

# **Dhamma Talks**

## **by Mogok Sayadaw**

**– Emptiness, Conditioned, and Unconditioned**

Vol. II

Translation based on the recorded tapes (Burmese) by  
Ven. Uttamo Thera ( 尊者 鄭達摩 長老 )

TAIWAN

B. E. 2564  
(Sep. 2021 C. E.)

According to the translator—Ven. Uttamo's words, this is strictly for free distribution only, as a gift of Dhamma—Dhamma Dāna. You may re-format, reprint, translate, and redistribute this work in any medium.

# Content

Translator's Notes.....	1
Introduction.....	2
D. A. Process.....	31
Part 1.....	45
By Listening to Emptiness Dhamma;.....	45
and Emptiness Nibbāna.....	45
Wrong View and Emptiness.....	48
Questions and Answers by Visākha and Dhammadinna.....	51
Nandaka's Exhortation.....	74
The Continuation of Dependent Arising.....	83
Satipaṭṭhāna Objects and the Contemplative Mind.....	86
The Four Arahants and an Ordinary Monk.....	88
Samatha And Vipassanā.....	91
Nibbāna Is Near; Not Far Away.....	94
Looking For Nibbāna at The Right Place.....	97
Observe The Mind—Body With Paññā.....	99
Observe the Impermanence of.....	101
Mind—Body as a Stranger.....	101
Part 2.....	103
Five Kinds of Right View.....	103
Breaking the Shells of Ignorance.....	111
The Five Darkness and the Five Lights.....	114
Transcending Time.....	121
Nibbāna: The Ending of Dukkha.....	123
The Important of Right Attention.....	125
Bhikkhu Yamaka.....	128
The Functional Knowledge of Change.....	135
Annihilation and Yamaka.....	137
Concept, Reality and Nibbāna.....	141
Sorrow Deceiving as Compassion.....	143
Lust Deceiving as Loving—kindness.....	144
Taṇhā Deceiving as Altruistic Joy.....	145
Selfishness Deceiving as Equanimity.....	146
Worry and Sorrow Entering as Sense of Urgency.....	147
Take Anger as Wholesome.....	149
Sīla and Vipassanā.....	151
To Stop Craving in Everyday Life.....	153
Mistaken Sloth and Torpor as Serenity.....	154
Restlessness and Effort.....	156
Remorse, Worry and Dying.....	157
Investigation and Wrong Views.....	161
Perception and Wrong View.....	163
Eight Causes of Wrong Views.....	164

The Duties of Teacher and Listener.....	167
Knowledge and Doubt.....	168
Contact and Wrong View.....	170
Wrong View and Listening Talks.....	171
Part 3.....	172
The Great Benefit of Udayabbaya Nāṇa.....	172
Impermanence and Right View.....	174
Taṇhā and Practice.....	175
Laziness and Dosa.....	177
Take Kamma as Permanence.....	178
Birth, Death and Nibbāna.....	181
Sick Bhikkhu and Vedanā.....	183
Craving like a Tailor.....	185
The Four Taints.....	186
Penetration of the Five Dhammas.....	188
Follow Behind With Knowing.....	196
Practice on The Body, Feeling and Mind.....	198
The Dhamma to Nibbāna.....	200
Khemaka and the Sixty Monks.....	201
Susīma the Wanderer.....	206
Why Human Beings in Dangers?.....	210
Body Moving Towards Death.....	218
Craving Comes From Affection.....	219
Two Kinds of Speech of the Buddha.....	221
Time and Timelessness.....	223
Near Death and the Five Mind Moments.....	224
From Vulture Eye to Wisdom Eye.....	226
The Burden of the Khandhas.....	227
Understanding of Insight Practice.....	228
To Deal with Wrong View and Doubt.....	231
Contemplate Anicca, Perceive Anicca and Know Anicca.....	235
Worldly Fetters and Realization.....	237
Volition, Action and Kammic Formation.....	240
Seeing One's Own Death Is Vipassanā.....	243
Part 4.....	245
Inward Exploration.....	245
With Faith Transcends Wrong View.....	251
Time-Consuming and Timeless / Kālika and Akālika.....	253
Checking for Wrong Views.....	255
Wrong Views and Characters.....	258
The Wise and the Fool.....	263
Saṃsāra and the Hindrances.....	264
Dependent Origination at Home.....	271
Nibbāna is Always Exists.....	278
The Six Oceans of Māgandiya.....	281
Taṇhā the Tailor.....	291

How to Open Your Eye?.....	294
The Road Map to Nibbāna.....	302
Part 5.....	308
Don't End up at What Others Say.....	308
Stopping and Contemplation.....	310
Impermanence.....	313
Training the Six Animals.....	315
Breaking the Axle of the Taints.....	320
Don't Let the Mind in Pain.....	329
Buddhavāda.....	333
From Dukkha to Nibbāna.....	335
The Reality and the Knowing.....	339
Dukkha Exists and Dukkha Ceases.....	347
Can't See Nibbāna with Wrong View.....	352
Khandha Calling and Nāṇa Going.....	357
Why Suffer So Much?.....	361
A Poisonous Snake.....	363
Don't Waste Your Precious Life.....	365
The Most Important Thing in Life.....	369
To Know Yourself.....	372
Formation and Impermanence.....	374
Dying with Smile.....	377
Watching and Observing.....	381
For Practice or Reciting.....	384
Khandha Fuel with Kilesa Fire.....	388
From Hell to Eternity.....	390
Part 6.....	393
The Mind at Dying.....	393
Perversions.....	396
The Nature of Vipassanā.....	401
The Right Association.....	404
Did the Buddha Help Everyone?.....	406
What is the Most Important Thing in Life?.....	409
Polishing the Mind.....	411
Searching for the Right Things.....	414
Practical Knowledge of Dukkha.....	416
The Art of Thinking.....	423
Twelve Perversions.....	426
The End of the World.....	428
Kammic Energy.....	432
Weapon of Mass Destruction.....	434
Vipassanā is Nāṇa or Kamma?.....	437
Appreciation of Nibbāna.....	441
How to Use Desire and Conceit?.....	444
The Beginning and the Ending.....	447
Four Types of Yogi.....	450

Two Views on Insight.....	453
Two Kinds of Disenchantment.....	456
Searching for the Truth.....	459
Dealing with Wrong View and Doubt.....	461
Controlling the Mind.....	463
Ñāṇa Eye and Normal Eye.....	466
Insight Knowledge and Path Knowledge.....	469
Concept, Reality and Nibbāna (Ver. 2).....	472
Spiritual Faculties and Nibbāna.....	475
<b>Part 7.....</b>	<b>479</b>
The Creators of Dukkha.....	479
Two Causes for Wrong View.....	481
The Beginning of Beings.....	484
Ending of the Unwholesome Life.....	487
The Last Teaching of the Buddha.....	489
The Hidden Treasure.....	492
Priceless Treasure of Mankind.....	495
In Accordance with the Dhamma.....	498
Perform a Dāna Properly.....	501
Dāna and the Ending of Dukkha.....	503
Two Guardians of Hells.....	506
Can't Rely on the Outside Power.....	509
Dukkha and the End of Dukkha.....	514
Importance of Feeling.....	516
Tanhā and Kamma.....	520
Three Cups of Medicine and the Crazy Beings.....	524
Stream-Enterer and the Inversions.....	528
Breaking the Collar.....	530
Frightening Wrong View.....	532
How to Pay Your Debts?.....	535
Do Buddhists Have Wrong Views?.....	539
Compassion with Wrong View.....	542
The Paths of the Wise and the Fool.....	546
Searching for the Source.....	550
The Three Knowledge in the Suttas.....	552
The Doctrine of the Buddha.....	555
Unwise Attention and Sufferings.....	559
Craving Overrules Actions.....	562
Conditioned and Unconditioned.....	565
<b>Part 8.....</b>	<b>567</b>
The Three Worlds.....	567
Are You the Wise or the Fool?.....	577
The Power of the Dhamma.....	579
To Nibbāna without New Kammas.....	583
Negligence and Suffering.....	587
On Anatta.....	590

Two Causes of No Realization.....	594
With Taṇhā and Māna to Nibbāna.....	598
The Extension of Saṃsāra.....	600
With Kilesa Sap, No Real Happiness.....	603
Unwise Attention and Prayers.....	605
Truth Is in the Khandha.....	610
Nibbāna Is the Foremost Happiness.....	613
To Have Compassion and Wisdom for Oneself.....	615
About the Mind.....	618
On Nibbāna.....	623
Two Different Dhammas.....	626
Two Knowledge of the Truth.....	628
Right Association.....	630
The Importance of Knowing the Truth.....	634
Answer to a Buddhist.....	636
Three Steps to Nibbāna.....	640
Wrong View on Nibbāna.....	645
<b>Part 9.....</b>	<b>650</b>
The Dangers of Wrong Knowledge.....	650
Non-conflict and Non-attachment.....	653
Development with Contemplation.....	656
Mountains of Bones and Oceans of Blood.....	658
A Simile for Nibbāna.....	662
Contemplation on Anatta.....	666
Cessation of the Taints.....	668
Are You Worshipping Wrong Views?.....	671
Body and Mental Pains.....	673
How to Die with Feelings?.....	676
Should Know One's Value.....	681
Mistaken with Nibbāna.....	683
Rely on Dhamma, Not Outside Power.....	688
The Murderers.....	690
Fall in Love with Dukkha.....	693
Why Become Living Beings?.....	695
Disenchantment with the Monkey.....	697
How to Perform Dāna?.....	701
Staying with the Truly Reliable Dhamma.....	703
On Vipassanā Bhāvana.....	707
Wrong View on Kamma.....	713
The Source of Great Sufferings.....	716
The Importance of Anicca.....	719
Wholesome Kamma with Knowledge.....	722
Wrong View, Dukkha and Nibbāna.....	725
Importance of the Truth of Dukkha.....	728
From Ignorance to Knowledge.....	730
<b>Part 10.....</b>	<b>733</b>

The Middle Way.....	733
Correct One's Mistakes in Time.....	737
Are You a Fool?.....	739
Our Murderers.....	740
The Four Noble Truths.....	744
Pay Your Debts with Knowledge.....	759
Protecting Your Mind.....	761
The Creator: The Deceitful Mind.....	763
Wise Attention and Effort.....	774
Rust Corrodes the Iron.....	777
To Nibbāna with One Dhamma.....	779
To Nibbāna with Stopping.....	782
True Refuge.....	785
The Diseased Body.....	787
Importance of Samādhi.....	789
Craving and Suffering.....	793
Fulfilling One's Duty.....	799
Impermanent and Taintless.....	801
Dukkha and Nibbāna.....	803
How to Think?.....	806
Four Nibbānas.....	809
On Insight Knowledge.....	812
<b>Part 11.....</b>	<b>815</b>
No Free Time Is for Sufferings.....	815
Who is Your Creator?.....	818
What is the Most Important Thing?.....	820
The Process of Existing and Not-Existing.....	824
The End of the World (B).....	826
Why So Many Corpses?.....	828
Dāna and Nibbāna.....	830
Practicing for Dying.....	833
Seeing Nibbāna with the Pure Mind.....	840
Two Ways of Dying.....	843
Dependency Is Wavering.....	848
The Creator.....	851
Not a Soul, Only an Intrinsic Nature.....	855
Why Can't Discern Dukkha?.....	858
Becoming and Not Becoming.....	860
Don't Live and Die with Ignorance.....	863
Wise Attention and Wisdom.....	866
Human Characters.....	869
Not Becoming Dog Again.....	873
Difficult to Know Dukkha and Vedanā.....	875
Bond with Diṭṭhi Rope and.....	877
Carrying Away by Tanhā Water.....	877
Dispelling Diṭṭhi Before Insight.....	880

