

But you all are thinking about going to the planes of misery. Thinking about the truths are contemplation of *vipassanā*. The arising Dhamma is dukha saccā & knowing is magga saccā. If you want to think & thinking in this way. But you don't think about closing the door of misery, instead opening it. Reduce these things. The doors of misery are opening by our craving (*samudaya saccā*). If you want to close them only nyan (magga saccā) will do it. From here you are constructing the hell wok (cauldron). And also from here you can extinguish the hell fire. As e.g., like an electric button can swift on & swift off from here. (Sayadaw recounted the Nandiya Upasaka's story). Even before you are going there the woks are boiling & waiting for you. These are establishing from the human world. From the human world you can also make the hell woks & celestial mansions to disappear. You all are following & developing the cauldron line (like a factory making woks). Therefore human world is very precious (most living beings from human plane creating all sorts of kamma & going to other planes. As like an international air-port). Everytime not knowing dhamma arising, avijja paccaya sankhara - ignorance conditions volitional formation → jati (birth). If you don't know how to think, Then go to miserable planes. And knowing how to think, then go to Nibbāna. Knowing how to think is right thought (samma-sankappa). With right thought & seeing is right view (samma-ditthi). Good things are right thought. With good thing & knowing rightly is right view. Don't think about sensual thoughts (kāma vitakka), thought of ill will (vyāpāda vitakka) & thought of harming (vihimsā vitakka). Instead think about renunciation (nekkhamma vitakka), without ill will or love (avvyāpāda) & harmlessness (avihimsā). In accordance to our parent tradition people have big thoughts. With a big thought comes a Big Wok. Do you want to compete to each other which one's Wok is Bigger? If you contemplate whatever arising as dukha saccā & you get magga. In this way kilesa becomes thinner & thinner & cease & arrive to Nibbāna. Do you know how to think in beds? (These words referred to majority but he has many upper class disciples sitting in-front of him. Now a day many politicians, industrialists & economists are thinking the biggest woks in beds) Right thought is ^{an} important in Dhamma to Nibbāna.

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Twelve Perversions

3rd & 4th August 1961

[There are 12 perversions (vipallasas): i.e., 3 wrong attitudes to the 4 subjects ($3 \times 4 = 12$). 3 wrong attitudes are: wrong perception, wrong knowing & wrong viewing. The 4 subjects are: Taking impermanence (anicca) as to be permanence (nica), suffering (dukkha) as happiness (sukha), not-self (anatta) as self (atta) & foulness (asubha) as beauty (subha).]

Without knowing the mistakes we are constructing perverse walls again & again & it becoming darker & darker. The Buddha gave an example of throwing a pebble upwardsly to the sky & it staying a moment in the mid air & falling down again. In the same way living beings come to this human world for a short moment like the pebble in the mid air. But falling into the planes of misery are longer staying on the ground. Your economy are becoming useless after you die. Everyday you have to make adjustment to the khandha & request for long life. Using foods, medicines & other things, etc. We get the khandha for making these 3 mistakes. If you transend them all & become an arahant. If you can eradicate the 3rd mistake & get the first Nibbana. (i.e. sitti vipallasa). If you can overcome the 1st mistake (i.e. sañña vipallasa) become Sakadagamin & anagamin. Overcome the ~~3rd~~^{2nd} mistake (i.e. citta vipallasa) become an arahant. The first Path Knowledge eradicated 8 factors of perversion (i.e., view of permanence, view of happiness, view of beauty, view of self, perception of permanence, knowing of permanence, perception of self & knowing of self). The 2nd & 3rd Path Knowledges eradicated 2 factors. And the 4th Path Knowledge eradicated 2 factors. Without eradicated wrong view can't get the first Nibbana. Without eradicated wrong perception can't get the 3rd & 3rd Nibbana. Without eradicated beauty & happiness (subha & sukha) can't realize the 4th Nibbana (from The Anguttara Nikaya).

I'll explain about the practice. In your khandha originally exist is impermanence, suffering, not-self & foulness. To these 4 subjects multiply 3 wrong perception, wrong knowing & wrong viewing factors & become 12 perversions. These dharmas are happening uncountable in everyday life. Kamma can't send you to Nibbana but Nyom can. There is no good kamma directly to Nibbana, but a good nyom will get it. There were many Buddhas has arisen uncountably in the world. But living beings were for many lives surrounded themselves in many walls of perversions that Buddhas couldn't enter to them. And light of Dhamma couldn't enter through them.

Thanas, Path & Fruition knowledges are can't be received by practising c dana, sila & prayer. And only c direct practice of samadha & vipassana. By direct practice & still can't get Nibbana, then your kilesas are thick. Don't express it to people. If you do it then no shame about it. So, just try harder. And don't complain about it. Practise hard quietly. The first Path knowledge eradicate perversions of wrong view. So, I'll talk about it first. Instead of talking about perversions of perception & knowing before hand, it miss the target.

(Recounted the story of Subrahma Devata) 500 celestial nymphs were died instantly & fell into the hell. This was because without eradicated wrong view the seeds of hell were in them in the heaven. Destructive kamma (upaghātaka kamma) came in & struck them & fell into hell; even their lives span were not finished yet. (This point ^{is} interesting because most of us may be think, as a devata can be lived for its life span. They don't have chances for developing good kamma there & only for enjoyments. So samsara is not good & very dangerous.) The Buddha couldn't save them directly but instead could stop it by giving the way of practice (To the other 500 nymphs & Subrahma Devata).

The End of the World

4th August 1961

A person knows dukkha can prefer Nibbana; If not can't prefer it. Wanting to know dukkha have to observe the khandha intensely. And then you'll know dukkha. The khandha will tell you ^{that} it has no happiness at all. This kind of dukkha has gone is Nibbana. Looking for Nibbana at the wrong place will take it long. In the Samyutta Nikaya, the Buddha said that Nibbana was not far away, & near us. The yogis know about this. By practice & knowing that it's true & near us. You have to follow to the end of impermanence. At the end you'll see it. Contemplate any one of the vipassana you like (i.e., the 4 Sati-patthana). By contemplation of feeling & will see it at the end of feeling.
 mind form

It's close to this body. This end here & that's the beginning. (Dukkha end & Nibbana begin) The Buddha taught about it. And I also tell you about this. Do carefully experiment. There were some who had done it before & had the experiences.

