

We can encounter it only ī the arising of the Buddha. After becoming a Buddha he started to teach the middle way. We must observe ī the eye of knowledge. With the kilesa fire is extinguished & know the 4 Noble Truth. The middle way exists only within The Buddha's Teaching. Not exists outside the teaching. There were Pacceka Buddhas but they couldn't help others on the path. They knew the truth by themselves but couldn't teach others. I can teach you, not because better than the Pacceka Buddha. He knew the truth cont a teacher. I can teach you by relying on my teacher Brother. If there is still has any teacher can teach the truth, can be freed from dukkha. Free from dukkha means free from the round of existence of defilement, action & khandha (kilesa, kamma & ripaka vattas). Your understanding is becoming an arahant & nothing to do ī the person. In the khandha don't have these shamas is freedom. With freedom from kilesa vatta & the others are also free. So, kilesa vatta is important. The Buddha took kilesa vatta as the main point. In short free from lobha & everything is free. Samudaya saeca is lobha, dukkha saeca is mind & body & ī the 4 Path Knowledges are the 4 middle ways. After the 1st Path Knowledge no need to worry & it leads to the others. On the first path is more important. Right view is gradually leading to the higher levels. Right view is mature step by step. So the Buddha asked to develop the path factors. Asked to make right view became maturity. Asked to make sharpen the knife of right view more & more sharper. Step by step it passes through from the coarse to refine level. So don't relax on your development.

If you leave it aside & become rusty. Not only it's sharpening in sitting but also standing, walking & lying down. Leading ī mindfulness & wisdom. Therefore the Buddha exhorted us always living ī mindfulness & contemplation ī wisdom. In my exhortation these 2 points were very important. Lacking them never in the middle way. He reminded us quite very often to have mindfulness & clear comprehension in everywhere. Without them kilesa will grow. It means D-A process continues. For e.g. not mindful of the seeing & not contemplate its impermanence & ī the seeing arises desire. And it continues D-A process in the middle (see the 12 links of D-A process). And continues to tanha, upadana & kamma. So the Buddha saying if he was too worry for us to open our eyes. Even it was better ī a hot iron bar to poke your eye. (unwholesome shamas are burning & poisoning the 6 sense doors & their consequences are unthinkable. Now, many unwholesome medias are harming human beings all the times. So we can see the Buddha's worry & compassion)

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Continue to tanhā, upadānam & kamma & samsāra will never end. After the seeing & wanting, clinging & action will come for many times. And in uncountable births arise. Lacking of sati & sampajāna (mindfulness & clear comprehension) is horrible. So the Buddha has emphasized about it. Do you know how to open your eyes? You can't open it accordingly to the tradition. Not knowing the truth is ignorance & sankhara are following behind it. It can follow by the 3 D.A processes in greed, hatred & delusion. These are the D.A processes in the beginning, middle & end (see the 12 links of D.A). If you know how to open your eyes is in the middle way. If not you are in the extremes i.e., floating & sinking. Do you know how to listen also? You have to correct all of them (in the 6 sense-doors, don't forget the Buddha's Fire Discourse) In the Samyutta Nikāya, the Buddha reminded us for 34 times to look for a teacher who could teach rightly. Without a right teacher can't be in the middle way. If fools become fortunate & they are following the sinking ways (We can see these fools around the world & human history. These people after having wealths, powers & fames & then doing foolish & stupid things harming themselves & others). Ordinary people become fortunate & following the floating ways (Only the wise knows how to use it for benefit others & themselves).

Searching for the Source 11th December 1961

The Buddha under the Bodhi Tree investigated the source of ageing & death of the khandha. Because living beings are very often in ageing & death & suffer a lot. It happens because of birth. So these are their personal properties.

They are complaining as I am old now & very soon I shall die. These complainings are without any grace & blessing. Because of birth people are getting old, sick & death and crying. From here I have to remind you. Don't pray for any life.

If not, these are the things you want (i.e., ageing, sickness & death).