A Noble Life and Practice.....	882
Conditioned Phenomena.....	888
Practice Only One.....	891
Deceiving by the Active Mind.....	893
Ignoble and Noble Searches.....	895
<b>Part 12.....</b>	<b>898</b>
Khandha Fuel, Kilesa Fire and Nibbāna.....	898
Penetration of Dukkha.....	900
Dhamma and Anudhamma.....	902
Dependent Arising and the Four Noble Truths.....	904
Dependent Arising and the Taints.....	906
Dangers That the Worldling Can't Escape.....	910
Just Intrinsic Nature.....	912
Ignorance and Craving.....	915
Everyone Is a Thief.....	918
Concept, Reality and Wise Attention.....	921
Simple and Direct.....	923
Insight for Everyone.....	927
Dying and Undying.....	930
The Burdened Khandha.....	931
Time and Timeless.....	935
Dying, Saṁsāra and Nibbāna.....	937
Don't Get Lost in Sufferings.....	943
Three Knowledge of the First Discourse.....	945
Instruction on Dying.....	948
Don't Waste Your Precious Times.....	951
The Dangers of Ignoble Dhamma.....	954
True Dhamma and Counterfeit Dhamma.....	957
Transcending of Time.....	961
<b>Part 13.....</b>	<b>967</b>
The Real Saviour.....	967
Should Have Sympathy for Oneself.....	969
Importance of Anicca and Momentary Nibbāna.....	973
Grown up With Ignorance.....	977
The Way of No Grimace and Smile.....	979
Man's Story and His Stupidity.....	981
Man, Happy With Kilesa Diseases.....	985
Fall in Love With the Killer.....	988
Everyone Is a Stranger.....	991
Wavering and Not Wavering.....	993
So Many Excuses.....	1002
The Hidden Nibbāna.....	1004
A Slave With Four Masters.....	1008
The Blind With Distortions.....	1011
On Sensuality.....	1013
Is It Your View or the Buddha's View?.....	1015

The Danger of Craving.....	1018
Is Everything That Happens Anatta?.....	1019
Human Perils.....	1021
Anicca āññā, the Saviour.....	1024
True Refuge—God or Dhamma?.....	1026
The Art of Living and Dying.....	1030
Importance of Habitual Practice.....	1037
Only Dukkha Exists.....	1041
Perfection for Nibbāna.....	1043
Sukha Nibbāna.....	1045
Ascending with Three Knowledges.....	1047
Becoming and Eight Faults.....	1050
The Nature of Dukkha.....	1052
The Worst Danger.....	1054
Importance of Dukkha Sacca.....	1058
Dealing With the Five Spiritual Faculties and Five Hindrances.....	1060
The Most Dangerous Enemy.....	1064
Epilogue.....	1068
Appendix.....	1072
On Mind Development.....	1072
Vipassanā Bhāvanā.....	1077
Manuscript of Translations.....	1098

**Download this document for print (2021-09-12):**

[https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/  
Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-12pt-print-  
B5.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-12pt-print-B5.pdf)

**Size: B5**

**in Large font (14.5 pt):**

[https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/  
Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-14pt-print-  
B5.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-14pt-print-B5.pdf)

**in general font (12 pt): [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-12pt-print-B5.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-12pt-print-B5.pdf)**

**Size: A4**

**in general font (12 pt): [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-12pt-print.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-12pt-print.pdf)**

**in Large font (14.5 pt): [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-14pt-print.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-14pt-print.pdf)**

# The Doctrine of the Buddha

16<sup>th</sup> December 1961

You have to note that listening to the dhamma talks knows what should have, and what should not have in the khandha. What dhamma should have is right view and should not have is wrong view. These two are very important. It's important to develop a lot of dhamma which should be had and abandon which should not be had.

This body comes under ageing, sickness and death is the cause of the dhamma which should not be had. If you have the dhamma which should be had and ageing, sickness and death will stop. Don't know these things and in the saṃsāra we were living with ageing, sickness and death as our companions. In the khandha only saṅkhāra and anicca exist (Conditioned phenomena are impermanent or suffering).

Sabbe dhamma anatta—All dhammas (phenomena, including Nibbāna) are not-self. In the khandha only these things exist. In short only exist as the arising and passing away of phenomena. Arising and vanishing, arising and vanishing etc., with only these things exist. People have wrong views and take impermanence and making them as this is me, this is him, this is man and this is woman.

These things arise because of the dhamma shouldn't be had is existing. Wrong view is wrong knowing. Even without the Buddha taught about it, only anicca, dukkha and anatta exist. If he taught them also these things exist. Even without listening talks and the dhamma which should not have always exists.

Following behind with wrong views which we have is clinging to wrong view (diṭṭhpādāna). Later, follow with the action (kamma) of governing by wrong view. Kamma paccaya jāti—and then following with dukkha sacca (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 (āyatana), element (dhātu), truth (sacca) and wrong view will fall away.

With dāna, sīla, and samatha practices and wrong views will not fall away. For example, I do it and I get it (i.e., on dāna). The identity view (sakkāya ditṭhi) of dhamma which should not be had comes in. Only by listening emptiness dhamma (suññatā) connection with khandha, āyatana is on the right path. Empty of person or being, it's emptiness (suññatā).

Is it still has any person or being if talking on feeling? Therefore talking on khandha is emptiness. Talking on āyatana, dhātu, sacca and D. A. is emptiness. Only by listening to these kinds of talk that ditṭhi will fall away. As an example, for my good fortune, I must make merits. It's not suññatā dhamma and ditṭhi does not fall away. By undertaking sīla, I'll have a long life; this only ditṭhi will arise.

If not listening on khandha, āyatana, D. A. and wrong view never fall away. And never free from the four planes of misery. So, suññatā dhamma is very important. By listening to the emptying of me and mine dhamma will arrive to suññatā. Living beings are descending from blissful to painful existences if not listening to the suññatā dhamma. In the Aṅguttara Nikāya, the Buddha said that without listening to the suññatā dhamma wrong view arose. With the suttanta method (discourses) using the person and being in the teachings are all right but not leading to emptiness. It needs to add something to them.

So, at last the Buddha ended it up with truth (sacca). This was for leading to suññatā. With wrong view never leads to Nibbāna, and can't realize Path and Fruition Knowledge. (Here Sayadaw mentioned as in the past monks were giving talks from the sutta discourses and at the end finished their talks with reciting the Abhidhamma.

These were demolishing ditṭhi. He continued to explain the Buddha's way of gradual teachings). Is there any person or being including in the dukkha sacca, samudaya sacca, nirodha sacca and magga sacca? At the time when the mind was absent from kilesa and taught about suññatā dhamma and became sotāpanna, ..., arahant respectively.

The Buddha taught suññatā dhamma at the end was his way of teaching. (These last points are good for contemplation. Because during the talk when the mind was absent from kilesa meant overcame the hindrances. And then the Buddha continued to talk about suññatā dhamma. At the same time the listeners contemplated their khandhas. In this way we can also help the dying person.)

(Sayadaw continued to talk about the monks from Devadaha wanted to go to the western province; from SN.22.2 Devadahasuttam, the Khandha-vagga Saṃyutta). Ven. Sāriputta said to the monks; “The people in these places will ask you these two questions. What is the Buddha’s Doctorine? And what the Buddha teaches very often?” For a Buddhist it’s important to know what the Buddha’s Doctorine is.

It even happens to make the accusation to the Buddha if you don’t know and answering in uncertainty (e.g., some Buddhists talk about that the enlightened Bodhisattas, arahants still have kilesa, etc. ... misinterpreting his teachings in these ways).

The Buddha’s Doctrine is removal of desire and lust (chanda-rāga). He always taught the removal of greed (lobha) without regarding to any person. Look at the D. A. process chart. He taught for not followed by taṇhā, upādāna and kamma; the Doctrine of not connection from section② to section③ (i.e., from viññāṇam .... . vedanā to taṇhā .... kamma).

Therefore every day I teach you to observe for not connect sec. ② and sec. ③. You do not follow the Buddha’s Doctrine if you are connecting them. You have to decide for yourself. Contemplate with insight (vipassanā) to sec. ② and do not connect with sec. ③.

In regard to: what is the removal of desire and lust: for the removal of the desire on the five khandhas, what will happen if not remove it? When the khandha is perished and follow by sorrow, lamentation, etc. to someone attaches to the five khandha. It’ll turn towards avijjā paccaya saṅkhāra—ignorance conditions volitional formation. Or D. A. process appears 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 and it continues to birth again in the future. In this present life you have to cry and after death will fall into the plane of misery. You will encounter these things if you attach to your and other khandhas. It becomes affection (desire/lust) to him/her if you are seeing someone.

Is this the Doctrine of the Buddha? This is the doctrine of going to the apāya—planes of misery. Tell me the benefit of non-desire. Contemplate the impermanence of the affectionate dhamma and become non-desire of them. Then not continue from sec. ② to sec. ③. And also is not arriving to sec. ④ and 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 (*taṇhā*) is Nibbāna. It's the ending of crying, birth, ageing and death. The Buddha taught to the future generations to know the faults of desire/lust (craving, greed, attachment) and the benefits of non-desire.

# **Unwise Attention and Sufferings**

17<sup>th</sup> December 1961

The Buddha taught that with wise attention (yoniso) would arrive to Nibbāna. Sabbe saṅkhāra anicca—as all conditioned phenomena are impermanent, with contemplation of form (rūpa), feeling (vedanā), etc. and will see all of them are impermanent.

Close your eyes and observe the khandha with knowledge (ñāṇa) and will see the feelings are arising here and vanishing here. All are impermanent (anicca). Minds are also in the same way and you can't control of them. Someone with wise attention doesn't find me or him and only find impermanence.

Seeing the vanishing phenomena is seeing anicca. With unwise attention; my mind, I am feeling good, I am in pain, etc. making the feeling (vedanā) as; “I”. “I see it” is neutral feeling and making it as “I”. “I” is wrong view. From behind it will follow clinging with wrong view (diṭṭhupādāna). And also follow with action, kamma paccaya jāti—action conditions birth.

The fault of unwise attention is 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 and daughters that become worry and crying follow with sorrow, lamentation, etc. Why does it happen? Because of not approaching a good teacher and not listening to the noble teaching.

Unwise attention hinders Path and Fruition Knowledge (Sayadaw mentioned some of the problems encounter in daily life by unwise attention). Therefore you have to note it as a very important dhamma. Smile and grimace arise by unwise attention. Hungry ghost and hell exist by unwise attention. Taints (āsava) send beings to the planes of misery, human beings, celestial beings and brahma gods. Sent by āsava, whatever planes you arrive, it only gets ageing, sickness and death. With unwise attention taking the sensual planes as will give us happiness and arriving there. So with unwise attention

taints arise. Cause by the taints and beings arrive to different planes of existence. Beings arrive to whichever planes only get ageing, sickness and death.

(see the Sayadaw's whole circle chart of D. A. process. The axle is representing the taints; the four spokes are actions cause by the taints. The outer—most iron wheel is representing ageing and death. People praying for any plane of existence are not knowing the truth. Not knowing is taint of ignorance (avijjāsava).

The desire for asking is taint of sensuality (kāmāsava). Planes of jhanic existence are taint of becoming (bhavāsava). I want to be there is taint of wrong view (diṭṭhāsava). Beings are taking rebirths according to the turning of the axle of taints. Turning up and down and to all sides are ageing and death.

All the taints are coming from unwise attention and ending up in dukkha sacca. With unwise attention and kilesa arises. Beings are doing actions with kilesa. They encounter ageing, sickness and death with actions and arriving to the planes of existence. Axe of taints is broken down and ends the problems with wise attention. Don't follow the paths of smile and grimace. It can't be free from ageing and death.

Noble beings (ariyas) can smile because they are free from ageing and death. They don't have anything for the grimace and only have Saṁvega (for other living beings because they had direct experienced of dukkha sacca and the taste of Nibbāna). Because of unwise attention beings are wandering among the planes of existence.

In the Saṁyutta Nikāya (Khandhavagga), Ven. Mahākoṭṭhita asked Ven. Sāriputta "Someone has sīla and what should he do?" The answer was; he should have wise attention. Therefore whatever is arising and contemplate its impermanence and no taints arise. Contemplate the five khandhas as impermanent, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and non-self (11 ways).

