Before we don't know about tanhā & very afraid of avijja. Beings have fallen into hells have samvega & want to be free from dukkha. In deva & brahma heavens don't have this desire. Tanhā persuades them ^{fall} to goodness (i.e., heavenly & jhanic pleasures) & the desire of wanting to be free from samsāra not arise. (This point is very interesting. Because of bhava-tanhā, some created special heavens for coming & going after enlightenments. (Is Nibbāna is conditioning or unconditioned?) The results of avijja lead to samvega. The results of tanhā turning towards pleasures & enjoyments. (If we contemplate deeply on tanhā & the suttas teachings & will know the cunning, harmfulness & dangers of tanhā. If combine to dīlthi even unthinkable of their consequences. With dīlthi-tanhā beings can do any evil things they can think about. Therefore the Buddha was warning us urgently, first to abandon dīlthi & later tanhā & avijja.) Avijja & tanhā take root in the khandha. (For this point, Sayadaw gave the example of playing ⁱⁿ a caned ball. Khandha is like the caned ball, avijja & tanhā are like right & left feet kicking the ball up & down. In one of his talks, he gave the example of the foot bather & the ball).

Everyone is a Thief

Sankhara Dhamma is The 5 khandhas. 5 khandhas are conditioning by others. In there doesn't have any quality or power ^{of} one's own. The 5 khandhas are relying on others. The khandha arises \bar{c} the 4 conditions of kamma, citta, ntu & āhāra. Let's put aside the 4 mind khandhas for just now. Form is conditioning by kamma. For e.g., it makes the eye sensitivity to arise (i.e., cakkhu pāsāda). The other 4 sensitivity matters are also the same. Don't take it as my eye, my ear, etc. With the observation if the mind is clear & the physical form also becoming clear (if someone very angry & the face becomes ugly). If the temperature is hot & physical body feeling tired. By eating good food has a plump body. With poor in foods become thin. Can be touched & measured is form (rupa), & has 4 causes. These are form sankhara dhamma. Adding \bar{c} the conditioned mind dhamma & become special. If kamma is asking you to die & will die. And asking you to be alive & will be alive. mind arises by object & sense-door (atom & āvara). For e.g., before 2 cymbals is not hitting each other & hearing consciousness not arises. And only after hitting together & it arises. Eye sensitivity (cakkhu pāsāda), ear sensitivity (sota pāsāda), etc.... are from the passive sides. Form, sound, etc.... are from the active sides. With both sides contact together (phassa), seeing consciousness, hearing consciousness, etc... arise respectively. They all are arising by the conditioning of others. So remember them as Sankhara dhamma. The 5 khandhas or mind/body are the assemblage of sankhara. Don't let I & me interfere \bar{c} it. With the interference you're stealing others' properties. I & me goes & interfere \bar{c} it because you don't know it as sankhara dhamma.

I am not talking about interfere in speech. Don't interfere \bar{c} thought & view. If you don't use it in speech & nothing can be said. For a long time not knowing about These Things That taking them as me & mine. If you think about it & reflect on them, thinking \bar{c} me & mine will fall away. Knowing it \bar{c} the causes that can make it falls away. Me is dīlthi & mine is form (rupa). We steal things not belonging to us & falls into āpayas. Therefore dīlthi is a thief. Taking things made by others as me & mine & \bar{c} theft arriving to āpayas. In the whole of samsāra we were committing thefts & it was sure mostly in the āpayabhinis. We're not free from committing stealings & wrong view in any life. We were stealing in the human & heavenly worlds. Can't abandon our habit of stealing & mostly in the āpayas.

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If no-one clears it away for you & will continue the stealing. Even if theft in the present punish by law. And it should be punished by dangers of Samsara. With wrong view & making it one's own that arriving to apayos. Whenever if you can't abandon your stealing habit will not free from Samsara. Dillhi is very bad indeed. With the Buddha arose in the world & met a good teacher, only sometime come as not me & not mine. Knowing it as not belong to you, mind & body become not-self (anatta). Only when a clay pot is broken people take it as anatta. Even you're still alive mind & body are not yours. Even before perishing mind & body are not yours. Then you know anatta very well, but not on its sign / characteristic (lakkhana). The Buddha taught as rūpam anatta, vedana anatta, etc. - form is not-self, feeling is not-self, etc. Therefore it's clear that the present 5 khandhas are not-self.