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At the end of sankhara dukkha, it exists. Sankhara are mind, feeling, form and they arise & disappear. And after sometime they are totally cease, & not arise anymore, & will see Nibbāna. At the end of conditioned dukkha (sankhara), unconditioned sukha (asankhata) exists. At the end of your contemplation of impermanence & will see it. Nibbāna appears as sun & moon at this place. The 5 dhammas; wrong view, doubt, greed, hatred, wrong practices in sīla are ceased. Without latent defilements khandha becomes light. The khandha is heavy because of kilesas. (With the lightness of body, in one of his talks Sayadaw mentioned an interesting story. One time a practised monk travelled alone in a forest & had an accident. He couldn't walk & sit there. Sometime later a man came by & carried him on his back. The monk continued the practice on his back & became an arahant. The layman felt his body lightness. He told the monk, "Ven. Sir, in the beginning your body is too heavy for me. Now, it seems very light." In stead of telling the truth his answer was: "may be it's not the same body as before?" Heavy elements of kilesa are disappeared. (~~I had seen~~) A documentary film of a Chinese woman who has a lot of hatred & anger to her husband & ~~parents in law~~ ^{in-laws} very often that later developed illness. Later to see in a hospital & had an operation. The surgeon took out a few pebble size stones ^{changed from the} chemical elements from her body). If you see the ending of impermanence once become a sotapanna. A person sees the ending of sankhara dukkha & the seed of hell ~~will be~~ destroy. If you still have the seed of hell, don't be feel proud & enjoyment in pleasure. After you have done it away & can be in pleasure. If not like taking pleasure in near jail sentence or near death sentence. Other people are seeking in pleasure but no need to imitate them. Noble beings (ariyans) have samviga (sense of urgency) by seeing others in seeking pleasure. They feel pity on them. But are also happy for themselves because of free from the worse misfortune (fall into the planes of misery).

However long the road may be always has the end. Here the end is the end of dukkha. Even it's close to us can't go there to other dhammas. Only to the chariot of Noble Eight Fold Path. In some of the suttas the Buddha taught us to search Nibbāna in the 2 armed-lengths khandha. First, the insight knowledges discover sankhara dukkha & later supra mundane knowledge discover nirodha Nibbāna. (Sayadaw continued the Ananda's story) [There are 3 worlds (loka). These are: space (akasa), living beings (satta) & conditioned world (sankhara loka). One time the Buddha mentioned these worlds to the monks & said that couldn't go to the end of the world on foot or by vehicles.

Without the ending of sankhara loka couldn't reach Nibbāna. After These words The Buddha went away. The monks didn't understand the meaning & asked Ven. Ananda for the answer. He said, The 5 khandhas were sankhara loka & the 6 sense bases also. Only by following the Noble Eight Fold Path the world would be end. Observing the 5 khandhas which arising from the 6 sense doors is on the way to the end of the world. In the D.A of cause & effect process, the effects are sankhara. Seeing the khandha arise is seeing sankhara. Observing anicca is seeing dukkha. Sankhara ends & dukkha ends. The end of dukka is Nibbāna. Without sankhara loka the other lokas not exist (i.e, space & beings).

They can only exist together.] Don't mix-up Nibbāna & the wholesome kammas. With only wholesome karma can't realize Nibbāna. It connect to dukkha (i.e, kamma). Maggam cut off dukkha. They are different things. Can't find Nibbāna in the satta & akasa lokas & only in Sankhara loka. It exists at the end of Sankhara loka. And I'll talk about Sankhara loka. Every resultant dhamma is sankhara (arising by conditioning). Itself also will condition other dhammas (In The Buddha's Teaching no original cause or the first cause. So the Buddha rejected the creator)

For example, according to the D.A process: Ignorance (the cause) → volitional formation (result / cause) → viññānam (result/cause)etc. The 6 sense doors (eyes, ear, nose, tongue, body & mind) are called loka. People have wrong view taking them as loka. At the end of sense bases (salayatana) Nibbāna exist. People taking my eyes, my ears, etc. as and perceive them as loka. In short — the mind & body as loka. Contemplate one of the 6 sense bases. If you can contemplate them to the end & cut off sankhara & satta lokas. Nibbāna exists at the end of the khandha/ayatana. Contemplate the arising mind in oneself. Contemplate (the before mind & the latter mind (nyan)).

If someone is not an aryan & no aryan mind states arise. Minds are not many (what Sayadaw meant here was for practice by a worldling. According to the Abhidhamma there were 89 types of mind. But Sayadaw made it simple & condensed into 13 kinds of mind for ripassana practice) you can find the mind in anytime. If no other mind arise, then contemplate the in-breath/out-breath minds. By contemplating the impermenence of the minds, their disenchantment & ending. And then Sankhara dukkha will end. That is your khandha ends. Therefore Sometime I ask you, "Do your khandha Disappear?" The ending of khandha is Nibbāna. (This may be quite frightening for most people. Because eternalists are the majority in the world). Knowing the ending is Path Knowledge. At the ending of sense bases Nibbāna exists.

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Kammic Energy
5th August 1961

The root of the dangers of ageing, sickness & death are the 12 perversions. It arise by not knowing the true nature of the khandha. Where are the perversions coming from? It come from perceiving, knowing & viewing wrongly of the khandha. It arise from a worldling who doesn't has any knowledge about them (asutara puthujjana). A disciple of a noble one has knowledge about them & doesn't has it (Sutava arya savako). Therefore approaching the virtuous & wise people are very important. If you want a good death must ^{have} a good living. To have a good living have to fix in the aryan eyes. Among the perversions; of perception (sanna) knowing (citta) & view (ditthi); perception of perversion is the sharpest one.