By contemplating of impermanence and becomes wise attention. Impermanence is anicca and the seeing is magga. Therefore without the ignorance; wrong views, craving for becoming (bhavataṇhā) and the four taints (āsavas) cease. The axle of the taints is broken down. Without the spokes and planes of existence, free from ageing, sickness and death. In sitting meditation, if discerning impermanence and note it as I have right attention.

By seeing impermanence and all the ten ways of contemplation are including in it. (Sayadaw mentioned ten ways but in the sutta mentioned 11 ways. He said lay 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 *vipassanā* there is no other refuge. Except discerning impermanence no one will save you (No Buddhas, no bodhisattas and no Gods act as a Saviour. Nowadays a lot of Buddhists rely one outside powers and becoming like other faiths.)

## **Craving Overrules Actions**

18<sup>th</sup> December 1961

You were sent by craving to this human world. You may ask, "Isn't it because of good kamma becoming human being? Isn't it sent by kamma?" Don't take it in this way. Craving (*taṇhā*) overrules on action (*kamma*). *Taṇhā* → *upādāna* → *kamma* → *jāti*—craving conditions clinging, clinging conditions action, action conditions birth. Actions are doing things with the instruction of craving.

Take them as like the house owner and the carpenter. According to the house owner's desire and the carpenter has to build the house. You all are carrying away by the *taṇhā* water. *Dāna* is not the main point and I am giving you the source of the answer. Wherever you are arriving and attaching to the *khandha* there. On the way of carrying away in the *taṇhā* water, you grasp and hold on to the things which are unreliable. (i.e., family members and wealth, etc.).

You don't know yourself of holding on to the stable or unstable things. In this way and you are getting old. They are like the trees on the edge of the river bank and unstable whatever things you hold on to. The edge of the river banks are eroded by water and the roots of the trees are exposed.

When it falls on you and you have to cry for it. In the round of existences, how many parents, sons and daughters we had already before. But do you have any thought arising as I'll never grasp and rely on them again? The Buddha taught this Nadi Sutta (from the Khandhasaṃyutta, SN.22.93 *Nadisuttam*). With dissatisfaction, you get hold on them and it falls on oneself and sink.

*Khandha* is impermanent, dukkha and not-self phenomena and so whatever *khandha* you are grasping will suffer. You don't know what to do if you don't have something to cling on to. You understand the knowledge of not-self if you know it's unstable. Now you are suffered by the pulling of the self knowledge. Not grasping on things before you are a floater.

After the grasping and becomes a sinker. Which one do you like? When you are suffered and blame it on kamma as unfortunate. Isn't it true? You are holding on to them by clinging to sense pleasures and wrong views (*kāmupādāna* and *dīṭṭhpādāna*). The clinging objects of mind and body are impermanent so you have to shed tears.

The Buddha taught anicca for getting the Path and the Fruition Knowledge. But when things are showing anicca, you all shed tears. You get the insight knowledge if you know anicca. These things happen because you don't rely on things which should be relied on, and instead rely on things which shouldn't be.

So, don't rely on one's own and others' khandhas. Crying is not the source. The source is grasping or holding on to. Kamma also ceases if only clinging ceases. *Upādāna nirodho nibbānām*—Cessation of clinging is Nibbāna.

In this sutta the Buddha taught mainly on clinging. The floater gets the raft (*maggan* raft) if he may contemplate its anicca while thinking arises for grasping. The Buddha gave us three cups of impermanence, suffering and not-self medicines. In the world the real existence is these three 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 with the medicines you like and missed many Buddhas had arisen. You didn't like the Buddha's medicines and never drank it before. Therefore it's still very difficult to save beings if the Buddha had arisen. You should never rely on permanent, happiness and self (*nicca*, *sukha* and *atta*).

You get the *maggan* raft (path factors raft) if you know not-self as not-self. It's you yourself making the axle of the taints and turning around it. And then die in the 31 realms of existence. With the wrong grasping and taints arise (This talk is connecting with the previous talk). All the taints and realms of existence are making by oneself.

So, D. A. process is one's own process. Have to contemplate one's and others' khandhas as not-self. We are constructing spokes of kamma on the axle of the taints. From the six senses doors construct the spokes of kamma. You also can't make the spokes if you don't make the axle.

Without the spokes, the outer most wheel of ageing, sickness and death can't exist. Therefore, for not grasping contemplate impermanence of whatever arises from the six senses doors.

# **Conditioned and Unconditioned**

22<sup>nd</sup> February 1962

There are two ultimate realities: conditioned and unconditioned dhammas. The impermanence of mind and body process, and the cessation of mind and body process; it is Nibbāna. It's at the entrance of Nibbāna if you can find out the conditioned ultimate real phenomena (saṅkhata paramattha dhamma).

At the ending of saṅkhata paramattha dhamma is the real existence of Nibbāna which is no conditions at all. You get the knowledge of things as really are (yathābhūtañāṇa) if you discover the saṅkhata paramattha dhamma. First, strip away the concepts will discover the saṅkhata paramattha dhamma.

Combine the impermanence of the conditioned objects (i.e., the five khandhas) with the knowledge are called the processes of the knowledge. It can't arrange by oneself. These arrangements are by the objects (i.e., natural processes). We are following with knowledge in accordance with its functions.

The province of saṅkhata paramattha dhamma ending is not because it wants to be ended. Its province of the boundary coming to the end or expire. The knowledge discover asaṅkhata paramattha dhamma are the Path, the Fruition and the Reviewing Knowledge respectively.

It's not so difficult and not much about it. First, strip off the worldly concepts and combine the saṅkhata paramattha dhamma with knowledge. And then following to its ending and will discover the asaṅkhata paramattha dhamma. Therefore you see the ultimate realities in twice.

If seeing the asaṅkhata paramattha dhamma, wrong views and doubt all fall away and greed leading to the planes of misery are gone. And will never be born into the six bad places (4 planes of misery, born into a family with wrong views and a place the

Buddha's Teachings never reach). As soon as seeing the asaṅkhata dhamma and become a stream enterer.

It's important how to look at these khandhas. (Told the story of Ven. Ānanda became a sotāpanna by Ven. Puṇṇa's teaching, SN.22.83 Ānandasuttaṃ, S.iii.105f). With clinging and craving, conceit and wrong views arise. Without clinging and craving, conceit and wrong views are falling away.

The reason is they arise by clinging to one's own and others' khandhas. Smile and grimace come from clinging. Three of the craving, conceit and wrong views are arising in turn. Like the simile of a mirror, looking at the khandha mirror me and him shadows are coming out from it.

Ven. Puṇṇa asked them; "Form is permanent or impermanent?" If it's impermanent taṇhā, māna and diṭṭhi not arise. Looking at with the ordinary worldling's eye and taṇhā, māna and diṭṭhi arise. Looking with the eye of the disciple of a noble one it doesn't arise. In Ven. Puṇṇa's simile; khandha was like the mirror. Someone himself and others were like the shadows in the mirror. At first, you should have the intellectual knowledge and then do the practice. You have no progress without them.

# **Part 8**

## **The Three Worlds**

15<sup>th</sup> to 21<sup>st</sup> February 1962

T1

All mundane matters (lokiya) are the world (loka). Supramundane element or dhamma (lokuttara) is the phenomenon outside of the world. There are nine lokuttara dhammas; four path knowledge, four fruition knowledge and Nibbāna.

The bhikkhus asked The Buddha: "What is the world?" The Buddha's answer was: "The arising and passing away is the world". The worldly phenomena are encountering with the arising and passing away. They are not free from the arising and passing away. Supramundane dhamma transcends the worldly dhammas.

These are the four paths and the four fruition knowledge including Nibbāna as supramundane dhammas. But Nibbāna transcends loka. All worldlings don't know that loka is dukkha. They don't know the present dukkha and desire for the future dukkha.

Before, when your businesses were going very well, it is also dukkha. By not going well means you are separated from dukkha. When these worldly dhammas of anatta comes in, it let you have the sense of urgency (saṁvega). And it's reminding you to get out from the loka. Before, when you got the license, it was bodily dukkha (kāyika dukkha, i.e., busy with greed)

Now, you don't get it and have mental dukkha. Turning around with samudaya and dukkha are the matters of human beings. They take it as the economic development. These are the fire and fuels going on burning in turns. (This talk was given to a couple who were his close disciples and business people).

It made the Buddha not having the chance to come in and teach people. These are the matters of the people not understanding loka. You have to cut off loka means the loka process of the khandha. It means to get out from the saṅkhāra loka (conditioned world) of the D. A. process.

From ignorance to birth and death are the cycle of the world (i.e., the twelve links of the D. A. process. In this process only samudaya sacca and dukkha sacca exist. Only fire and fuel are going around with it. We build our own fire and burn ourselves. Without the fire of greed, we are in tears because we don't get what we want. It doesn't burn ourselves that tears are coming out (We do not understand these words with defilement except with wisdom only. Worldling are happy with taṇhā and dukkha. Without it, they are unhappy. Therefore, The Buddha said that worldlings were crazy and foolish).

If you are happy in the world, contemplate the impermanence of the happy mind. And craving and clinging will not arise. If you become disappointment; contemplate dosa. And it becomes the supramundane dhamma to transcend the world. With the samudaya and dukkha disappear and the cycle of the process also disappears. And then a clear thing appears.

The cycle of the processes is the turning around of samudaya and dukkha. Without the fuels and fire arise, the clear thing appears. People prefer fuels and fire. Therefore, without them, it's difficult to talk about and appreciate Nibbāna. Mundane Knowledge (vipassanā knowledge) is clearing out things for peace. Supramundane knowledge (i.e., Path Knowledge) is peaceful and without other things. People are taking things not peaceful as happiness that to talk about Nibbāna is very difficult. Someone is asking the question of if I am arriving to Nibbāna what kind of thing is with me there?

He doesn't know the extinction of the fire and fuels. And not understand samudaya and dukkha, and take Nibbāna as nothing exists. People don't understand the dukkha of the arising and vanishing of loka and reenter into the world. They never heard about the peace of the supramundane dhamma.

T2

The six senses doors are loka. In the Samyutta Nikāya, the Buddha taught as there was the arising of loka and the cessation of loka. The whole process of D. A. is loka. For example, from the seeing consciousness (from the eye door) arises to the end of the D. A. process are sorrow, lamentation, pain and grief (the twelve links). The other sense doors also should understand in this way.

They must have their cessation if phenomena have their arising. From feeling (vedanā) not follows to craving (taṇhā) and loka nirodho (cessation of the world) starts from here. If craving ceases the world also ceases. No need to afraid of action (kamma). If craving ceases, there are no more good and bad actions. You all are expecting good kammas. Without kammas cease will never arrive toward Nibbāna.

We have to let the causes of kammas which are craving and clinging to cease. You all like good kammas and not bad kammas. I exhort you of shouldn't like both of them. Whatever kamma there is only birth arises. Birth is the truth of dukkha (dukkha sacca) and you should practice to make kammas cease. Vipassanā practice is the cessation of loka. Family businesses (concerning about family life, making money, etc.) are the arising of loka.

There are the ways of upstream and downstream. You have to put a lot of effort to achieve the way of the upstream. Someone talking about the disappointment of loka is establishing the future loka. Someone afraid of loka is not like this. Disenchantment with loka is contemplating the impermanence of whatever arises from the six senses doors.

Disappointment and disenchantment are different in these ways. Disappointment with loka is common saying and without practice. Living beings are running around in the loka. Their lokas will follow and oppress them. The old kammas follow and oppress you if you can't run away from them. You can free from them only by transcending loka.

One's own created loka of good and bad kammas oppress him himself. Even you are afraid of loka and don't know how to run away will oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment with it. And then continue until to the end and will transcend loka.