I'll explain the lakkhana. The Buddha not taught it as Anatta Sutta, but as Anatta Lakkhana Sutta. Originally it's not-self. And abandon its original nature is lakkhana. Only knowing anatta is not finished yet. Arriving to the point of lakkhana will be good. At the time of arising is anatta & its dissolution is lakkhana. With the combination of the two & anatta lakkhana become completion. Knowing them is anatta lakkhana nyan. Getting the anatta lakkhana nyan & atta falls away. Knowing the arising & passing away is nyan - knowledge of anatta lakkhana. If you don't know anatta, knowing lakkhana is impossible. You don't know anatta. ^{And} when it shows the lakkhana for your going to apaya. (for e.g., a dear one dies become sorrow, lamentation, etc.) Don't know the original anatta, & when shows the lakkhana & quarrel to the Buddha & Dhamma. So living beings are always living to atta dillhi that mostly in woeeful planes. At last anatta lakkhana nyan come back to impermanent phenomena. Vedana arises is anatta & its dissolution is lakkhana. Seeing of them are nyan. Combine together & anatta lakkhana nyan.

In the Chachakka Sutta, the Buddha explained it more clearer (majjima N.) The causes are anatta, so the results are. Anatta lakkhana nyan is the 5 maggaŋga. Of the 5 maggaŋga, right view is the leader. When you're making it me & mine & leading by wrong view. Dillhi & tanha are mixing together. During the 5 maggaŋga arise & cutting off —, upadana & kamma. Therefore anatta lakkhana nyan not only cut off dillhi but also including tanha. A process is cutting off in the middle. Avijja becomes sammadillhi & also it cut off in the beginning. And become vijja udapadi - knowledge arises. This is referring to Nibbana.

Tanha nirodha also Nibbana - The cessation of craving. (Sayadaw continued to talk about Subhadda the wanderer, the last disciple of the Buddha) If someone knows anatta lakkhana nyan & at anytime there will be sotapanna, arahat. Therefore you all have to practice & faith.

Concept, Reality & Wise Attention

You have to remember, wise attention is important. You must expose the reality (paramattha Dhamma). Because of the concepts, the Dhamma to Nibbana are hidden beneath the concepts. First, have to strip off the concepts. Must talk about Dhamma to expose the reality. After uncovering the concepts & the reality will appear. And then moving away the Dhamma which covered up Nibbana. Three kinds of Dhamma here. To discern anica, dukkha, anatta & dukkha. Saccā must move away the hindrances. Only discover anica, dukkha & anatta Dhamma become wise attention. If you don't have wise attention concepts will torment you. (Talked about Ven. Tissa who died & born as a louse. He had sila but died & the attachment to his new robes). mind & body not arose, also anica, dukkha, anatta not arose for him. And so he had unwise attention attention. Therefore he was born as a louse.

In the world there are a lot of wrong attentions for us (mentioned some of them in the daily life). With wrong attentions beings are in bad destinations (dugati). Therefore beings were missing the chances & each Buddha. They're living & things & wrong attentions (family members, wealth, etc.). Wasting their time & things & wrong attention. They also not encounter & good teacher. And taking pleasures in things & wrong attention that arriving in woeeful planes. A place not good to live is & a lot of fetters (samyojana) you have to work hard & the practice.

If become a habitual kamma & no need to be afraid of bad destination. (i.e., acinna kamma of regular practice). With wrong attention becomes near death kamma (casanna kamma), & send beings to painful destinations. With right attention becomes right view & wrong attention & become wrong view arise. With the teaching to expose the reality & will have right attention. The things you can touch are not man or woman. These are just only form. It's only the beginning for right attention. The things arising in you can't be touch are mind Dhamma. Only has these 2 kinds of Dhamma. Can be measured is form & can't be measured is mind. Want to eat, good to eat, etc. ; Are these things can be measured? (explained the 4 nāma Dhamma & examples) If you're taking the medicine of truth & will be free from death. Only & the dāra, sila & samatha are changing deaths. If you don't start from the mind & body & not reaching to right attention.

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If the mind abandons form & it'll fall apart. You must remember mind is the leader. Mind is giving the orders & form is following the orders. Only the foreman & worker exist. Now, we're taking off the man & woman concepts. And ditthi is clearing up. Without the heavy element of ditthi not dropping into apayas. We still have to uncover cause & effect process. This is to free from doubt (vicikiccha). Mind & body nature are changing & perishing. Except the impermanent process & nothing exists. With the right attention develops to the knowledge of rise & fall (udayabbaya nyam). If you prefer mind & contemplate the mind; if vedana & contemplate vedana. You'll see the arising & passing away. Only the arising dukkha & the vanishing dukkha exist. At last you'll make the decision that it hasn't any sukha (happiness) but only dukkha (suffering). This is penetrating dukkha thoroughly. Only in the penetration of dukkha thoroughly & substitute it nirodha - the cessation of dukkha.