After it follow by citta & ditthi vipallakas. Someone without a clothes is seeing as a crazy person. But you don't know yourself as a crazy person \in clothes.

The differences between them are a naked lunatic & a well clothed lunatic only.

Nibbana not receive crazy people. There are 62 types of wrong view (During the Buddha's time). But if free from sasata & nucheda views & then all wrong views are clearing away. After death consciousness & arises birth consciousness.

Does the kamma not ceases & becomes birth consciousness? If the kamma is not ceasing & not dies & does the job, then become ^{the} view of eternalism (sasata).

The Buddha had 2 ways of teaching direct & indirect ways. He does it so receiver it. he receives it. This is direct way. It seems the kamma is not vanishing & going directly & doing the function. You all have this view. (Most Buddhists have this view on kamma). With this view in your mind & practise functioning, kamma is volition (cetana) or mind & like a foreman.

And the body is like a worker. The mind gives order & the body acts.

After function together & mind/body cease (i.e vanishing).

After function together & mind/body cease (i.e vanishing). - Action conditions birth.

Then why the Buddha taught kamma pacaya jati? - Action conditions birth. Here the cause is continuing. Even though the mind/body cease & the kammic energy left behind (modern science know this). This kammic energy functions it. If you take the kamma (volition) as impermanence & can't follow to somewhere & you are free from the view of eternalism.

In the whole country majority of people taking kamma as eternal.

The Buddha said that only cause & effect connection & not the connection of entity (or identity). The view of changing life to life (reincarnation)

(the soul or life (jiva) goes out (i.e, a being dies) are views of eternalism.

Most Buddhists have these views. (The mistaken ideas & views arise by not knowing the Sutta teachings & no teacher explains properly. And also

later Buddhists develop it by Thought games)

Weapon of Mass Destruction
10th August 1961

Perversion of wrong view, identity view, self view & wrong view (Sāttivi vippalasa, sakkāya ditthi, alta ditthi, & miccha ditthi) are the same. Only the names in differences. All taking the 5 khandhas as self. In the Anguttara Nikāya the Buddha mentioned that, if wrong view ^{fall}~~a~~ away & doubt also fall away. We inviting monks & making offerings for the deads person is not sure about his destination (rebirth). The most frightful thing is after death fall into the planes of misery. The 5 khandhas are sakkāya & really exist phenomena. Wrong view is taking sakkāya as I, he, she etc. & not really —. So the duties of the Buddha & myself are explaining to you clearly that, the 5 khandhas are not me/not him but only arising & vanishing phenomena. And then you know it clearly, & discern it that identity view is falling away. After death will free from the planes of misery. No need to make merits for the deads. You have to contemplate a lot & will know it's not me/not him. It's only passing away. If you see this way become right view i.e. the path 5 factors. The family members & relative ~~don't~~ doubt about it. (For the deceased person who had this kind of experience before) And don't doubt about yourself (The listeners who have this experience). So try hard in ~~the~~ practice to make it fall away. You can hear these things only in the Buddha's Teachings. To have the chances to encounter a good teacher, can have the ears of listening Saïca Dhamma (~~is~~ most people only interest in vulgarity) & to have human existence are difficult indeed. It's more difficult (from a needle falls from the Brahma World has to hit a needle in the human world (This point the Buddha warned us not to waste our precious birth & times [&] vulgarity)). You have to practise quickly to know impermanence.

In the whole world everybody wants the gold & silver mines to be mine. Therefore you can see many problems & wars. It happen by the encouragement of the identity view. You win it or lose it all have to go to the planes of misery (It's not difficult to justify human beings next rebirths if we understand the nature of the mind & cause & effect. Now a day many human beings on earth live like animals, hungry ghosts & hell beings). These are nothing to do to our concern. What we are concern is sakkāya ditthi has to be fall away. It's easy for sakkāya ditthi to fall off. That is for someone can find a teacher who can teach & able to listen it. People encounter ageing, sickness, death & to the planes of misery. The reason behind is sending off by the latent identity view of unjust & unwholesome actions & searching for wealth. All are coming from for this me & others (family members). These are extorting from this view & you must know this very clearly.

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Therefore the Buddha taught it ^{was} as the water root of hell. With this view in the heart beings can do any kind of unwholesome things, such as the 5 heavy karmas. (Nowadays human beings are becoming more & more violent & cruel. There are a lot of news killing parents & beating them seriously). The Buddha taught us for practice to possess right view. In the Mirror of Dharma Discourse, Ven. Ananda asked the Buddha very often about the destinations of people who had died. Among the 5 khandhas, contemplate one of them. And will discern impermanence, its disenchantment, & its ending will never fall into the planes of misery. This is the Dharma mirror. Then you can make a definite decision that I'll never fall ^{again} into the miserable planes. Don't ask people for that. Without practice not arriving there & And then you can't get the Dharma mirror. You don't need to try hard for good living standard & using a lot of money for your funeral. But instead important to close the doors of hell. (Sayadaw mentioned some of the terrible sufferings in hell). The mirror in your homes are using for your physical purposes (i.e., for kilesa).