### T3

First, to know about the three worlds, satta loka is the world of living beings, such as human beings, animals, etc. (i.e., the 31 realms of existence). Okāsa loka is the natural world such as forests, mountains, earth, etc. Saṅkhāra loka is mind and body phenomena which are arising and passing away moment to moment.

(Satta and okāsa lokas are depending on this saṅkhāra loka—the natural law. Without this natural law nothing can be existed, except Nibbāna. The Buddha knew these three worlds and so called him as lokavidu—Knower of the worlds—one of the nine attributes of the Buddha.

The Buddha taught as any loka was not good. Saṅkhāra loka is arising and vanishing. Okāsa loka is destroyed by fire at the time of Doomsday. It's functioning according to the natural law like a yearly cycle). As satta loka, human beings, animals, etc., all are born and die (It's going on and on, non-stop, except the Nibbāna element).

Therefore, all three lokas are truth of dukkha (dukkha sacca). So, don't get the knowledge of knowing lokas that people are thinking as this and that loka may be good. Therefore, they want to change from here to there (So in human histories and religions, Buddhists or non-Buddhists created paradises without understanding these worlds).

Do it for transcending the loka if you really want to search for something. Everyone stays in loka will encounter the eight worldly winds (i.e., gain and loss, status and disgrace, censure and praise, pain and pleasure).

### T4

Whatever arises by conditioning is saṅkhāra loka. Everything arises and passes away is the world (loka). Therefore, it's in the province of dukkha sacca. Only get out from the conditioned world and cease from all lokas. In the Dhammasaṅgaṇī, the Buddha taught saṅkhata dhamma and asaṅkhata dhamma—conditioned phenomena and unconditioned phenomenon.

These are dhammas of arising and passing away and Nibbāna dhamma of neither arising nor passing away. We have to get out from the saṅkhata dhamma. Mind and body are saṅkhata dhamma. The body arises by the conditioning of kamma, citta, utu and āhāra. And mind arises by the conditioning of sense object and sense door.

Therefore I am asking you to do the vipassanā contemplation on the saṅkhata. Unwholesome saṅkhata dhammas send beings to the planes of misery. And wholesome saṅkhata dhammas send beings to the planes of bliss. All saṅkhata dhammas are governing by ignorance. Avijjā paccaya saṅkhāra—ignorance conditions volitional formation. And then consciousness arises. Here means birth consciousness. It's birth (jāti) and the truth of dukkha. So, it can't get out from saṅkhata. This is the birth dukkha of the people who don't want to get out from saṅkhata. Living beings don't know about loka and running in the loka. It will arrive to asaṅkhata Nibbāna only by knowing saṅkhata; otherwise, never can arrive there.

The Buddha never used asaṅkhata as loka. Loka is perishable. Therefore, he used it as asaṅkhata dhamma. You will see its vanishing by observing saṅkhata and then become disenchanted and not wanting of it; in this way, and see Nibbāna; otherwise, will not see it. You can appreciate asaṅkhata only by seeing saṅkhata. Saṅkhata are arising with conditioning by others but we take it as our own.

So, we do like it. After knowing it as not belong to us and not happen according to our desire. And also we knew that they are consumed by death. Therefore, start looking for the deathless and wanting to turn towards asaṅkhata. The saṅkhata person doesn't have a permanent place. By prayers we got the things which are not always exist.

These prayers are the same meanings as let me become suffering and not happen to my own desire.

(Sayadaw continued to talk the Subrahmā Devata's story) The devatas' existences were conditioned by wholesome kammas (kusala saṅkhāra) and it was destroyed by unwholesome kamma (akusala saṅkhāra).

These 500 celestial nymphs died instantly and fell into hell; now with pleasure and joy, later with sorrow and cry. This was the way of saṅkhata people. Subrahmā deva was

piercing by two dukkhas. He became sorrow for the deceased and painful for the waiting dukkha ahead.

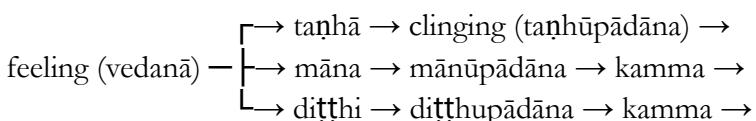
He and the other 500 celestial nymphs were after seven days would fall into hell. He had foreseen his destination in hell dukkha and certain about it. And later with the practice of *vipassanā* and ended the hell dukkha (Subrahmā deva and the 500 celestial nymphs went to see the Buddha, listened to his talk and all entered the stream.)

T5

If believe in satta loka exists and must know that we have wrong views. Not understanding of satta loka is sticking with wrong view. If you think human beings, celestial beings and brahma gods exist and it becomes wrong view. With this and the question must come up as, after a living being dies where he has gone.

It happens to you because of taking it as a living being. It's the view of the eternalism (*sassata ditṭhi*). Between the two processes it seems never disappears. Put the wrong view in the D. A. process and it's with craving/*taṇhā* (it was *mahā taṇhā*—big craving, and mentioned by the Buddha in the *Mahā-taṇhāsankhaya Sutta* of Majjhima Nikāya, MN 38: *Mahātaṇhāsaṅkhaya Sutta*). No living beings, but only dukkha sacca of the impermanent mind and body exist. If you are stopping at satta loka and wrong views arise.

[This sutta (MN 38) was related to Sāti's *ditṭhi* which he took consciousness as a soul. So the Buddha gave this talk based on D. A. process to dispel this view. If we understand D. A. properly, we will know that the Buddha referred to *ditṭhi* as *mahātaṇhā*. So the D. A. process can be written as:



I also don't know about it before, but I realize after listening to the Sayadaw's talks which he mentioned in them.

We should not take D. A. process in a fixed way as only this twelve links. The Buddha's teachings had compactness of nature. He did not always explain it in detail. Therefore, the commentaries came in (e.g. Mahākaccāyana).

Everyone loves him/herself more than anyone or anything; atta = sakkāya ditṭhi.

Sotāpanna only has the seven droplets of ocean water of dukkha if compare with the worldling who has the volume of dukkha in the whole great ocean, even may be more. But sotāpanna only eradicated ditṭhi. So that we'll know that ditṭhi is mahātaṇhā or cūlataṇhā. If we have ditṭhi you will never be happy.]

For example, with your finger nail and scratches on your arm. Feeling (or sensation) and the knowing mind (i.e., consciousness) arise here and vanish here. Do they move to anywhere?

(Sayadaw continued to tell the story of Anurādha).

The wanderers asked Ven. Anurādha, “Does a being exist after death?” It was the same meaning as permanent. This was the question of the eternalists.

“Does a being not exist after death?” This was the question of the annihilationist.

“A being both exists and doesn’t exist after death.” This was syncretic view. Ekacca sassata ditṭhi—partial eternalism.

“A being neither exists nor doesn’t exist after death.” This was evasive skepticism—Amaravikkhepa ditṭhi.

This answered was only free from telling lie. The answer as exists can be wrong and does not exist also can be wrong. So someone gave the evasive answer. Ven. Anurādha answered to them as the Buddha didn’t teach in these ways. Anurādha thought that if they asked him more it would be quite difficult. So he himself had wrong views. He reported the incidence to the Buddha.

The Buddha questioned him; “Form (rūpa) is permanent or impermanent?”

“It’s impermanent, Ven. Sir.” “Impermanent is sukka (happiness) or dukkha (suffering)?” “It’s dukkha, Ven. Sir.” “Dukkha is atta (self) or anatta (not-self)?” “It’s anatta, Ven. Sir.” And then Anurādha entered the stream. He answered all these questions by contemplating his khandha.

The Buddha questioned him in this way for all the five khandhas one by one. After becoming a sotāpanna, the Buddha questioned him again.

“Except the form, is there any being or not?” “Can’t take them as a being, Ven. Sir.”

It's only dukkha arising and dukkha ceasing and no living being there. If asking with a living being and don't answer them. In the khandha only dukkha arises and dukkha ceases and no other thing exists. If you know it thoroughly will enter the stream. Only Knowing about satta loka is still not enough. To transcend satta loka have to be done with the practice. It's sure that this can be possible only by discerning impermanence.

T6

Mind and body combine together is called satta loka (most beings have mind and body, but there are also beings with form only and mind only). Not understanding satta loka, wrong views arise. Diṭṭhi falls away is Nibbāna. So, stopping at satta loka and diṭṭhi not falls away.

Before the practice, firstly have to dispel wrong views and doubt. (Sayadaw gave the reason with Ven. Anurādha's story). Where is diṭṭhi coming from? It is from the living beings' khandhas.

If believing in living beings exist and it will arise as I am thin, I am fat, and etc. are talking about by looking at living beings. With the living beings disappear and nāṇa reaching to the khandhas and diṭṭhi falls away. Have to penetrate the living being. Move

away from the living being and let *ñāṇa* (knowledge) focus in the khandhas. Deceiving by the satta loka and many wrong views can arise.

The khandhas are covering up by the satta loka. Without the living being disappears, three kinds of D. A. processes can arise. Take note of these two points: 1. Have to know about satta loka and 2. Move away from it. Don't reject the conventional truth and let not stick with wrong views. Not knowing these things and not easy for practice.

I mention them because it's important. Not understanding satta loka can fall into the planes of misery. Not knowing the ultimate reality (paramattha dhamma) will not realize the Path and Fruition Knowledge. I remind you to use them in the proper places.

By rejecting the satta loka with the view of no father and mother can commit the five heavy kammas. In this way it becomes the danger for the path knowledge. With the *sīla* is breaking down and not getting the Path and Fruition Knowledge. With this khandha can develop wrong views and also Nibbāna.

T7

Knowing how to use satta loka rightly can arrive to blissful destinations (sugati). If not, might arrive to woeful destinations (dugati).

① Only uncover satta loka and saṅkhāra loka appears. Penetrate saṅkhāra loka with knowledge and anicca appears. It's in accordance with the verse, sabbe saṅkhāra anicca—all conditioned phenomena are impermanent.

② Saṅkhāra loka combines with *ñāṇa* become *vipassanā*.

③ The ending of saṅkhāra loka combines with *ñāṇa* become the Path Knowledge.

Today I teach three points (1,2and3). Most people can't uncover satta loka and die (dying with the perception of satta loka). The memories with sorrow for three years and three rains for the deceased persons or the loved ones are coming from not overcoming satta loka.

Some people putting advertisements in the newspapers is the same meaning as we are going to the apāyas—woeful planes (Because clinging with sorrow, lamentation, etc.) even they have the airs of taking pride in these remembrances. There is a saying that attending of a funeral is equal to ten times to a monastery. It is right only if people can contemplate on anicca, dukkha and anatta with it.

If not every attending a funeral is trying to arrive the apāya (i.e., instead of dhamma contemplation with talking and socializing on worldly matters to each other). Atta diṭṭhi (wrong view of self) comes from looking at the khandhas in wrong ways. I'll teach you how to look at the khandhas.

When you are looking at the khandhas and knowing it as the conditioned form (rūpa saṅkhāra), the conditioned feeling (vedanā saṅkhāra), etc. are arising. These are neither man nor woman and only conditioned aggregates are arising. This is the right seeing. Then no satta loka appears.

The saṅkhāra loka is teaching you as now it's arising and now it's passing away. You have to follow the saṅkhāra loka up to the end. Only by seeing saṅkhāra and will see anicca. Because the Buddha said that, sabbe saṅkhāra anicca—all formations are impermanent.

Remove satta loka and find out the saṅkhāra if you want to arrive to Nibbāna. And then observe its nature and where it will end. You will see the arising and passing away. And then you have to follow its ending. If the impermanence of the dukkha ceases and seeing the ending of loka. The ending of loka is NIBBĀNA.

## **Are You the Wise or the Fool?**

5<sup>th</sup> and 6<sup>th</sup> March 1962

There are three culprits making the khandhas; i.e., ignorance, craving and action (avijjā, taṇhā and kamma). Therefore, everyone with the possessing of the khandha is a fool. In this life, continuing to create ignorance, craving and action is like a stupid again (Sayadaw compared them as poisons).