You are afraid of ageing, sickness & death but prefer birth (jati).

It's too crazy. You are blindly like dukkha. Nothing is worse than not knowing the truth. It's clear that only by knowing the truth samsāra will be cut off. Not knowing the truth is ignorance. Therefore ignorance is asking you to pray birth. Even dukkha can be get without asking. By asking for it is not so extreme? Even it was not talking by the Buddha it was already existing. Ignorance is unwholesome dhamma. This is going in front of the

Buddha Image & doing unwholesome thing. People have ignorance without any shame at all

They Think by asking & will get it. It's liked praying from the murderer. Bodily & verbal actions are frightening than birth. With them you get birth. Today I'll talk about the D.A of the reverse order (patiloma). This is searching for the source of dukkha. We can talk about the prosperity of life. But don't know the cessation of life. Is it not teacher important? Is life really good? So correct yourselves. You still have time to correct. Your parents & grandparents were already died & couldn't do it anymore. Feeling is frightening than craving, because of it tanhā arises. A poor man wants to be rich. A rich man wants to be more richer. Feeling causes craving to arise. Middle class people are also the same. Living beings are not fear of feeling. Without it tanhā will not arise. Because of tanhā gets dukkha sausa. But a person who fears of richness is very rare indeed. Is the feeling the Dhamma for preference or fearful one?

Pleasant feeling is the most popular one. Is there anyone giving retirement by tanhā? It blindly orders you whatever it wants. Craving governs on all beings. Now you find out your leader. It governs the 31 realms of existence. He is ordering you as much as he can & at last gives you dukkha sausa.

Is there anyone complaining for tanhā? Even taken it as a prestige. It comes first as soon as in the morning but not insight knowledge. You have to observe the impermanence of feeling. Investigate backwardly & at last you find the culprit of ageing & death which is ignorance. If ignorance falling away the whole will fall away? (There are 10 fetters - Samyojanā, ignorance is one of them).

So, after becoming an arahant D.A process totally cut off. In the whole samsāra living beings are living around ī samudaya & dukkha. Turning around ī darkness & blackness (ignorance & tanhā are darkness & dukkha/bhāndha is blackness). The Buddha can't enter These Things. Our eyes were never gaining the light. It means you never had been had the light of the path. You can contemplate ī any-one of the 4 satipathāna which you prefer. Seeing impermanence is ignorance (avijja) or knowledge (vijja)? It's knowledge, Ven. Sir. Therefore by seeing impermanence is making ignorance ceases. When ignorance ceases & tanhā also ceases. Now, you catch the culprit & also know how to kill him. So the beginning of Samsāra is ignorance & craving. Samsāra will end only īont the ignorance. With the ending of the impermanence & it ends.

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The Three Knowledges in The Suttas
15th December 1961

Your body is conditioned aggregate (sankhara khandha). And after the conditions (sankhara dhamma) finish & it ceases. Before they finish we can listen talks, eating, selling & buying. We can die because of kamma. Not conditions by temperature (utu), not connect to it or it finish & also die. After this mind moment & next mind not arise also will die. Kamma (past kamma), mind (citta), temperature (utu) & foods (ahara), if one of them ceases & must die. Before death they are supporting for it. Do you have the chance for relaxing? If foods not produce the food elements also die. So we are eating foods & if the ^{group} food of form (rupa kalapa) not develop & will die. It's like the simile of a wooden doll (a puppet) to the 4 strings. If one of them going wrong will perish. Can you say the body is your own & belong to you. It's conditioned body. It suffers according to their conditioning. From the side mind phenomena, they arise by sense objects & sense doors. Therefore mind & body are conditioned aggregates (sankhara khandha) & will end up to impermanence. So we had never been had a stable life. Can't get out from conditions & just ready for anicca or death. (Burmese use the Pali word anicca & in 2 ways, impermanence & death) Can come out from these will arrive unconditioned Nibbana. Have to contemplate a lot of the impermanence of conditioned phenomena (sankhara anicca). Arising is sankhara & vanishing is anicca. One's own khandha is these two. You are conditioning & vanishing. If you discern this & get the knowledge of as it really is (Yathabhūta Nyan). Have to continue to contemplate its disenchantment. Seeing a lot of impermanence become disenchantment. For eng, if a mother every time gives birth & the baby dies. Does she has any desire for giving birth again? Yathabhūta nyan become mature & develop to the knowledge of disenchantment. In the beginning it need to discern sankhara & anicca in the body. In the body doesn't has anyone of the hand, feet, hair, etc., but only has impermanence. If you know this & get the Yathabhūta nyan. At the time of if you don't want to see impermanence is developing into the knowledge of disenchantment.