(Sayadaw continued about practice) Teaching knowledge benefits the contemplation (practice). In the same way contemplation benefits the realization. If you know sakkaya & the 5 khandhas together & dispel wrong view by the teaching knowledge. And it becomes right view. In this way identity view can't arise temporarily. If you don't know & it comes back again (without mindfulness). This way of dispelling ditthi is not safe. The 2nd way is contemplating the every arising of one of the 5 khandhas & discerning their impermanence. Everytime you have to see impermanence in the contemplative mind. → In the Galayatana Samyutta, → a monk asked the Buddha how to cut off sakkaya ditthi. Knowing feeling as impermanence, & discerning its impermanence (whatever arising) & then sakkaya ditthi fall away. This is falling away by contemplation. If you don't contemplate & it comes back again & still not safe enough. By destroying the root only become safe. Contemplate impermanence; arising is dukkha & the vanishing ^{is} dukkha are becoming clear. The teacher said about it before & you ^{knew} it as dukkha saeca. This is anubodha nyom (secondary knowledge). Knowing thoroughly by contemplation is pativedha nyom (penetrative —). As soon as knowing thoroughly as dukkha saeca & impermanent dukkha cease. This way of cutting off identity view is never come back again. It become totally safe. In the heart the seed of hell ^{never} exist anymore. It's like a saintly cat even seeing a rat ^{never} chasing it again. The uncountable karmas which will send you to the planes of misery are gone in wrong view forever.

Vipassana is Nāna or Kamma?
16th August 1961

Don't mix up These 2 right views. Right view on kamma & insight (Kammasakata sammā ditthi & vipassanā sammā ditthi). _____ can't dispel wrong view & insight right view can dispel it. The right view of believing in the results of kamma & the right view of seeing the true nature of khamha are not the same. We know the differences only by comparing their ability to dispel wrong view or not. Right view of the Path Knowledge (magga Sammā ditthi) can root-out wrong view in a moment. The majority of people Buddhists die only in one knowledge. You only know ① & ② types of kamma. Your intelligence can't reach to the other ③ & ④ types of kamma. (Sayadaw continued to explain the 4 types of kamma. This talk was based on the Majjima Nikāya, Dog Aseetic Discourse. The Buddha explained 4 types of kamma to a Dog Aseetic & a Cow Aseetic, who were practising the ways of dog & cow. The 4 types of kamma were: ① wholesome kamma ② unwholesome kamma ③ Mixed kamma, i.e. wholesome & unwholesome mix together ④ Neither wholesome nor unwholesome kamma) Is't Nibbāna the result of vipassanā (path factors) or the way to arrive there? You have to take it as the path to arrive there. Other phenomena (dhamma) are arising by causes or the result of causes. Path factors are the way to Nibbāna & not the causes of it.

It connects the other 3 types of kamma that take it as kamma. In reality it's leading by knowledge (nāna). There are no dhamma for the causes of Nibbāna. And if, it exists, then the causes are vanishing & it must vanish also. The kammas to hell finished & the hell vanished. Hells appear by the causes of unwholesome kammas. These are causes & effects. So, we can take Nibbāna as a place to be arrive there by the way (i.e. path factors) (Here Sayadaw explained Nibbāna as causeless dhamma like a place to be arrive by the way was just explaining in concept & not take it as literally). By reading book yourself can't get these things. Talking in kamma together we take it as kamma. Among the 4 types of kamma ①, ② & ③ are the causes for something to arise. The ④ is the causes of the way to arrive there. It's not becoming but to send you there. (Here Sayadaw using 1/2 Burmese words (phit) for the arising & (yauk) for arriving. The arising for conditioned phenomena & the arriving for unconditioned Nibbāna. Something can be arise only by causes. Nibbāna is something already exist & no need for causes to make it arise, so unconditioned. There were some talks on Nibbāna by him & mentioned that there it was covering up by 2 dhammas, i.e. kilesa & dukkha. First have to uncover kilesa & dukkha appears. And then continue to uncover

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Sukkha & Nibbāna appears. So, we need to walk the Noble 8 Fold Path to arrive there. This is my understanding of it) It's really not easy to explain it. Next important thing to note is ①, ② & ③ kammas can be change or destroy by ^{The} other coming in new kammas. Because they are impermanent nature. Other kammas can't come in to stop or destroy the ④ kamma. Sammattha niyata Dhamma - It's stable & without changing phenomena. To someone for sure for realization & even before the attainment of Nibbāna nothing can destroy it. For e.g., fire couldn't burn or kill novice Sankīra. He was sure for the arahantship that Dhamma protected him ^{from} danger. How much powerful the Dhamma is quite evident.

Queen Mallikā had done the great white kamma but near her death the black kamma came in & she fell into hell. A sotāpanna is stable in the 5 precepts. Path factors are leading to Nibbāna & cutting off ①, ② & ③ kammas. So the always reliable thing is maggaṅga Dhamma. It's the permanent thing for us. It's terminating kammas & leading to Nibbāna without change. Remember this point to care. It's the thing we should be without it. We should be try hard for this Dhamma as the truly reliable thing. Even jhāna & Nibbāna are very different in nature. Jhāna can be perishable. And Nibbāna as after seeing once (at Path Knowledge) never perishable. You can always enter into the fruition state. We should also perform white kammas for the ending of Sukkha (for supporting Nibbāna not for enjoyment of its result). But not let it stopping at ordinary merits. Path factors cutting off kamma is true or not let us make some observations (Sayadaw mentioned a few of them). The Bodhisatta's good kammas were immeasurable. After enlightenment & became a Buddha all his good kammas were ended & ~~no more~~ future birth. The great bandit Angulimāla had many black kammas by killing a lot of people. After became an arahant & no more future birth. Ālavaka the fearful spirit had mixed kamma. After became a sotāpanna no more than 7 ^{future} births. Still have times let us fulfill the path factors. Let us cutting off our kammas. We have to start from insight knowledge, i.e. udayabbaya nyāna - knowledge of rise & fall. But you can also ask me what about the lower knowledge of mind & matter? Now, I am talking to people who already know these things. Therefore no need to start from them. You have already differentiated mind/body. Also already understand the connection of cause & effect. (Sayadaw continued the instruction of cittanupassana). Here, not including non-delusion mind. This is the contemplative path factors (maggaṅga). It's not the object of insight, ~~and~~ also wisdom. (paññā). Contemplate impermanence at the arising place. Following to the non-delusion mind. Seeing impermanence is knowing the not existing of the object. Must know the not existing of the objects. In this way you are free from

becoming a blind crazy worldling. Because you know the not existing as not existing & know what is existing as existing (The same meaning as yathābhūta nyam - knowledge of the way as it really is) This is knowing impermanence. Before you are wasting your time as a blind crazy person. It's not only for this life but also for many life times before. Between your death & other death which one is more disenchanted for you? Surely your death because it can't separate from you. Therefore you become disenchantment to it. Then you know the truth of dukkha. After thoroughly penetrate the truth of dukkha & the contemplative mind changes from the existing of dukkha to non-existing of dukkha. Nyam is changing. Your duty is have to contemplate from impermanence to disenchantment & from disenchantment to until not wanting of them.