In the past lives, people had drunk these poisons and now have sufferings. It is foolish if drinking it again in this life; and if not, it's wise. Going the way of feeling conditions craving—vedanā paccaya taṇhā is a fool.

Going the way of feeling conditions wisdom—vedanā paccaya paññā is a wise person. Avijjā and taṇhā are the two ring leaders of the fools. If you can make them not come to you is a wise person. According to the D. A. process, if section ② connects with section ③ is a fool (i.e., vedanā → taṇhā).

It is a wise person if stop at section ② (i.e., stop at vedanā, see the twelve links of D. A. process). It's unnecessary to teach for getting a dying body again. Possessing a dying body, but people don't know what to do for not getting it. If you connect with section ③ and section ④, it will come to you is inescapable (i.e., kamma → birth).

Knowing the mistake as wrong and still can become a wise person. A fool can't make you suffer. Yourself is a fool making you suffer (This point is important and also connect with believing in cause and effect. If we blame our dukkha on others can't solve the problems and have to correct ourselves).

The dhamma of the world and the dhamma of the Buddha are not the same. These family members you encounter are only temporary. You must take it as temporarily and don't attach to them. Not accepting this and it becomes wrong. (This talk was to a family couple who were very close to Sayadaw).

Whatever kinds of khandha people have all are the fools. Association with the foolish dhamma in oneself is called a fool (i.e., associate with lobha dosa, moha, etc.) The fool and the wise are nothing to do with association with people. Instead associate with unwholesome dhammas and becomes a fool.

Taking the matter as association with the dhammas and become a fool and wise. The meanings in the Maṅgala Sutta (Discourse on the Blessings) didn't mean with the person or being but with the dhammas. Don't take it as association with the concepts but with the ultimate realities. In the heart fills with unwholesome dhamma is a fool and with wholesome dhamma is a wise person.

If you ask for a standard as taking the personality or the dhamma, then take the dhammas. In this way, you are free from wrong views. How many times a fool or a wise can be known by checking oneself each day! Associating with wrong dhammas becomes a fool. For example, someone has a very bad habit.

If you know it as foolish, then make it wise. If you don't know your foolishness is foolish and becoming worse. By the contact of sense objects and sense doors unwholesome dhammas arise and you have to correct it.

And if you know yourself as foolish becomes vipassanā. The foolish mind is anicca and the knowing mind is magga. It becomes the contemplation of the mind (cittānupassanā). If a wise mind arises, also contemplate its impermanence. It becomes right view and it's paññā. This becomes association with the wise.

If you don't know impermanence, it becomes ignorance. This is association with the fool. Vipassanā doesn't mean going to a meditation centre for practice. Have to contemplate your khandha. You have to practice to know yourself. Practising insight is association with the wise and without it with the fool.

Puja ca pūjaniyanam—with the practice is worshipping to the Dhamma. This is maṅgala-uttamam—the great blessing. After the enlightenment, the Buddha himself took the Dhamma as a refuge, because there was no one greater than him. With the practice of maggabrahmacariya (path of the holy life) the wise ends dukkha. Without its practice the fool returns to dukkha.

# The Power of the Dhamma

14<sup>th</sup> March 1962

It's like a man builds up a fire. We have to practice until defilements are dried up. By listening the dhamma talk once and not understand, continue to listen it again and again. Listening dhamma talk is worldly merit. After listening and contemplation is transcendental merit. After becoming a sotāpanna and don't satisfy with it.

What should one has continued to do for becoming a once-returner (i.e., sakadāgāmin). Continue to practice with these 11 points (Contemplate the five khandhas) as, impermanence, suffering, disease, a tumour, a dart, misery, affliction, alien, disintegrating, empty and not self).

There is no other strange dhamma for it. A sotāpanna only abandons wrong views, doubt and wrong practices. He still has defilements for the blissful existences. This means still has birth, ageing and death. For an example, first time shaving the head hairs of a baby the coarse hairs are gone, but still has the refined hairs are intact.

So, you have to sharpen this knife (the knife of the eight path factors) again and continue to shave the refined hairs. Ven. Ānanda was already a sotāpanna when he entered among the arahants, but Ven. Mahā-Kassapa ridiculed him as a smelly ram. You all think yourselves as not smelly, but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas).

The kilesas of the higher existence have to be eradicated with its own knowledge. Therefore, it's clear that continue to develop their own knowledge. After becoming an arahant and not just sleeping and doing nothing. Continue to do the same practice. Arahants still continue to have the dukkha sacca of the khandha of this life.

Therefore, the khandhas are still arising and passing away, with pains and aches. Still has the bodily dukkha, but not the mental dukkha. The physical body pains, but no mental pains. So, he is thinking as I must incline towards the freedom of dukkha. And he

makes his mind inclines towards the freedom of dukkha which is no connection with the khandhas.

By doing the same practice only can enter the fruition state. No connection with the khandhas is freedom from the burdened khandhas. (For this point sayadaw explained the famous saying of the Ven. Sāriputta on the Burdened Khandhas).

Here is to start again from impermanence, but no Path Knowledge arises. (Each Path Knowledge arises only with each realization). And then it turns towards Nibbānic element. Without the arising of Path and Fruition Knowledge (as in the moments of realization) and it is seeing Nibbāna.

After seeing impermanence comes fruition knowledge (This is not the fruition knowledge arises after the Path Knowledge). After that it is inclining towards Nibbānic element. With these fruition knowledge and the mind is staying with Nibbāna for a long time. If looking at the body it's clear and light with healthy form (rūpa).

Therefore, arahant to arahant asking to each other after they emerged from the fruition state, by seeing their bright clear complexion. These forms are free from kilesas and no connection with them. Even the Buddha asked his monks in this way. Just think about it, the heart without the form of lobha, dosa and moha and instead with the form of fruition mind.

These are the supramundane form. The cause is pure and the result is pure. We can saw this in the attainment of cessation (nirodha samāpatti). By giving dāna to an arahant after came out from this attainment gave the result instantly. These attainments were using for the staying away from the burdened khandha and helping other. For example, Ven. Mahākassapa was helping the poor.

(Told the story of Sakka, king of the Tāvatiṃsa Heaven deceived him as a poor old man for the benefit). Connection with defilements is the form and mind of painful existences. When someone becomes very angry the form are very coarse. (In a documentary film of a crown prince with his facial appearance before the assassination of his royal family was quite shocking).

Even before death people faces have their predictions (In a documentary film in China, a middle aged wealthy and good looking woman died with cancer in the hospital looked like a ghost). Only leading by wholesome dhammas and life becomes bright. In the worldly matters also have to search wealth, happiness and prosperity with wholesome dhammas, and not with greed. One of the attributes of the ariya saṅgha is like a fertile soil for good merits.

Even ariyas are different from the sotāpanna to arahant; their qualities for making merits are like the different qualities of soil for the crops. Like the different qualities of the crops grow from a bad soil and good soil. At any place giving people troubles are coming from kilesa. This is making you in stress and strain. Whoever welcomes it has disadvantages.

It rejects everything which is good. It hinders the Path and Fruition Knowledge and reduces your advantage. Staying away farther and farther from kilesa is more and more beneficial. But you all don't know in this way. By sīla we get the human khandhas. Wholesome dhammas are feeding and looking after us. But we think it as taṇhā done it for us.

Every of us are not clear between the main and the secondary causes. You may reach the goal by knowing the main cause only. Everything of goodness comes from the base of practice (i.e., need to always develop the practice of wholesome and ariya dhamma in our daily life).

## Note:

This talk on the power of Dhamma is very good for reflection. It is food for thought and the heart. Sayadawji's had penetrative wisdom which was very rare in Dhamma teachers. Here I gave an example of the angry person (a crown prince) and his very coarse facial form (rūpa) in the documentary film. He could not fulfill his kāmataṇhā for a woman and killed his royal family members. His face became red with anger and hatred like a fearful spirit (yakkha).

Even before death, people have their predictions on their faces. Here I gave the example of a middle-aged woman Miss Chen who facial expression was frightened with fear at the moment of death. Her eyes were opened with a twisted lip, and it seemed her

eyes were looking at somewhere. Her whole complexion was an ashen gray color. At the time of death, she was only 41 and a beautiful woman with a husband and no children. They were rich and leaving behind a very big house. Her husband also did not dare to stay there, because he knew that her wife became a ghost after death. This is also *kāmataṇhā* clinging to wealth and property. The crown prince's situation was worse than her, because his action was matricide and patricide. The result of it was after death fell to the great hell (*mahā-avici*) as a hell-being.

Without the education or knowledge of Buddha-Dhamma, human beings will do many foolish and useless things, and the result will be very painful. Even Buddha-Dhamma cannot be called as religion because it never teaches about the creator or outside power. It is on human or mind centered teachings. Without the Buddha we never understand on humans and the mind. Although the Earth is not the center of our solar system, as living beings (31 realms of existence), the human plane is the center of them. From Earth humans create all kinds of action (mental, verbal or bodily) and taking rebirths everywhere. Therefore, humans should not misuse their rare births as humans. If not as the Buddha warned us our permanent and frequent homes were hells, animal realm and ghost realm.

# To Nibbāna without New Kammas

15<sup>th</sup> March 1962

[This talks based on Kammanirodhasuttam of Saṭṭayatasamyoutta, Samyutta Nikāya (15. Navapurāṇavaggo, SN.35.146). The original sutta was short and simple. Sayadaw talk was also simple but interesting and profound. It gave us a lot of contemplation on kamma connection with the practice. Without a good teacher's guidance, we can even create good kammas to prolong our dukkha. We can see a lot of cases like this in the later Buddhist tradition.

The Buddha said that there were four dhammas on kamma.

1. Old kamma
2. New kamma
3. The cessation of kamma
4. The way to the ending of kamma.

Sayadaw emphasized that every teaching of the Buddha was for practice, if we know how to do it.

Old kamma: The eye, ear, nose, tongue, body and life continuum mind (bhavaṅga citta) are continuing to exist because of the old kamma or past kamma.

The bhavaṅga cittas continually exist after birth consciousness and up to death consciousness (birth and death consciousnesses are also bhavaṅga cittas). The embryo in the mother's womb is alive with these cittas.

New kamma: Bodily, verbal and mind actions (kāya, vacī, and mana kammas). Base on the six senses doors and six senses objects and we create these actions all the times. All living beings create new kammas with the old kammas every moment. During sleep we are alive with the old kammas of bhavaṅga cittas.

The cessation of kammas: Nibbāna is never realized without the ending of new kammas. They will continuously give the results on and on without end. Without the cessation of new kammas and Nibbāna can't arise. The way to the ending of kāmas: The Noble Eightfold Path. ]

The Buddha taught about the four things on kamma. These were old and new kammas, the cessation of kamma and the way to the cessation of kamma.

1. The old kamma
2. The new kamma
3. The place of the cessation of kamma
4. The practice on the cessation of kamma.

These are the dhamma for practice. There is no dhamma which is not connecting with practice. We don't know how to put into practice that it becomes only teaching. On old kamma; eye, ear nose, tongue, body and mind, (i.e., the bhavaṅga citta) are made by old kammas.

Now you are listening to the talk with the result of the old kamma. The new kammas are now you are doing with bodily, verbal, and thinking, and planning of mental actions. These things are arising in this life. Now you are sitting here and not free from old and new kammas. You are alive with these kammas.

By thinking and planning you are alive with the mind. Going and moving is alive with the body. We are alive with verbal action when we are talking. With breathing is alive with the old kamma. Seeing with the eye is alive with the old kamma.

Therefore, when people are getting older, the seeing power is becoming weaker. You can say all these are kammic aggregates, it is not wrong. It is far from Nibbāna if present kammas are not ceased because mind and body still arise.

The Buddha taught that kamma gives the result. Waking up from the early morning these kamma are start coming. Without their cessation will never realize Nibbāna. Present kammas are arising like the mushrooms. The place of the cessation of the present kammas is Nibbāna.

Let it be the old kamma. Until the new kammas are not ceasing, the present and future results will keep coming up. (The last two sentences had connection; and they had some hidden meanings in them).