If you develop to this point & I want to remind you to beware for one thing. Your mind don't want to continue the practice. Don't get up & go away. Also don't move from your place. Continue to contemplate to patience. Let the knowledge develop to until not wanting it. If you contemplate patiently on disenchantment and it develop into the knowledge of not wanting it. Surely it will develop (It's a natural process). The knowledge of not wanting is Path Knowledge. In anywhere of the Pali suttas the Buddha described the development to these 3 knowledges.

If you discern ^{the} impermanence both of your eye gaining light. Your craziness & blindness is gone. With becoming ^{of} disenchantment craving & reduces. If becoming more & more disenchanted & the knowledge of not wanting will come. At that time impermanences disappears. That is dukkha sacee disappearing, because impermanence itself is dukkha sacee. Dukkha nirodho nibbānam - c the ending of impermanence dukkha & Nibbāna arises. Contemplate anyone of them you prefer (i.e., one of the 4 Satipatthāna). If the form (rupa) ends & the mind ends. If the mind ends & the form ends (They are arising together & vanishing together). At the time of seeing the ending & rising up to the 3 knowledges of Path, Fruit & Reviewing Knowledges (magga, Phala & Paccavekkhana Nyans) respectively.

(continued the maha-parinibbāna Sutta) At the Nādikā Village, Ven. Ananda asked the Buddha where about some of the lay disciples' destinations after passing away (This was on the subject of Dhamma Mirror). A person after entering the Stream & knows himself as never will fall into hells again. And also never becoming again as animals & hungry ghosts, that he knows it. Free from the dangers of uncertainty (This is one of the terrible & frightening situation of the dangers of uncertainty). A person who dukkha has ceased knowing himself. A very strong respect & veneration of mind arises to The Buddha, Dhamma & Sangha. With moral precepts (sīla), taking the life of beings & stealing things never arise. Wanting to take intoxicants never arise. It happen naturally. A person realise the Path Knowledge knows it by himself. These are mirror Dharmas, so knowing by oneself.

These are the check lists of a sotāpanna: ① Will never fall into the 4 planes of misery ② Unshakable faith & respect to The Buddha, Dhamma & Sangha ③ Stable in the 5 precepts (pañca sīla) in his whole life. Will never break it by knowingly. ④ By taking birth can never born in these 6 places. (The 4 planes of misery, the places the Buddha's Teaching can't reach, born into a family c wrong views). After becoming a sotāpanna what should one has to do. Don't worry, when the time come it will continue. It will encourage by the already gain Path & Fruit knowledges. Only this Path Knowledge is important (i.e., Sotāpatti magga). The higher levels of Path knowledges are not important. If you don't get this Path Knowledge yet & after die where are you going? You have to practise for making the sure decision of, if I die will never fall into the planes of misery.