Appreciation of Nibbāna
18th August 1961

A lot of people are talking & wanting Nibbāna. In reality not many appreciate it. They like it from by hearing from others. Not appreciation of Nibbāna become view of annihilation (uccheda ditthi). The reason is taking as nothing exist. After death nothing happening again & so people don't like it. Some know that it's happiness. But they don't know what is its happiness like. Therefore their appreciation is speculation & without reason & not arriving to the point. Saying nothing happening again, then no connection of cause & effect. I am solving the problem for you. People don't know about it is ignorance. After death nothing happen is uccheda. If don't know about it & not wanting it. If nothing happening & don't want to do it. After uncovering wrong view & ignorance & seeing Nibbāna. Ditthi nirodh nibbānam - Vijja udapati = Wrong view ceases is Nibbāna - Knowledge arise. The 5 khandhas are liked fuels & the 10 defilements are liked fire. These are together in the worldlings. Our processes are becoming clear. Dukkha & Samudaya are going together. We are taking the fuels & fire together as a good results for our human life. Some admire the western millionaires & want to be like them. (Here Sayadaw mentioned American millionaire Rockfeller). Getting fortunes & become happy in it is burning in cold fire. (Sayadaw compared in the 2 fire elements, cold & hot in the 2 opposite hells, i.e cold hell - lokantaka & hot hell - lohakumbi. Both have the tormented results) Getting the life of a devata is the corpse of a devata (casumba). So don't think it as good. Their forms are liked smokes & easy to burn down. (So devata dies instantly & instantly disappears).

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By a good demonstration about them & people become no desire for it. The Buddha & Ven. Sariputta talked c examples & similes. With the khandha is always burning c fire. So Nibbāna is khandha fuels finished & kilesa fire extinguished. Therefore Nibbāna is pure happiness. All 31 realms of existence are fuels & fire going together. Nibbāna exist & it's true that fuels & fire are extinct there. You appreciate Nibbāna because you know the khandha as dukkha. If not you'll not like Nibbāna. People take kilesa as dukkha. Take the fire as happiness. It's like the insects taking the fire as gold approaching it. People are truly like the crazy worldlings. Some burning c the sorrow of fire & become without any clothes (e.g Padacari). The heart is too hot & has to drink water. Some commit suicide. You can't live without any heat. So you have it. As an example, you take out a worm from the toilet c a stick & clean it c water. It's wanting to go back into the toilet. You all are also the same. Without them it's boring for you. Fire of Sosa. By knowing the extinction of fuels & fire, ignorance ceases. By knowing Nibbāna exists & nucheda falls away. After c the intellectual knowing & have to practice.

Wrong view is the most fearful dhamma. Before you perform & practise dana & sila first have to clear away your mind of the 3 wrong views (i.e, sakkaya, sasata & nucheda views). As a Buddhist you have wrong view but thinking yourself as don't have it. And this is very bad indeed. You go & ask practitioners, "What is Nibbāna?" If they answer we don't know. Then ignorance is influencing on them. Even people have general knowledge about it & answer you that after the mind/body cease & nothing exists. This is answering c nucheda view. It doesn't matter if you don't know normally about it. By knowing c nucheda view is terrible. Most of you came from hells (Don't forget what the Buddha said that our permanent homes were the 4 planes of misery) When you were suffering in hells, made the resolution of after freeing from the hells & came to human world must do the works of ending dukkha. And after arriving here, you are deceiving by the surroundings doing a lot of harm to yourselves. Nibbāna has the characteristic of peacefulness. The khandhas fuels & kilesa fire are extinct from it. In talking about Nibbāna, we can only appreciate it by thoroughly understanding the truth of dukkha. Not appreciation of Nibbāna is not appreciation of dukkha.

(Sayadaw continued to explain the ripassana process) At the time of discerning anica yogi knows that fuels & fire are going together. It's going on until the knowledge of disenchantment. After the ending of anica dukkha Saesa & experiences the peaceful place. Nibbāna really exists that yogi knowing the existence of peacefulness. This is the extinction of khandhas fuels & kilesa fire. Khandhas continuous arising are the continuous arising of ripaka vatta khandhas. (Khandhas are the result of kamma for the round of existence)

Fuels (khandas) & fire (kilesa) are burning & disappearing, burning & disappearing, etc. These are anicca khandha continuously arising & vanishing phenomena. By knowing these dhammas the doors to the planes of misery are closed for next life.

How to Use Desire & Conceit?

30th August 1961

[Ven. Ananda stayed at Kosambi. A certain bhikkhuni fell in love for him & sent a man to inform him that she was sick. He visited her. As soon as she saw him coming from a distance, & covered her head in a blanket & lay down on a bed & covered her head in a blanket. Ven. Ananda came near to her & knew her real purpose intention. And then he gave the following instruction to her. He said to her, This body supported by foods & should use it for Nibbāna. This body created by craving should use it for Nibbāna. This body came into being by mana (conceit) & should use it to destroy mana. Sayadaw said, it need to comment on these instructions. This body is conditioning by 4 factors, i.e kamma, mind (citta), temperature (utu) & foods (ahara). It born by kamma, so like a mother. It's developing by foods, so like a nurse. Wanting to eat foods, so we eat. In this case we should observe our desire or the taste during consuming. In this way we use foods for the realization of Nibbāna. It can be also use foods & wrong view. As some ascetics eat little or abstaining from foods for some periods. The right way for consuming foods is contemplating desire or the taste during eating.]