If the new kammas are not ceased Nibbāna will not arise. People are ignorant about this and think that it's good to continue the new kammas. So, they are doing good merits. The Buddha was cutting off kammas. You all are connecting kammas.

So, you'll only get dukkha sacca. Not knowing the dhamma, people are straying away from the path; even they are expecting the old good kammas (such as when I'll have good luck). Cutting off kamma is Nibbāna, if not only connecting with dukkha. In today dhamma talk all these point are becoming clear.

People don't know how to make kammas cease. And they are straying away from the path. They are not doing the practice which should be done. (Most Buddhists know the practice is wasting their precious times by doing many things which are useless and no essence.)

They are worry and afraid of the cessation of kamma. They have the desire of the connection of good kamma. So, they appreciate for the arising of dukkha. They want Nibbāna but what they are doing is dukkha sacca. Instead of relying on the knowledge (ñāṇa) as parents, they rely on kamma (as parents).

Therefore, they are swimming in the ocean of suffering. With the understanding of truth (sacca) can know these nature. If not you'll not understand them. The Buddha also taught for relying on kamma. But not knowing the whole teaching and missing the most basic point.

The practice of the cessation of kamma is contemplating the arising of dhamma from the sense doors of the old kamma. These are every day I am teaching to you. In this way the bodily, verbal and mental actions are not arising and become cessation. Kamma not arising is the path factors.

Therefore, path factors are cutting off kamma. It doesn't mean that you shouldn't do the good and wholesome kamma of dāna, sīla, etc., but you should do it by leading

with the insight knowledge. Kamma following behind and *ñāṇa* leading in front, it becomes the type of kamma sending to Nibbāna.

In the Satipaṭṭhāna Sutta, it also mentioned to contemplate wholesome mental states. Without vipassanā knowledge whatever you are doing is straying away from the main point. Even though path factors are called kamma, actually it's leading as knowledge (*ñāṇa*).

# **Negligence and Suffering**

23<sup>rd</sup> and 24<sup>th</sup> March 1962

T1

[In the beginning Sayadaw told about the story of Sumedha, the hermit with great compassion for living beings decided to become the future Buddha]

He could give instructions only after he became the Buddha. He gave the instruction of not to be heedless. Warning us not forgot the khandha and observed it for what was happening with it. You would see Nibbāna according with your own knowledge which had realized.

Practice and develop in accordance with the process of knowledge. Don't be in heedless situation with the matters of family and business. Listening to what the khandha was telling you. What the Buddha said was very important. The fault of negligence is very great. Akāliko—it'll give you the result. Heedless situation is; ignorance conditions volitional formation (avijjā paccaya saṅkhāra)..... to birth (jāti).

You have dukkha already and grabbing on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At the time he remembers as I am wrong. At that time, he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

After seeing the mental images of action (kamma nimitta) and death comes. At near death wanting to change the situation is very difficult. This is the fault of negligence. For the older people not to be ended up in crying is not to be heedless before. With the wrong living is bad dying. There is no one can help you. Tears are streaming down. It gives the result even in this life. (Follow with sorrow, lamentation, pain and grief).

During the dying, any one of action, mental image on action, mental image of the destination (kamma, kamma nimitta and gati nimitta) will appears. After the five active

mind moments, and he dies. The mind is arising and passing away for one hundred thousand billion times (1,000,000,000,000) in a single wink of an eye. So, it doesn't take long.

For some people, he dies after the eight active mind moments. With the heedlessness is the heedless mind action, with heedfulness is the heedful mind action and kammas will give the result accordingly. Therefore, one should take oneself as importance. Family members have their own kammas.

We have to drop off all these my concern and his concern. Why? Concern for him and you go to apāya (woeful plane). Concern for you yourself also go to apāya (woeful plane). Therefore, don't reverse the Buddha's words. Also have to take your life as importance. It's important not to forget with mindfulness and wisdom.

T2

The fault of forgetfulness is living together and not knowing about the khandha. We are talking and moving with this khandha and not knowing about it.

[You must observe this khandha to see its oppressive nature (pilanato) and it itself is oppressed by tanhā (saṅkhatato).]

The truth of dukkha has four meanings. (The first two are pilanato and saṅkhatato—which mean oppressive (active) and oppressed (passive) natures. Khandha oppresses its owner and itself has been oppressed by tanhā with conditioning). With this practice and develop the knowledge of function (kicca ñāṇa). It's important to know the function of the khandha.

By reviewing, some know the realizing of the stream entrance (as a sotāpanna) but some don't. (Sayadaw gave the example of Mahānāma, the cousin of the Buddha). The ordinary knowledge about the khandha dukkha is the knowledge of function. Seeing the khandha arising and passing away is becoming kicca ñāṇa. It also becomes knowledge and non-greed (vijjā and alobha).

At the time of making prayer for the khandha was with ignorance and greed. Seeing the arising and passing away is knowledge (ñāṇa) and not wanting it is non-greed.

By seeing the oppression of the khandha and do you want to make it as me or mine?  
Not taking it as me and mine and wrong view falls away.

If you don't want, with the observing and it is cutting off. For example, you are under the electric light and instantly the light disappears. The oppressive and oppressed khandha disappears. This is dukkha disappears.

The dukkha you get disappears under your own knowledge. There is no dukkha and you know it by yourself. The first knowing is Path Knowledge (magga ñāṇa). Knowing its changes for two or three times (depending on the yogi) are fruition knowledge (Phala ñāṇa). Reviewing the disappearance is reviewing knowledge (Paccavekkhana ñāṇa).

The task of separating of dukkha is which everyone ought to do it (Instead, majority of people are enjoying with the polluted things like the worms in the latrine). In the world the dukkha we see are distinct dukkha (pakata dukkha). Even these kinds of dukkha are known by animals. It's delusive dukkha.

These kinds of dukkha can't develop the liberation knowledge. Only you see the dukkha of the oppressive khandha and this knowledge will come. You see the dukkha when you're still healthy. This dukkha is not the kind of dukkha when you are crying with pain and aches. All of you think as we are healthy. Only you see the never healthy dukkha is the real dukkha.

You see the khandha in relative truth and think it as healthy. Only you see its ultimate real nature and know unhealthy. It's called indistinct dukkha (apākata dukkha—because can't see with the eye). Only the supramundane genius knows it (not the worldly genius). Only you encounter the teaching of the Buddha you know about it. It appears only by observing with the eye of knowledge.

Pākata dukkha can be protected with the protective chant (parittas). With the pākata dukkha the desire for getting well arises (i.e., taṇhā). With the apākata dukkha not wanting arises (i.e., alobha). These are very different and opposite. You can realize Nibbāna only with non-greed. If you practice at the time of not healthy taṇhā will come. Practise when you are still healthy and taṇhā will not come.

## On Anatta

18<sup>th</sup> and 19<sup>th</sup> April 1962

T1

We are living together with the thing not belong to us. It's sure that this khandha not follows our own desire even for a bit. It's ungovernable anatta. I want you to realize the anatta *ñāṇa* (knowledge of not-self) and not the intellectual anatta. Of the five khandhas, you have to see one of them.

Only seeing anatta with knowledge, self view falls away. Self view and identity view are the same (*atta ditṭhi* and *sakkāya ditṭhi*). Impermanence, dukkha and not-self, all of them are important. By seeing one of them and know all. To become the wisdom of anatta, *ñāṇa* must penetrate the khandha. All three of them are arriving to Nibbāna.

The knowledge in accordance with the three characteristics is right dhamma. That is, anicca and magga, dukkha and magga, and anatta and magga (The same meaning as direct understanding the three characteristics with knowledge).

Why the Buddha taught three kinds? Some were familiar with anicca and the Buddha taught anicca. The others were also in the same way. According to their characters and preferences, and taught three kinds. Anicca is arising and passing away. Dukkha is also arising and passing away. Three of them are the same nature. People are making notes of them in different ways.

The differences are the cause or the result? It's the result of the yogi. You will know all of them if you see the arising and passing away. You also will get the supramundane knowledge (Path Knowledge) if you get the mundane knowledge (insight knowledge). Our contemplation of the arising and passing away is not-self. Why? The arising is not by oneself. The passing away is also not by oneself. It happens accordingly to nature.

If the “I-ness” not comes in disturbing and it becomes anatta. Why even people don’t realize the lowest Path Knowledge? (i.e., Stream entrance). Because we disturb the arising and passing away as I, me, etc. If mixing up with the “I” and becomes the identity view (sakkāya ditṭhi). It does not become wrong view if you don’t mix up.

Making friends with the four planes of misery is mixing up with the “I-ness” into the dhamma nature. If you penetrate anatta will enter the stream. Not encounter with good teacher and with wrong teaching of the tradition that have wrong views. Even so, if we don’t mix it up and not satisfy with it. I’ll tell you the fault of mixing up.

According to the D. A. process; clinging to view →action→ is painful birth. Do you believe that wrong view send beings to painful births? It’s not breaking sīla and samādhi, but by breaking bhavana (mind development). Bhikkhu Tissa died and became a louse because he took the robe as mine. For going to the planes of misery you know how to mix things up.

If you want to mix, then you have to mix with wisdom. With every arising and passing away of phenomenon, you have to know with magga. In this way, clinging falls away with wrong view. Birth to the planes of misery is also ceased. If you mix up with the “I-ness” and birth to woeful planes will arise.

The Buddha gave a comparison for wrong view had fallen away. He compared the sands in Mount Meru and the sands on his finger nail, with wrong view fell away. Dukkha still existed was like the sands on his finger nail. It's not the sure thing of digging in the earth for gem stones. You all are working hard for the uncertainties. But don't want to look at impermanence which always exists. You let go of the sure thing and work hard for the uncertainties.

So, just do for the real happiness. You have to be very careful. If not, what you are doing is going towards the planes of misery. (This talk was delivered at Mongok which is famous for its ruby gems. Most of the people in the audience were gems mine owners and gems traders).

Talk 2:

Sakkāya is the five khandhas. If the “I-ness” goes into one of them, sakkāya and ditṭhi become mix-up. (Sayadaw gave examples for each of the khandhas); mixing up the non-existence of I-ness with the khandhas. If sakkāya stays by itself has no problem. If the I-ness goes to mix up and become problems (All the worldly problems from family to the whole society have connection with it).

A cobra stays alone by itself and nothing happen. If you go and touch it, you will become suffering. In the same way you go and touch sakkāya with wrong view and arrive to woeful planes. You have to remember this, in only speech I'll mix it but not in thought. For example, not I perceive, but the perception is. Not I done it, but the volition (cetanā) is, etc. Identity view arises with eternalism.

Yesterday was I and today also I, etc. Yesterday I was not perished and today I still exist. Based on Sakkāya ditṭhi and sassata ditṭhi follows behind. With sakkāya ditṭhi all the wrong views are following up. If you abandon it, all fall away. It's so terrible indeed.

The Buddha taught that sakkāya ditṭhi fell off was a very important matter. The Buddha gave an example of its importance. When your head hairs were on fire, you had to extinguish it as quickly as possible without any delay (from Saṃyutta Nikāya).

If, it exists and all the unwholesome things can happen (Sayadaw gave many example in daily life experiences. And he told about the heavy kammas of King Ajātasattu and Devadatta. So, the Buddha referred to it as Big Craving—Mahā-taṇhā). Without it falling away whatever you are doing always has the danger of into the woeful planes. This is dhamma niyāma (natural procedure).

Without the Buddha, these dhammas also exist. Only the Buddha gave the names to it. Wholesome dhammas send beings to blissful planes. Wrong view is also pulling down beings into the planes of misery. The matter of abandoning wrong view is very important. Identity view is wrong view. In its place, it will solve the problem if right view comes in.

You have to know form dhamma as form. And then contemplate impermanence. It is form and also anicca. What is good is feeling. Feeling is impermanence, so identity view can't come in. There are three stages for wrong view falls away, by intellect, contemplation and abandoning. A person seeing the ending of dukkha is with the

abandoning of wrong view. It's not yet the time for smiling. You can smile after you are safety from the planes of misery.