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The Doctrine of the Buddha
16th December 1961

You have to note that listening for the Dhamma talks are knowing what should be have & what should not be have in the khandha. Dhamma should be have is rightview, and should not be have is wrong view. These 2 are very important. It's important to develop a lot of Dhamma which should have & abandon which should not have. This body comes under ageing, sickness & death is the cause of the Dhamma which should not be have. If you have the Dhamma which should be have & ageing, sickness & death will stop. Don't know these things & in the samsara we were living in ageing, sickness & death as our companions. In the khandha only sankhara & anica exist (conditioned phenomena & impermanences). Sabbe sankhara anica / dukkha - All conditioned phenomena are impermanent / suffering. Sabbe Dhamma anatta - All Dhammas (phenomena, including Nibbana) are not-self. In the khandha only these things exist. In short only existing of arising & passing away phenomena. Arising & vanishing, arising & vanishing etc. Only these things exist. People have wrong views & take impermanence ^{& making them} as this is mine, this is him, this is man & this is woman. These things arise because of the Dhamma shouldn't be have is existing? Wrong view is wrong knowing. Even without the Buddha taught about it & only anica, dukkha & anatta exist. If he taught them also these things exist. Without listening talks & the Dhamma which shouldn't be have always exist. Because we have wrong views. Following behind them is clinging to wrong view (ditthupadana). Later following in action (kamma) governing by wrong view. Kamma paccaaya jati - And then following in dukkha saccā (birth). The power of not listening talks is very bad indeed. By the way I have to remind you. Only by listening on aggregates (khandha), sense bases (ayatana), element (dhatu), truth (sacca) & wrong view will fall away. With dana, sila, & samatha practices & wrong views not fall away. For e.g., I do it & I get it (i.e., on dana). The identity view (sakkaya ditthi) of Dhamma which shouldn't be have come in. Only by listening emptiness Dhamma (sunñata) connection in khandha, ayatana is on the right path. Empty of person or being that it's emptiness (sunñata).

Is it still has any person or being if talking on feeling? Therefore talking on khandha is emptiness. Talking on ayatana, dhatu, sacca & D.A is emptiness. Only by listening these kinds of talk that ditthi will fall away. ^{As an} For e.g., For my good fortune I must make merits. It's not sunñata Dhamma & ditthi not fall away. By undertaking sila I'll have a long life. Only ditthi arise.

If not listening khandha, ayatana, D.A & wrong view never fall away. And never free from the 4 planes of misery. So, sunnata dhamma is very important. By listening to the emptying of me & mine dhamma will arrive to sunnata.

If not listening to the sunnata dhamma living beings are ascending & descending from blissful to painful existences. In the Anguttara Nikaya, The Buddha said that without listening to the sunnata dhamma wrong view arose. With the suttanta method (discourses) using the person & being in the teachings are all right but not arriving to emptiness. It need to add something to them. So, at last The Buddha ended it up in truth (sacca). This was for arriving to sunnata. With wrong view never arriving to Nibbana, & can't realize Path & Fruition Knowledges. (Here Sayadaw mentioned ^{as} in the past monks were giving talks from the ^{sutta} discourses & at the end finished their talks in reciting the Abidhamma. These were demolishing ditti. He continued to explain the Buddha's way of gradual teachings). Is there any person or being including in the dukkha sacca, Sammadaya sacca, nirodha sacca & magga sacca?

At the time when the mind was absent from kilesa & taught about sunnata dhamma & became sotapanna, ... arahant respectively. The Buddha taught sunnata dhamma at the end was his way of teaching.

(Sayadaw continued to talk about the monks from Devadaha wanted to go to the western province. From the Khandhavagga Janyautta). Ven. Sariputta said to the monks, "The people in these places will ask you ^{these} 12 questions. What is the Buddha's Doctrine? And what the Buddha teaches very often?" For a Buddhist it's important to know what is the Buddha's Doctrine. If you don't know & answering in uncertainty even happen to be made the accusation to the Buddha (e.g., some Buddhists talk about the enlightened Bodhisattas, arahants still have kilesa, etc... in these ways misinterpret his teachings). The Buddha's Doctrine is removal of desire & lust (chanda-raga). Without regarding to any person & he always taught to removal of greed (lobha). Looking at the D-A process chart. He taught for not following by tanha, upadana & karma. The Doctrine of not connecting from section ② to section ③ (i.e., from viññanam....vedana to tanha....karma). Therefore everyday I teach you to observe for not connect sec.② & sec.③. If you are connecting them & not following the Buddha's Doctrine. You have to decide for yourself. Contemplation in insight (vipassanā) to sec.② & not connect in sec.③. In regard to what is the removal of desire & lust?