[There are also wholesome desire & conceit & not every of them are unwholesome. Using these wholesome tanha & mana to develop the practice. For an example, some yogis discern anicca, some arrive to the state of disenchantment (nibbida) & some realize the end of dukkha (i.e Nibbāna). If they can achieve these things, I also want to succeed. This is wholesome desire. With these kinds of desire try hard in the practice & can destroy tanha. These kind of tanha destroy tanha. Mana also can be used in the same way. Some yogis can do it why shouldn't I? In this way pushing oneself for practice. All these wholesome kinds of tanha & mana can cut off D.A process & so should develop it. By ending this talk Sayadaw said that there were 3 ways can — one's practice. By Samvega (sense of urgency), tanha & mana. 3 of them can't do the practice at the same time. Samvega is the best of them. There were many stories people realized Nibbāna to Samvega during the time of the Buddha & up to this present day. (for e.g., the Bodhisatta himself & Ven. Yasa). This talk was based on a discourse in the Cattaka Anguttara Nikāya.]

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Human & celestial worlds are good because we are looking at These things
- The eye of tanha. And then creating kammas & the arrangements of tanha
& receiving the khandhas & the dangers of ageing, sickness & death. Now,
can you separate yourselves from the khandhas & dukkha satta?
Ignorance → craving → kamma → khandhas & the danger of ageing, sickness &
death. You have to know that khandhas are under the influence of kamma & kamma
is under the influence of tanha. (Sayadaw continued the story of Ven. Ananda
& a bhikkhuni) This body is sustaining by foods, so using it to arrive Nibbana.
~~This body is~~ comes into being through craving, so ~~using it to arrive~~ killing to arrive Nibbana.
~~conceit, so using it to abandon conceit.~~

Instantly it's not clear. So I'll explain it. This body exists by kamma, citta, utu
~~Kamma already finished its job. Now, we are alive by ahara.~~ & ahara. Kamma likes a mother & ahara is a nurse. We want to eat & so
we eat foods. With eating & have to contemplate the impermanence of tanha.
By eating can arrive to Nibbana. With the eating & contemplating the vanishing
of the knowing mind of eating. If tanha comes in between them contemplate
tanha. Eat little & abstain from foods are the practice of people & wrong
view. The practice of torturing oneself. Can't contemplate the good or bad
mind states that they fall into the planes of misery. If you can't contemplate
on feeling, then contemplate the impermanence of the delighting mind (i.e., tanha)
What have to contemplate, the foods or the mind state arises from it? Contemplate
our reaction to foods. In vipassana contemplation there are also have good
tanha & mana. With the cause of tanha & tanha dies. You may ask; Is it
not tanha unwholesome mind? The answer of ^{the} commentary was it was
not giving the result of birth. This kind of tanha cut off becoming. In practice
we need these kinds of tanha & mana. Most of your tanha & mana are
arising at the wrong place. We can also use samvega (sense of urgency)
in our practice. Therefore there are 3 ways of realization. If you don't
use any one of them & never realize the Dhamma. You can't use all of them.
They can't arise together. Only one of them always in strength (bala).
If samvega arise, tanha & mana not arise. The other 2 are also in
this way. Among 3 of them & if you use one of it & practise hard
will realize the Dhamma in this life.

The Beginning & The Ending
2nd September 1961

You all knew the verses recited by Sakka after the Buddha passed away? (He was King of the Tavatimsa Heaven). It expressed the beginning & the ending of the practice. Anicca vata sankhara uppada-vaya-dhammino; Uppajjituva nirujjhanti, Tesam vijpasamo sukho. These verses are expressing the knowledge of insight & the Path Knowledge. If practise accordingly to these verses will arrive to the goal.

Anicca vata sankhara - Telling the truth whatever arises in the khandha has to pass away. (Sayadaw sometime quoted the Pali words in the suttas or commentary for his teachings. But he never translated them as a scholar. Instead explained it only & not exact translations). It's important for you to watch & observe whatever arises in knowledge. Where the arising dhamma will end? After arises has to pass away. Vipassana practice is watching & observing in knowledge. If you observe feeling (vedana) just observe feeling. If mind just observe mind. Just observe the arising & vanishing. When he was still alive taught only that. We are talking about Parinibbana of the Buddha. In reality formations (sankhara) ceased. Nobody falls from the sky. Everything arises by conditions. The first parts were describing vipassana & the latter part Nibbana. In the beginning to see sankhara & anicca (i.e arising & passing away). For e.g., if your finger nail scratches your arm. Feeling will arise. By the conditions of arm & finger nail, feeling of sankhara arise. The main cause is finger nail. Whatever arising of itch, pain etc. are sankhara dhamma. These are a pile of sankhara dhamma. Man, woman are only in speech. Nothing exists in the khandha except a pile of sankhara. I am speaking clearly for you that originally there is no existence of a person, a living being, a man & a woman. Man, woman are concepts (sakkha). The existence of paramattha dhamma (ultimate phenomena) are sankhara (formations). This is referring to our khandhas. You don't see mind & matter. Only seeing the arising & passing away. It's not parinibbana. Sankhara dhamma are ending at anicca. The desire for becomes a human or a celestial being is wanting to die. Therefore I am warning you don't want to become anything. No desire for becoming & no perishing. Do you understand that? Don't desire for sankhata (conditioned, i.e khandha). But try to get the asankhata (unconditioned, i.e Nibbana).

Someone only shows you the beginning & not the ending. And you get it by making merits & prayers. It means you are wanting for sickness & death. It like the example of a razor blade in honey on it. It's sweet but will cut your tongue. You don't see it. Another example is, if you live a bachelor life, no separation & sorrow will arise. Out of desire for sankhara & have a family life.