If you are doing other things beforehand is foolishness. Intellectually without dispel identity view before, even the Buddha was giving talk couldn't realize Nibbāna. (For this point, Sayadaw told the story of Saccaka—the debater) The Buddha gave talk to him but his wrong view not fell away.

He carried the mental impression (vāsanā) with him. (Saccaka's encountering with The Buddha was not wasted. Because in the future in Sri Lanka, born again as human, became a monk and transcended dukkha).

Some people think that by encountering the Buddha will realize the Dhamma. You have to remember, only ditṭhi falls away will free from dukkha. Some also think, with dana practice will get Nibbāna. You have to do dāna practice and also dispel ditṭhi. Dispell ditṭhi in three ways: nāta pariññā, tīrāṇa pariññā and pahāna pariññā.

When people asking questions to the disciples of the Buddha, they replied that if they knew would answer it. For the Buddha, he would answer any questions without conditions. In the world only anatta exists. And outside the world also anatta exists (That is Nibbāna. Some Buddhists take Nibbāna as atta and thinking that after complete enlightenment, they can come and go according to their own desires).

## Two Causes of No Realization

21<sup>st</sup> April 1962

[There are two causes for yogis not realize Nibbāna. 1. Not following the practice to the end. 2. Association with bad companions. These yogis are sure for enlightenment because they have the potentiality for it. But the above two factors spoil their realization.

In the Kandaraka Sutta, Majjhima Nikāya (MN. 51 Kandarakasuttam), the Buddha taught Pessa, the elephant driver's son on the four kinds of person found in the world. 1. Doing things torments and tortures oneself. 2. Doing things torments and tortures others. 3. Doing things torments and torture oneself and others. 4. The one who torments neither but lives a truly holy life.

What are these things? 1. Someone has lobha, dosa and moha and doing things affect oneself and nothing to do with others, for example, extreme ascetism. 2. Wrong livelihood—micchā ajiva, such as fishing, animal farming, stealing, robbing, etc. 3. Sacrifice of animals for spirits. 4. Satipaṭṭhāna practice. After giving this talk in gist and the Buddha asked Pessa's opinion on it. He gave answer for the 4<sup>th</sup>.

And the Buddha began to explain in details for them. But as that time someone came and informed him on business. He got up and left the place. After he left the Buddha said to the other listeners that Pessa was in great loss. Because if he continued to listen the talk and in the end would enter the stream (Will become a sotāpanna).

(Here was quite an interesting point to contemplate. The Buddha had great compassion for living beings and why he didn't stop Pessa to get up and let him continued to listen his talk. Pessa had the potentiality for enlightenment if he continued to listen, may be his mind couldn't concentrate in the talk.

So the Buddha couldn't do anything about it. Some Buddhists are making vows to encounter outside powers for their enlightenment. But, the sure thing for enlightenment is to rely on one's own power because Buddha and arahants are only showing the way).

In Pali, it was kāriya parihani-declining in actions which should have to be done. For the second cause of association with bad compassion and destroy one's own potentiality of enlightenment was King Ajātasattu. He killed his father King Bimbisara because of Devadatta's advice.

Sayadaw taught how to practice vipassanā. The yogi must know three points: 1. Anicca—impermanence, 2. Anicca lakkhaṇa—characteristic of impermanent, 3. Anicca lakkhaṇa nāṇa—the knowledge of the characteristic of impermanent. He said, during watching with sati and whatever arises know it as anicca. ]

The Buddha taught sabbe saṅkhāra anicca: 1. Therefore, whatever dhamma arises is anicca. 2. After arising and passing away and not existing is anicca lakkhaṇa 3. After anicca and nāṇa can follow behind is anicca lakkhaṇa nāṇa. Anicca and nāṇa can't happen at the same time. Nāṇa can't parallel with anicca. Nāṇa must parallel with lakkhaṇa. Practitioner has to catch on lakkhaṇa with observing.

Only lakkhaṇa and nāṇa can be in parallel. Dhamma (The arising dhamma) shows its lakkhaṇa and nāṇa knows it. Only the arising dhamma not exists and nāṇa can come in. If the lakkhaṇa and nāṇa (the knowing) are in parallel, and to become a stream enterer is easy.

Only the contemplative object not exists is its lakkhaṇa. The differences between anicca and lakkhaṇa are become clear. Anicca lakkhaṇa means without the khandha is its characteristic. Asking you contemplate the not existing lakkhaṇa. But it's not asking you to contemplate not existed thing which is abhava paññatti (a thing not really exists, only exists as a concept).

Asking you to contemplate lakkhaṇa is concept or ultimate reality? If you contemplate the concept can't see Nibbāna. Asking you to contemplate from the existence to non-existence is not concept. For example, in contemplation of the mind, contemplative knowledge (nāṇa) is aggregate of mental formation (saṅkhārakkhandha). Two khandhas can't in parallel.

Only viññāṇakkhandha disappears and saṅkhārakkhana can come in. Two minds can't in parallel that you can't see the lakkhaṇa at the same time. You can follow after

with *ñāṇa* and this is the lakkhaṇa of not existing. You can't catch the anicca but only the lakkhaṇa. (The arising phenomenon is anicca, and after disappearing is lakkhaṇa).

What are the benefits of lakkhaṇa? It abandons khandha and taṇhā. In front no khandha exists and behind taṇhā can't come in. No khandha and taṇhā is Nibbāna. Therefore discerning anicca is like a momentary Nibbāna. Khandha extinction is Nibbāna. Abandon taṇhā also Nibbāna. Therefore, during the time of seeing impermanence is getting momentary Nibbāna.

(So, what are the differences between momentary and permanent Nibbāna?) (These are the explanations from the Saṃyutta Nikāya Commentary. You have to continue the contemplation. At the time of khandhas are ended, abandon khandha and taṇhā and experience Nibbāna.

You will experience Nibbāna Element clearly if all the khandhas are ended. This is path knowledge. Lokiya vipassanā magga and lokuttara magga are different in this way (i.e., mundane insight knowledge and supramundane Path Knowledge).

In this life, even people have the potentiality to get the path and fruition knowledge; by not following the dhamma to the end, and association with bad friends, with these two reasons can't realize the Dhamma.

(Sayadaw told the stories of Pessa and King Ajātasattu, referred to these two points. The Buddha discussed four kinds of persons found in the world to Pessa the elephant driver's son and Kandaraka the wanderer) Doing things torment and torture oneself. It's dissatisfied with oneself with lobha, dosa and moha. It's nothing to do with others about wasting time by doing unsatisfactory practices.

Give you an example, the Hindu practices of diving in the river, sitting near fire, etc. (extreme asceticism) by tormenting and torturing oneself. At first, the Buddha told it in gist and wanted to comment in detail. But at that time someone came and informed Pessa on his home business.

How anicca appears in knowledge (*ñāṇa*)? Watching and observing the khandha and it arises as a blip. Note the arising dhamma as anicca because the five khandhas are anicca. What is anicca lakkhaṇa? Does the arising dhamma disappears and still exists?

After disappears and not exists is anicca lakkhaṇa. The not existed nature is anicca lakkhaṇa. The arising dhamma is anicca but not shows its lakkhaṇa yet. After the disappearance and its lakkhaṇa appears.

Therefore, knowledge can't parallel with anicca. It only can parallel with lakkhaṇa. Anicca lakkhaṇa means not the dhamma still exists, but not exists. Refer to the object of contemplation not exist anymore is anicca lakkhaṇa. If you contemplate totally non-existing things are not anicca lakkhaṇa. To contemplate from the existing thing is anicca lakkhaṇa. Concept is totally not existing dhamma.

For example, contemplation on mind, the arising is viññāṇakkhandha and the contemplative mind is saṅkhārakkhandha. Two khandhas can't be in parallel. If you contemplate the existence, nāṇa can't follow behind. Therefore, the existence is anicca, vanishing is lakkhaṇa and knowing is nāṇa. You cannot catch on anicca but only on lakkhaṇa. The contemplative knowledge extinguishes khandha and taṇhā.

The root is still not cutting off yet. But you get the momentary Nibbāna. It's abandoning khandha and taṇhā. You are getting the forerunner of Nibbāna. Therefore, insight knowledge has great benefits. The path knowledge abandons khandha and taṇhā and at the same time seeing Nibbāna.

## **With Taṇhā and Māna to Nibbāna**

13 May 1962

There are also taṇhā and māna which yogis should have in practice. Mostly taṇhā and māna should not be possessed in most cases. For example, in practice of Dhamma, if someone can realize Nibbāna, I myself also can get it. You try with māna with the desire for Nibbāna. (For these dhamma talks, sayadaw told the story of Ven. Ānanda and a bhikkhunī).

The desire for consuming arises on consuming foods and drinks. But we have to reflect it as that consuming foods and drinks for the sake of practicing dhamma. In this way taṇhā is abandoning. This is consuming with the desire for practicing the holy dhamma. It's controlling taṇhā with knowledge (ñāṇa). Some people can give the reasoning. Taṇhā has already arisen and it's black kamma.

So, it should give the black result. It's right, but if it will give the result must be in this life and can't follow to next life. It's difficult to find someone knows how to consume foods. If not, it's like eating poison. It's also all right if you want to eat with contemplation of impermanence. They are the same.

In a talk on foods offering, dated 22<sup>nd</sup> April, 1962, to the monks and lay disciples at Mogok Centre, Sayadaw taught them how to consume foods.

Today, dāna is offering for the realization of Nibbāna. During the eating don't consume with lobha, dosa and moha. Spreading/ sending metta to the donors and eat the foods. If you eat in a usual way and go back home will pay your debts with the khandhas.

We consume foods with spreading metta and reflection/ contemplation are paying your debts. (He explained the reflection of foods by the monks). Don't take it as only teaching for the monks. It relates to everyone. (In Thailand there are four reflections on the four requisites by monks and lay Buddhists as elements, foulness—asubha and not-self for every day reflection).

In this way including with metta and paññā, you are not in debts. If you eat and still find faults with the foods and become a fault. Another way of consuming is with vipassanā contemplation. Foods and tongue contact and taste consciousness arises. It arises by two causes. After arising and it disappears. Eating with the impermanence is also not in debts because it's not getting the khandha.

Therefore, whatever food you are eating, consume with metta and knowledge. We consume foods with the four noble truths. These were coming from the Saṃyutta Nikāya. We consume things with the goal of freedom from becoming a slave and arriving at Nibbāna.

Yogis should practice hard with māna. When you realize the Dhamma and it cut off māna. It's like use poison as medicine. Without taṇhā and māna in the practice effort (viriya) becomes weak. If you don't really desire Nibbāna you'll not do it. With taṇhā and get Nibbāna and it also abandons taṇhā.

Practice without desire and the practice will be in normal way (not much development). It becomes slow. Practicing with strong desire can quickly realize it. Today it becomes clear why it takes very slow for the realization; because without the desire of taṇhā.

[In the 37 Bodhi-pakkhiya dhamma, there are four bases of power—Iddhipāda. The first one is desire (chanda).] You have to understand māna also in this way. Don't take it as only the path knowledge abandons taṇhā and māna. Insight knowledge also abandon them.

Even with the help of taṇhā and māna and still can't realize Nibbāna, at least with the effort develops insight knowledge. Nāna is cutting off them. In the beginning of practice yogis should work hard with taṇhā and māna.

# The Extension of Saṃsāra

15<sup>th</sup> May 1962

[Taṇhā, māna and diṭṭhi are the dhammas which extend the saṃsāra (round of existence). The Noble Eightfold Path is the dhamma cutting off saṃsāra. The QandA between, Ven. Mahākoṭṭhita and Ven. Sāriputta were about these dhammas. Mahākoṭṭhita asked questions and Sāriputta answered them.

1. Q: After the six āyatanas (six sense bases) cease, something still has come to be? (i.e., asking with sassata diṭṭhi)

A: Don't ask in this way.