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For the removal of the desire on the 5 khandhas. If not remove it & what'll happen? When the khandha perishes & follow by sorrow, lamentation, etc to someone attaches to the 5 khandhas. It'll turn towards avijja paccaya sankhara - ignorance conditions volitional formation. Or D.A process appear again from the end to the beginning (i.e., from sec.④ to go back sec.① again). In the present sorrow, lamentation, etc arise & in the future continue to birth again. In this present life have to cry & after death falls into the plane of misery. If you attach to your & others' khandhas will encounter these things. If you seeing someone & becoming affection (desire/lust) to him/her. Is this the Doctrine of the Buddha? This is the doctrine of going to the apaya - planes of misery. Tell me the benefit of non-desire (craving, greed, lust). Contemplate the impermanence of the affectionate dhamma & become non-desire of them. Then not continue from sec.② to sec.③. And also not arriving to sec.④ & instead to Nibbāna. At the end of sec.② is Nibbāna (i.e., the ending of the khandha). The ending of the khandha is Nibbāna. The ending of craving (tanha) is Nibbāna. It's the ending of crying, birth, ageing & death. The Buddha taught to the future generations to know the faults of desire/lust (craving, greed, attachment) & the benefits of non-desire.

Unwise Attention & Sufferings

17th December 1961

The Buddha taught; ē wise attention (yoniso) arrived Nibbāna. Sabhe sankhata anicca - as all conditioned phenomena are impermanent, ē contemplation of form (rupa), feeling (vedana), etc & will see all of them are impermanent. Close your eyes & observe the khandha ē knowledge (nyan) & seeing the feelings ^{is arising} here & vanishing here. All are impermanent (aniccas). Minds are also in the same way & you can't control of them. Someone ē wise attention doesn't find me or him & only find impermanence. Seeing the vanishing phenomena are seeing anicca. With unwise attention; my mind, I am feeling good, I am in pain, etc making the feeling (vedana) as "I". "I see it" is neutral feeling & making it as "I". "I" is wrong view. From behind it, follow ē clinging ē wrong view (ditthupadana). And also follow ē action and kamma paccaya jati - action conditions birth. The fault of unwise attention even leading to the planes of misery. The fault of unwise attention is very great indeed. We are taking impermanence, dukkha, not self as sons & daughters that become worse & crying follow ē sorrow, lamentation, etc. Why it's happening? Because of not approaching a good teacher & not listening to the noble teaching.

Unwise attention hinders Path & Fruition Knowledges (Sayadaw mentioned some of problems encounter in daily life by unwise attention). Therefore you have to note it as a very important Dhamma. Smile & agony arise by unwise attention. Hungry ghost & hell exist by unwise attention. Taints (casava) send beings to the planes of misery, human beings, celestial beings & brahma gods. Sending by casavas whatever plane you arrive only get ageing, sickness & death. With unwise attention taking the sensual planes as will give us happiness & arriving there. So in unwise attention taints arise. Cause by the taints & beings arrive to different planes of existence. Beings arrive to whichever planes only get ageing, sickness & death. (See The Sayadaw's wheel circle chart of D-A process. The axle is representing the taints, the 4 spokes are actions cause by the taints. The outer-most iron wheel is representing ageing & death. People praying for ~~the~~ any plane of existence is not knowing the truth. Not knowing is taint of ignorance (di arijasava). The desire for asking is taint of sensuality (kamasava). Planes of jhanic existence are taint of becoming (bhavasava). I want to be ^{turning} There is taint of wrong view (ditthasava). Beings are taking rebirths according to the ^{of the taints} taint of the axle turning around. Turning up & down & to all sides are ageing & death. All the taints are coming from unwise attention & ending up in dukkha sacea. With unwise attention & kilesa arises. With kilesa & doing actions. With actions & arriving to the planes of existence & encounter ageing, sickness & death. With wise attention axle of taints broken down & ending the problems. Don't follow the paths of smile & agony. It can't be free from ageing & death. Noble beings (ariyas) can smile because they are free from ageing & death. They don't have anything for the agony & only have Samvega (for other living beings because they had direct experienced of dukkha sacea & The taste of Nibbāna) Because of unwise attention beings are wandering among the planes of existence.