Simple & Direct

Right attention comes in the sitting meditation. With family matters & businesses; it'll not arise. First, doing in just knowing the in breath coming in & the out breath going out, for 15 or 20 minutes. This is for someone not doing it before. Someone already discerns impermanence no need for it. (If we only listen a few talks by him we can misinterpret some of his talks. For general listeners he always asked them to calm the mind down for sometime in the anapanasati. Thai forest monks were also doing the same thing. They always sat for samadhi before contemplation. Some even talked about Sayadaw's instruction as vipassanaayunika way (dry insight). Even though he didn't mention much about Samadhi, his instructions to close disciples on Samadhi was not the dry insight practice. For e.g., see the instruction to U Kyaw Thein, one of his close disciples. In many of his talks he emphasized the contemplation of impermanence. If you don't have samadhi how do you contemplate impermanence.) You have to know everytime it going out & everytime it coming in. If you're continuously know in this way & the mind not running away to anywhere. And you know it continuously. You bound your mind at the post of in breath & out breath. When you're knowing like this & the body becomes hot or cold or whatever arising, in the Samadhi, khantha will tell you! It can be also told you itches, pains, aches, numbness, tiredness, etc. — — — — — hot, cold, calmness, vibrations, etc. Someone has Samadhi & knows them. No Samadhi & doesn't know them.

For e.g., This room is 18' high. At around mid-night if a small lizard falls from the ceiling can hear the thud sound. With a lot of people like now we don't know it. Because to the interference of sound of machine & human voices. Someone has samadhi knows everything what the khandha tells him. The khandha talks about its nature. Its nature is here one thing & there another thing. The khandha is changing (viparināma). Even it's changing before the Samadhi, but we don't know it.

Samahito yathabutam pajanati - someone had samadhi knew about the khandha tightly, which was mentioned by the Buddha in the samadhi suttas.
How to know it tightly? If the khandha is itching & it telling you that I am the feeling aggregates (vedanakkhandha). With pain & also the same. Different kinds of feelings arise & you know them. Different mind states arise & you know them. Forms are changing from hot to cold. After you arrive back home just try it out. The Buddha taught that khandha was called viparināma - change. Everytime a new one is arising to the abandoning of the old one. Someone has samadhi, & observing the change & seeing its dissolution. Viparināma is arising & dissolution is vanishing. So it's arriving back to rise & fall.

In the khandha only rise & fall exist. In the khandha only change & dissolution exist. Only by seeing the change & dissolution that not a man nor a woman. At that moment no need to dispel ditthi for you. At that moment the face not appears, & the hairs not appear to you. By observing the changing & vanishing phenomena, man & woman naturally disappear. Man & women are the saying of the society. Which were taught by your father & mother. You close the 5 sense-doors & observe to the mind door. If you observe to the mind eye only seeing the change & dissolution. Viparināma lakkhanam dukkha sacca - abandoning of its nature is truth of dukkha. Change is abandoning of its nature. Dissolution is abandoning of its nature.

Note change & dissolution as dukkha sacca. At that time don't separate them as mind & body, because you contemplate them as truth (sacca). So it becomes dhammappasana satipatthana. Change & dissolution are dukkha sacca / seeing is magga sacca. It becomes right attention.

Noniso & pañña are going together. With right attention & found dukkha sacca. It's the vijja eye, samma-ditthi eye & mūlānī eye.

You get the eye of seeing dukkha. Normally you take them as man & woman. And never think about it as dukkha. Now, you know the differences of your body & dukkha sacca. It happens to its nature, & unstoppable.

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It's the nature of not-self. Therefore anica, dukkha & anatta are included in the dukkha-saeca. At last only seeing the truth & enter Nibbana. Ven. Sariputta has said, it was like all the foot prints of other animals had to be entered into the foot print of an elephant. If you observing only the change & dissolution, anica, dukkha, anatta, a sucha all are including in it.

Contemplation of impermanence is contemplation of saeca. With the indulgence of sensual pleasures not arise (kāmasukhalikānuyogo). Also the indulgence of self mortifications not arise (attakilamathānuyogo). This is not the way of pleasure & suffering. It's the middle way. If, it's for the pleasure of mind & body & becomes the way of tanhā. — — — suffering — — — dosa. Without them & you're in the middle way.

Seeing the change & dissolution is the middle way. Seeing it longer & become maturity. By seeing a lot of change & dissolution & become disenchantment. Why is that? Because we attain the changing & vanishing things.

Normally we take it as having a good thing to us. Actually we get the disgusting & hateful thing to us. After that not only for disenchantment, but also to the contemplation don't want to stay to it. And develop to the knowledge of not wanting to get it. As soon as to the development of the changing & vanishing things disappears. The khandha also disappears. With own knowledge seeing the place of not changing is nirodha saeca. The stability of no change appears. Nibbana arises. How does it appear? Note it as a movie show. At first it's complicated to pictures on the screen. When the movie is ended the white screen appears. Here also in the same way. Contemplate to samadhi & seeing the complex. With the contemplation of not wanting arises & it becomes clear away things like seeing a white screen.