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At last separation from son, daughter & wife & encounter suffering.
Becoming a samsaric traveller is the cause of craving for sankhara.
The oppression of sankhara is clear to you now. Must listen to the ear of knowledge. You are shedding tears by the oppression of sankhara. The reason behind is the appreciation for the new arising. It becomes closer to shed tears & far from Nibbāna. Sankhara becomes bigger & the oppression heavier.
For e.g., you lost 100 dollars & 100,000 dollars, which dukkha is bigger?
You have many children & more dukkha. I'll show you the practice. Whatever sankhara shows up follow to knowledge. Contemplate the impermanence.
Upada & vaya - only rise & fall exist. No person nor being in it. If identity view is falling away? Uppajitva nirujjhanti - after arise & cease. The Buddha was continuing to talk impermanence. Anica = upada-vaya = uppajitva nirujjhanti; he was continuing to talk 3 times, because it was important.
Tesam rupasamo sukho - These 2 ending or ceasing is the supreme happiness.
Following to the end of impermanence was coming from this verse. The Buddha here taught only 2 knowledges. First seeing impermanence, their disenchantment & ending. If you still only discern impermanence & its at insight knowledge. The impermanence ends & see the permanent Nibbāna. Sankhata ends & asankhata arises. And see asankhata Nibbāna. Not seeing impermanence will never see Nibbāna. Therefore it's nothing to do ^{about} ~~at~~ the prayers.

Four Types of Yogi 4th September 1961

The Buddha taught ways to develop our practice without giving up. Before our practice need to contemplate ageing & sickness are ^{near} closing to us. The danger of death is also not far away. (Actually sickness & death can happen to anyone at anytime.) They are the cause of tanha. Only path factors overcome it.
Therefore we have to try hard to develop the path factors. There are 4 persons can get the path knowledge. They are ① Difficult practice & slow realization
② Difficult practice & quick realization ③ Easy practice & slow realization.
④ Easy

— — — (From Anguttara Nikāya). All of them get the Path Knowledge. But their ways of practice are different. You have to decide in which group you are in. Nothing to be in low spirit. All of them get the Path & Fruit knowledges. The differences are only in slow & quick realizations. Why the first person has difficulty in practice? In contemplation of impermanence kilesas comes in between them. It takes time to move them out. Kilesa thick & the practice is difficult.

Faith (saddha) is not sharp, effort (viriya) is not strong, mindfulness (sati) is not sharp, samadhi is not concentrate enough on the objects & wisdom is weak. If the spiritual faculties are weak have difficulties in the practice (The 5 spiritual faculties are just mentioned above). And also slow in the realization. In short to say, ripassana wisdom is not sharp. Regard to the first person the Buddha said that he had a lot of kilesa & faculties were weak. The reason kilesa come in is during the contemplation of impermanence the mind moves to home or to somewhere else, etc. It takes times to dispel the kilesa & difficulty in practice. The way of correction is contemplating the impermanence of whatever kilesa comes in. In this way difficulty goes away & knowledge becomes sharp. Ehi-passiko - Every Dhamma invites you to come & contemplate. From one to become the 4th person. Can contemplate kilesa & knowledges become closer. The reason knowledge (nyan) not sharp is between the knowledges have a big gap. Nyan closer to each other & faculties become mature. Vipassana knowledges are becoming closer & closer. More contemplations & nyan becomes sharper. (So a lot of contemplations & practices are important). The first person becomes the 4th person.

The 2nd person has more kilesa & his knowledge is sharp. So if he contemplates the impermanence of all kilesas & becomes the 4th person. If overcome kilesa always has the quick result. Without a teacher's correction & blames on the parami & giving up is a big mistake. As an example, Ven. Sariputta's disciple, the goldsmith was in the Buddha's instruction & had a quick realization. The way of instruction made it difference. Encounter a good teacher is has paramis. Can contemplate whatever comes is not difficult practice. Kilesa comes in between the practice is for the continuation of D.A process. By contemplation & not continue the process. (Sayadaw mentioned that the goldsmith was Buddha's disciple & only achieved realization in his help & not by Ven. Sariputta) D.A process cut off is Nibbana. Everytime it arises & can contemplate is closer to Nibbana. Tanha, upadana & kamma are ~~finished~~^{extinct} in Nibbana.

The 3rd person has lesser kilesa. Therefore not difficult in practice. His slow realization is knowledge arises slow. Seeing impermanence is far enough. This slowness comes from relaxation in his effort. Must increases the effort. Not difficult means practicing in a relaxed way (This point is important) with strong effort contemplation of impermanence of whatever arises. If death comes earlier will be a great loss. Reflect in this way put great effort in your practice. Even to people have less kilesa still it will come in.

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Our life span is short. Only the life span of each inhalation & each exhalation. You all prefer the 4th person. Your paramis are including respectively in all these 4 persons (Connection is one of them). But in the help of a teacher becomes the 4th. There were more 4th persons during the time of the Buddha. Nowaday there are more first persons. Don't forget the teaching until your death.

Two Views on Insight
12th September 1961

[In This talk Sayadaw explained the 2 views on *vipassanā*. These 2 views are:-
① *Vipassanā* observe by oneself ② *Vipassana* shows by the khandhas. It become arguments among yogis. He said both are right. The mind always turn towards inwards the khandha becomes *vipassanā*. The mind knows or sees the khandha process. Without turns inwards & observes can't discern the khandha process. The Dhamma shows its nature & becomes *vipassanā*. The mind observes & becomes *vipassanā*. These 2 combine together become *vipassana nyan*. The Dhamma is always showing its nature. *Viparinama lakkhanam dukkha sacca* - changing & unstable nature are truth of dukkha. Does *vipassanā* extincts is Dhamma extincts? or The mind not turns inwards & observes? In These 2 Qs; no *vipassanā* means there is no observation. Don't forget "ehi-passiko".
(There are 6 attributes of Dhamma. Ehi-passiko is one of them). The Dhammas are inviting us, come & contemplate or observe. Ehi & passiko combine together become *vipassanā*. The arising Dhamma combines in the observing mind become *vipassanā*. Why are we so long in *samsāra*? Because ehi - the Dhamma invites us all the times but we don't follow in their invitation & rejecting it all the times. So, don't separate ehi & passiko. If separate just wandering in *samsāra*. Not separates them will end suffering]