In The Samyutta Nikāya (Khandhavagga), Ven. Mahā-kotthita asked Ven. Sariputta "Someone has sila what should he does?" The answer was should has wise attention. Therefore whatever is arises & contemplate its impermanence & no taints arise. Contemplate the 5 khandhas as impermanent, suffering, disease, a tumour, a fart, misery, affliction, alien, disintegrating, empty & not-self (11 ways). By contemplation of impermanence & become wise attention. Impermanence is a-nicca & the seeing is magga. Therefore without the ignorance; wrong views, craving for becoming (bhavatanhā) & the 4 taints (casavas) cease. The axle of the taints is broken. Without the spokes & planes of existence & free from ageing, sickness & death. In sitting meditation, if discerning impermanence & note it as I have right attention.

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By seeing impermanence & all the 10 ways of contemplation are included in it. (Sayadaw mentioned 10 ways but in the sutta mentioned 11 ways). He said (any people no need to know all of them). The Path Knowledge is like a knife. It's breaking down the axle of the taint. Except vipassana there is no other refuge. Except discerning impermanence no one will save you (No Buddhas, no Gods act as a Saviour. Now a day a lot of Buddhists rely on outside powers & becoming like other faiths.)
no bodhisattas (add it in front of no Gods)

Craving Overrule Actions

18th December 1961

You were sending by craving to this human world. You may ask, "Isn't not because of good kamma become human being? Isn't not send by kamma?" Don't take in this way. Craving (tanha) overrule on action (kamma).

Tanha → upadana → kamma → jati - Craving conditions clinging, clinging conditions action, action conditions birth. Actions doing things in the instruction of craving.

Take them as like the house owner & the carpenter. According to the house owner's desire & the carpenter has to build the house. You all are carrying away by the tanha water. Dana is not the main point & I am giving you the source of the answer. Wherever you are arriving arriving & attaching to the khandha there. On the way of carrying away in the tanha water, grasping & holding on to things which are unreliable (i.e., family members & wealths, etc). You don't know yourself, holding on to the stable or unstable things? In this way & getting old. Whatever you hold on to are like the tree on the edge of the river bank & unstable. The edge of the river banks are eroded by water & the roots of the trees are exposed. When it fall on you & have to cry for it. In the round of existences, how many parents, sons & daughters we had already before. But do you have any thought arise as I'll never grasp & rely on them again. The Buddha taught this

Nadi Sutta (from the Khanda Samyutta). With dissatisfaction ~~you~~ get hold on to them & if fall on oneself & sink. Khandha is impermanent, dukha & not-self phenomena & so whatever khandha you are grasping will suffer.

If you don't have something to cling on to & don't know what to do.

If you know it's unstable & understand ^{the knowledge of} not-self. Now you are suffered due to by the pulling of self knowledge. Before you are a floater by grasping on things.

Become a sinker after the grasping. Which one do you like? When you are suffered blame it on kamma as unfortunate. Is it true? You are holding on to them by clinging to sense pleasures & wrong views (kamupadāna & ditthupadāna). The clinging objects of mind & body are impermanent so you have to ~~shed~~^{shed} tears. The Buddha taught anicca for getting Path & Fruition Knowleger. But things showing anicca you all are shedding tears. If you know anicca & get insight knowledge. These things happen because you don't rely on things which should be relied on & instead rely on things which shouldn't be. So, don't rely on one's own & others' khandhas. Crying is not the source. Grasping or holding on to is the source. With only clinging ceases kamma also ceases. Upadāna nirodhō nibbānam - Clinging ceases Cessation of clinging is Nibbāna.