Insight for Everyone

You can sit & also can lying down. It doesn't matter (For a beginner not suitable for lying down in practice. If a person is sick or has difficulty in sitting, then no other choice. Also it's necessary to train in lying posture. Because near death most people can't escape from lying down) With the normal breathing, knowing the in breath comes in & go out. Just doing this. By doing it & if at somewhere has pain & stop at watching the in breath & out breath.

And turning the mind towards the pain (Here Sayadaw using the word - sending the mind towards). Most Buddhists still believe that the mind can be go here & there. Therefore still many Buddhists're holding the view of a soul. So many of them accept the view of reincarnation instead of rebirth. The mind has the ability of inclination towards anywhere).

It's changing. Before it's not in pain, but it happens now. At the time of observation the pain turns into dissolution. From its own nature becomes change. In living beings 2 minds can't arise at the same moment. Only after the pain disappears & nyan mind can arises. Therefore you'll see the change & dissolution. Because by watching the khandha & seeing it. Change _____ are anicca dukkha sacca. It's anicca & also dukkha. The knowing nyan mind is lokaaya magga sacca. Contemplate like this in the khandha & only dukkha sacca & magga sacca exist.

(For people no contemplation only — — — samudaya — without knowing). And lobha samudaya sacca ceases (i.e cessation without arising) With the cessation of upavada & karma, the future jati, gara, marana also cease. The maggans which see the change & dissolution make it ceases. Therefore vi passana practice is watching the khandha.

Ven. Sariputta taught: kayanimam sammapatha - watching & observing this khandha. It's rising & falling (anicca)/maggas. Then you get the maggans by watching & observing. And if you're searching for it & can't find it. In the Milinda panha, Ven. Nagasena said; tigers in the forest were not fast in chasing its preys. Therefore they had to wait & catch the animals. If you say; I don't know how to do it? And then it means you're not watching. The khandha is showing its nature here & there. These shows are dukkha sacca & observing is magga sacca. Dying of tamha is samudaya sacca & next khandha not arises is nirodha sacca. It's clear that we're practising for the 4 Noble Truths.

Originally it's the diseased khandha. Therefore it'll show its diseases. It'll only show rise & fall, rise & fall, etc. If kilesa not come in between them & you can attain Path & Fruition within 7 days. It was mentioned in the Satipatthana sutta. We're were not doing the watching before that samvâna was very long for us. If you don't have anything to observe, then going back to the in breath & out breath. These are also rise & fall. After watching & observing for a long time this khandha not shows you anicca, dukkha, anatta & asubha, instead dukkha sacca. Nyan develops.

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And then you know very clear that having the human life is dukkha-sacca. You're thoroughly penetrating dukkha. Therefore you attain magga not in prayers. This is the task of watching & observing. It appears as dukkha-sacca without any sukha. You're only seeing dukkha & will become disenchantment. Seeing rise & fall is yathabhūta nyan. Disenchantment in rise & fall dukkha-sacca is nibbida nyan. After sometime nyan becomes sharp, & knowledge of not wanting to stay in these dukkha-sacca arises. This knowledge arises & all the dukkha disappears. The ending in dukkha-sacca disappears is nirodhā sacca & seeing this ending is magga-sacca. If dukkha-disappears & magga arises. Seeing dukkha is viññāna-magga - insight path factors. If you're following to the ending of the practice, dukkhasa antari-karisa - seeing the ending of dukkha in magga-nāna - Path Knowledge. This was taught by Ven. Sariputta & also the Buddha.

Therefore today onwards doing the work of watching & observing. If rise & fall are becoming more by practice & don't be lazy. Why so many death? Why so much dukkha? Arising is dukkha & vanishing is dukkha. Not taking pleasure in the rise & fall, tanhā & dukkha cease. So Nibbana is far or near? It's very near, Ven. Sir. Then you all were not arriving there before was never doing the task of watching & observing. Therefore in samsāra hell fire & hell woks were burning & boiling for all of you. But it had never been extinguished because ditthi-tanhā not ceased. Ditthi-tanhā create the hell fire. Tanhā has 2 kinds; tanhā to hell (the 4 āpayas) & tanhā to sugati. It happens because ditthi-tanhā not ceased.

Dying & Undying

Amatato - undying dhamma is Nibbāna. In the ^{world} there are 2 kinds of dhamma; dying & undying. It's like there is heat & there is cold. The 5 khandhas are dying dhamma, & without is undying dhamma. Beings are going the wrong way that have to die. If going the right way will arrive to the cool place. This place is not good & people are changing to other places. Wherever you're changing just only changing death. With this khandha wherever you're going will never free from dangers. Nibbāna is a safety place without the 11 kinds of fire for burning. So it has no ageing, sickness & death. The khandha is the fuel for 11 kinds of fire. So you have to die again & again.