In the Majjima Nikāya, the Buddha said, you have to put down the khandha here. But to get another new khandha was the greatest fault. It was the most fearful thing for the Buddha. It was dukkha saṅca & the Buddha disgusted about it. Your wisdom eyes are covering up in kilesa dusts. So you all are making prayers for the next khandhas. If you are asking for life ^{conforting} will be sink in deeper. Craving for becoming (*bhava tanha*) comforting you in pleasure & never find out for liberation. If you are praying for existence & it's like may I miss every Buddha to come. Some pray for liberation at the time of the future Mettaya Buddha. This is a kind of terrible thing to do.

Because in the Sati-patthāna Sutta, the Buddha gave the guarantee for a mature mind could realize the Dhamma within 7 days. This is a kind of disrespectful to the Great Buddha. It's unnecessary to do this kind of thing. Even Great Buddha couldn't give you Nibbāna. Have to practise yourself for it. Mettaya — also can't give it ^{to} you in the future. You must practise for yourself. Each Nibbāna is not different from others' Nibbāna. This is attachment to the personality. So have wrong view. In samsāra if you survive for one more day is one day long dukkha. Don't want a long suffering life. Have to follow the quicker way to Nibbāna.

We must do the vipassanā practice. What is vipassanā? There are 2 views on vipassanā. ① One's own contemplation is vipassanā ② There is also vipassanā show by the Dhamma & seeing it. ① is seeing ī one's own contemplation ② is the Dhamma show it & you see it (In the beginning ① is more prominent & practice become mature & ② is more prominent). This is never teach before. There are a lot of argument. I'll explain these 2 views as not wrong. Even you don't contemplate, the khandha do its work as rise & fall. If you don't contemplate, does it become vipassanā. Stay away from the 5 cords of sensual pleasure & turning the mind towards it & become vipassanā. Turn your mind towards the khandha. The mind sees the khandha process. This is seeing by contemplation. No contemplation & no seeing. Contemplative mind is ^{Dhamma} nyan. This is from the point of knowledge. The mind also has to show it. So the Dhamma shows & the mind contemplates, & ī both combination become vipassanā. Extinction of the Dhamma can be measure ī this point. The mind not turning towards it that Dhamma become in extinction. Ehi & passiko together become insight. Samsāra is long because ehi & passiko are not together. Therefore we are in trouble. With them together will arrive Nibbāna. You may think it's the cause of tanha & avijja. In truth, not combining ehi & passiko together that samsāra is long. Not contemplate is forgetful. Forgetful is ignorance. Ignorance conditions volitional formation (avijja paccaya sankhata) . . . & D.A continues. But you follow ehi ī greed, hatred & delusion that samsāra is long. For eg, mosquito bites you. You slapping it ī your hand. Have to go there ī knowledge (nyan). Then you'll see anicca. Before all of you were going to the planes of misery. Now! Do you know how to go Nibbāna? So, Nibbāna is not come to you by prayers.

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Two Kinds of Disenchantment

16th September 1961

Become the disciple of a noble one (suttava arya savaka) & wrong view falls away. After become a sotapanna & still has tanha. But doesn't have the coarser one which can fall into the planes of misery. The coarser tanha & mana (craving & conceit) which are gone & wrong view together. Connection is wrong view the Buddha often mentioned to the arya savaka in the Sutras.

Hearing Dhamma to the wisdom ear & not an ordinary one. The kind of ear & everyday what we hear are no values. Hearing things to the wisdom ear, learning & practising the arya Dhamma is called suttava arya savaka.

It's important to listen sacca Dhamma to the wisdom ear. I take this duty for you. And you have to learn it & practise. For the Path Knowledge of a sotapanna is not sufficient. It's important to fulfill these 2 points (i.e., listening sacca Dhamma & practice). You also know & have the seed of hell in your heart. Only to dana, sila & samatha practices can't abandon the ~~the seed of hell~~. Wrong view is also ~~the seed of hell~~ the latent defilement (anusaya). Anusaya not arises from outside. It arises by conditions & like a slip. It arises until abandoned to the Path Knowledge. But we think it as not there. If it has no conditions will latent in the heart as an ~~to~~ indifferent nature. It called anusaya because arises by conditions. And arises by suitable causes. Listening to the wisdom ear & practice to wisdom become suttava arya savaka. In the Anatta Lakkhana Sutta by contemplation of feeling & become disenchantment. Disenchantment can be 2 ways, to samvega (sense of urgency) & vipassana. Disenchantment to samvega is seeing the oppression of feeling. And knowing that khandha is fearful & become disenchantment. Nothing to do to the Path Knowledge. Disenchantment to vipassana is not this kind. When feeling arises & you can't control it not to arise & pass away. Its nature is arising & passing away. And not disenchantment to pain. Seeing this rise & fall & become disenchantment. Its vipassana nibbida nyan. Suffering to painful feeling & ~~is~~ pleasure is samvega. Without knowing this & take it as insight knowledge which is becoming sharp. It doesn't. Not only human being even animal knows it. (i.e. painful feeling, not by contemplation). Samvega is ^{only} frightful knowledge (some intelligent in it). Vipassana nibbida nyan is valuable. Can't control the feeling not to be rise & fall, & then become disenchantment is vipassana nyan.

Samvega only supports vipassana. Encouragement to practise vipassana. Really send yogi to Nibbana is vipassana nyan. Its the decisive support condition (upanisaya-paccayo). Becoming disenchantment is supporting the Path Knowledge. Pain, aches are not the main factor. The main factor is becoming disenchantment by can't control impermanence. This is vipassana nyan. By knowing that