In this sutta the Buddha taught mainly on clinging. If thinking arises for grasping by contemplating its anicca & the floater gets the raft (maggan raft) The Buddha gave us 3 cups of impermanent, suffering & not-self medicines. In the world the real existence is these 3 cups of medicines. The medicines you like are none of them here. You like the permanent, happiness, self medicines. In the past you all were stuck to the medicines you liked & missed many Buddhas had arisen. You didn't like the Buddhas' medicines & never drank it before. Therefore if the Buddha had arisen very difficult to save beings. Should never rely on permanent, happiness & self (nicca, sukha & atta). If you know not-self as not-self & get the maggān raft (path factors raft). It's yourself making the axle of the taints & turning around it. And then die in the 31 realms of existence. With the wrong grasping & taints arise (This talk is connecting to the previous talk). All the taints & realms of existence are making by oneself. So, D.A process is one's own process. Have to contemplate one's & others' khandhas as not-self. We are constructing spokes of kamma on the axle of the taints. From the 6 sense doors construct the spokes of —. If you don't make the axle & also can't make the spokes. Without the spokes, the outer most wheel of ageing, sickness & death can't exist. Therefore, for not grasping contemplate impermanence of whatever arises from the 6 sense doors.

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Conditioned & Unconditioned

22nd February 1962

There are 2 ultimate realities; conditioned & unconditioned Dhammas. The impermanence of mind & body process & the cessation of mind & body process which is Nibbāna. If you can find out the conditioned ultimate real phenomena (sankhata paramattha Dhamma) & at the entrance of Nibbāna. At the ending of _____ is the real existence of Nibbāna which is no conditions at all. If you discover the sankhata paramattha Dhamma & get the knowledge of things as really are (yathabhūta nyom). First, strip away the concepts will discover the sankhata paramattha Dhamma. Combine the impermanence of the conditioned objects (i.e, the 5 khandas) & the knowledges are called the processes of the knowledge. They can't arrange by oneself. These arrangements are by the objects (i.e, natural processes). We are following in knowledge in accordance in its functions. The province of sankhata paramattha Dhamma ending is not because it want to be ended. Its province of the boundary coming to the end or expire. The knowledges discover asankhata paramattha Dhamma are Path, Fruition & Reviewing knowledges respectively. It's not so difficult & not much about it. First, strip off the worldly concepts & combine the sankhata paramattha Dhamma in knowledge. And then following to its ending & will discover the asankhata paramattha Dhamma. Therefore seeing the ultimate realities in twice. If seeing the asankhata paramattha Dhamma, wrong views & doubt all fall away & greed leading to the planes of misery are gone. And never born into the 6 bad places (4 planes of misery, born into a family & wrong views & a place the Buddha's Teachings were reach) As soon as seeing the asankhata Dhamma & become a stream enterer.

It's important how to look at this khandas. (Told the story of Ven. Ananda became a sotāpanne by Ven. Punna's teaching). With clinging & craving, conceit & wrong views arise. Without clinging & craving, conceit & wrong views are falling away. The reason is They arise by clinging to one's own & others' khandas. Smile & agony come from clinging. Three of the craving, conceit & wrong views are arising in turn. Like the simile of a mirror, looking at the khandha mirror me & him shadows are coming out from it. Ven. Punna asked them; "Form is permanent or impermanent?". If it's impermanent tanhā, māna & ditthi not arise. Looking at in the ordinary worldling's eye & tanhā, māna & ditthi arise. _____ in the eye of the disciple of a noble one it doesn't arise. In Ven. Punna's simile; khandha was like the mirror. Oneself & others were like the shadows in the mirror. First should have the intellectual knowledge & then do the practice. Without them no progress.