2. Q: After the six āyatanas cease, something not come to be? (asking with uccheda diṭṭhi)

A: Don't ask in this way.

Q3 and Q4 were asking with the wrong views of ekacca sassata diṭṭhi and amaravikkhepa diṭṭhi.

The answers were in the same way.

Sayadaw said, these were concerning about the nāma / rūpa process. He used cittānupassanā to explain them. After the mind ceases and Nibbāna appears; therefore, it is Nibbāna after six āyatanas cease. Mahākoṭṭhita was asking as something happened means as a being or papañca (i.e., taṇhā, māna and diṭṭhi). After papañca ceased ni-papañca arises (without papañca is Nibbāna).

Sayadaw gave a very simple vipassanā instruction. Whatever mind arises observe its anicca. Observe ① with ②; ① is the arising dhamma and ② is the observing mind. And you will see impermanence. Two minds can't arise together. Of the six āyatanas, mind base (manāyatana) is where papañca dhammas arise.]

In the khandha there are two kinds of dhamma. Dhammas extend dukkha and not extend dukkha. A person knows this khandha as dukkha will not extend dukkha.

Dukkha with dukkha connecting and continuing is papañca dhamma. Death connects with birth, both of them are dukkha (cuti → jāti). Dhamma not extend dukkha are ni-papanea dhamma (without papañca).

If you want to end dukkha have to practice and stop papañca dhamma to arise. All of you have a lot of extension of dhamma. To abandon them you need the help of a teacher. And you must also practice hard. The extensions of dhamma are tañhā, māna and ditṭhi.

The non-extensions of dhamma are the path factors. Both of them arise from the heart. Dhamma abandoning them only exist in the Buddha Teachings. The extension of dhamma exists all the time. (All other systems and knowledge exist outside the teachings). What extend them and have to be abandoned? This question arises. (Sayadaw told the QandA between Ven. Mahākoṭṭhita and Ven. Sāriputta)

If the āyatanas are ceased; are there still other kilesas arise? The answer will be not in this way. Cakkhāyatana (eye-base) to kayāyatana (bodily-base) are the five form bases (eye, ear, nose, tongue and body). Manāyatana (mind-base) is only one. Adding them become 6-sense-bases.

After they are ceased, does other kilesa still arise? Or is there anything existing? Don't ask in this way. At the place of cessation Nibbāna must appear. With these six āyatanas dhamma can arrive to Nibbāna. Ven. Sāriputta talked about the contemplation of impermanence of the six āyatanas. It included both body contemplation and mind.

So, all the minds cease nothing arise and only Nibbāna appears. This is neither a person nor a being. So, you didn't need to ask; isn't something arising? There is no papañca and it's the same asking as; is there any papañca? If papañca ceases and Nibbāna appears. Don't have any doubt about it. Someone still not ending yet has to follow to the end.

All the four Qs were asking with wrong views. Both arahants were making the decision for us. It's Nibbāna if papañca ceases whereas khandha will arise if not ceases. Wanting to end dukkha, you have to kill the cause of papañca. It's the mind or the mind-base. (Sayadaw continued to teach cittānupassanā).

Mind is viññāṇakkhandha. Contemplate ① with ②. Every time ① arises and contemplate with ②. You know it as not there. ① arises and follow with ②, and papañca will cease. For example, the mind of wanting to eat something arises and you contemplate after and it's there or not?

Two minds can't arise in parallel. After the preceding mind ceases and the following mind can arise. The arising mind is ①. And the not existing of the mind is ②. Follows ① with ② is enough. (Only the arising mind disappears and the observing mind can take its place. So, the observing mind see it as not there. This is seeing emptiness.)

Contemplate the preceding mind with the following knowledge mind (i.e., the path factor mind or contemplative mind). The preceding mind arises and follows with the following mind. Then papañca disappears without arising. Give an example, in the snake area you keep a mongoose and snakes disappear without coming.

Therefore, it abandons papañca is clear. (Sayadaw continued to explain the insight process of seeing impermanence, its disenchantment and its ending). Don't be afraid of birth (jāti), but to the papañca dhamma. Because birth is the result and papañca is the cause of it. Dukkha disappears and sukha arises. Light appears and darkness disappears.

## **With Kilesa Sap, No Real Happiness**

29<sup>th</sup> May 1962

[Based on a sutta named "The Milk Sap Tree" from the *Salāyatanaśamayutta* (SN.35.231 *Khīrarukkhopamasuttam*). The Buddha compared kilesa (defilements) with sticky sap from a banyan tree. The six senses-bases are like a tree with sticky sap latent with the kilesas of lobha, dosa, and moha.

The six sense-objects are like knives (in the sutta was axe). It contacts with the six senses-bases and latent kilesas flow out. The Buddha used a lot of similes, metaphors, examples from nature to teach the Dhamma. Sometimes it was quite amazing and profound. Human beings are part of nature. We are under the same natural laws.

If we can observe and contemplate, even nature becomes our great teacher. Sayadaw's talk was quite humorous. Some of his talks were mentioned human stupidity in a humorous and profound ways.]

Human beings have kilesa saps (even may be like a super-glue). It's like a banyan or fig tree and cut with a knife and the saps flow out. In the same way, sense-objects contact with sense-bases and kilesa saps flowing out.

(For example, Sayadaw mentioned many things in daily life). It is immeasurable or uncountable times that kilesa saps are flowing out from the khandha because we are cutting it with the knives of sense-objects. There are six knives. Cutting by these knives is only one tree. It's the tree of khandha. After the saps are flowing out and the tree dies out.

Every day I am giving talk is to make your kilesa sap becomes dry up. The six knives are the six senses-objects. The tree is the khandha. The sap is kilesa. Every time the saps flow out and make the tree to die. A good and holy person or not, has to decide with the sap comes out or not.

The reason you all don't realize Nibbāna are the sap flows out continuously to connect life again and again. You all are happy with places making your saps flow out. If not flowing out and you take it as quite boring. D. A. process starts from where the sap flows out. When a person is getting old and has more knowledge. These more knowledge are making your saps flowing out. You all know how to make the saps come out. But don't know how to stop it. You become bored without it.

If you're not connecting samsāra and life becomes very dry. The work of drying up the sap is the only truly reliable thing to do. It is these kilesa saps that causes this tree to die and produce another tree. If the sap begins to flow, it's the dukkha arising (dukkha samudayo hoti)—so it is the cause of the dukkha.

If it continues to flow out is dukkha khandhassa hoti—the result of dukkha. Your khandhas have 1,500 kilesa saps. So it needs a lot of work to burn it. Ordinary kind of fire can't do the job. You have to burn it with the maggin fire (the path fire) as strong as the hell fire.

Except the path fire, there is no other thing to rely on. For the Buddha and arahants, even they encountered with the worldly dhamma and no saps to flow out. Because they had already dried it up with the path fire.

## Unwise Attention and Prayers

4<sup>th</sup> June 1962

[This was a heart touching talk by Sayadaw because he knew himself would pass away very soon. Within three months most of his talks during these periods was at Mogok and also his last visit. He urged and encouraged his disciples with great compassion and concern for their practices. Gave a lot of saṅvega talks here. In this talk one's really feel his compassion and metta even it makes the listeners become sad.

He said, we were born and had the chances to free ourselves from dukkha because of the Dhamma. But what were we doing? Mostly for worldly concerns and it was adhamma (not Buddha Dhamma). He warned them the Buddha's words. Once the Buddha took a few pieces of earth placed on his finger nail and said to the monks. If these pieces of earth fell to the ground and it would never get back on the nail.

In the same way, if a human being fell into dugati (painful birth) would difficult to get back sugati (blissful birth). He mentioned another simile of a blind turtle living under a deep ocean and a yoke with a hole floating in the ocean. This blind turtle every hundred years emerged once on to the surface.

It was moving blindly in the very wide ocean. The yoke with the hole was also moving randomly in the ocean. After a very long period of time accidentally the blind turtle head could enter into its hole. But, once a human being fell into dugati emerged from there was more difficult than the blind turtle head entered in to the hole.

Sayadaw based this talk from the Bhūmija Sutta of the Majjhima Nikāya (MN.126 Bhūmijasuttam), a discussion between Ven. Bhūmija and Prince Jayasena (uncle and nephew). Jayasena asked four questions to Ven. Bhūmija. It becomes two questions combining those four together.

Q1: Some yogis are making prayers and practice but can't realize Nibbāna.

Q2: Some yogis are not making prayers and only practice but can't realize Nibbāna.

What is the Buddha's view on these questions? Ven. Bhūmija answered that he never heard the Buddha mentioned on these questions, but he could give his views. He said both of the problems were based on unwise attention (ayoniso) that couldn't realize Nibbāna. Jayasena requested him to ask the Buddha for the answers.

Ven. Bhūmija went to see the Buddha and presented the questions. The Buddha gave the simile of putting sands into the grinding tool and prayed for oil but would never get oil because the methods was not right. If you put sesame seeds and even without the prayers and would get oil because the method was right. So in vipassanā practice yoniso is very important, and it needs a teacher's help.

Sayadaw gave a simple instruction for vipassanā. At first, calm the mind down by knowing the breath going in and out from the nostril. After sometime the mind calms down. The body will show its nature with the sensations. He gave the example: a small lizard fell on to the floor from a high ceiling at a quiet midnight. It would make a loud noise which everyone could hear.

But, in the day time with noises around would no one aware of it. In the same way yogi has samādhi will know whatever the body shows its nature. It shows its changing nature. Before samādhi, it also has this nature. But, after samādhi see it clear. Therefore, the Buddha taught on samādhi in many suttas (For example, in Aṅguttara Nikāya).

Someone has samādhi and knows the true nature of the khandha. If the body is itching, aching, paining, etc. are vedanākkhandha. Different kinds of mind arise and also know it. Know the form (rūpa) of heat and cold. The arising is changing, and the perishing is disappearing. Only impermanence exists. Not a man nor a woman and not me and not him, khandha disappears. Only seeing the arising and passing away.

Vipariṇāma lakkhaṇam dukkha saccam—Disbanding its own nature is truth of dukkha. The changing and perishing are dukkha sacca. At the time of seeing impermanence, you don't need to distinguish them as mind and body. This is seeing the truth of dhammānupassanā, the Contemplation of Dhamma. This is seeing the truth of dukkha sacca and seeing is magga sacca.

Then you get the eye of right view—sammā-ditṭhi eye. (From here to Nibbāna Sayadaw mentioned quite a lot of things). He gave a simile of how Nibbāna appears.

Like a movie screen many pictures arise and cease, arise and cease, etc. After the movie ends the white screen appears. In the same way Nibbāna appears. Khandha arises and ceases, arises and ceases, etc. After aniccas end and everything is clear up.]

If you live in the adhamma way D. A. process continues (adhamma—not the way of Dhamma. Here Dhamma means in accordance with the Buddha's Dhamma). And live with Dhamma and the D. A. process is cutting off. Now, with this adhamma of dosa is following with sorrow (soka) (For example: This is the moment when parents have displeasure with their children).

Children are not the problem, but parents are going to the apāya (planes of misery). People not listening and practising Dhamma in this present life become adhamma. And they are going around among the woeful planes in saṃsāra. We arrived at this human world with wholesome dhammas. After arriving but doing adhamma, we will lose our capitals (i.e., our wholesome kammas become fruitless in this life).

The Buddha gave some similes for the loss (The similes of earth on the finger nail and a blind turtle in the ocean). So, the Buddha warned you on the value of your human life. From the human life you can go to Nibbāna and not from the apāyabhūmi (continued to talk the Bhūmija Sutta). The matter of realization of Nibbāna depends on wise/right attention. Originally nobody is right. It needs the help of a teacher. It's a very important matter to have wise attention on the khandha.

(Gave vipassanā instruction) First establish samādhi for about 15 or 20 minutes. This is for the beginners. Someone who already discerns impermanence does not need to start from here. Know the touching of the every breath going in and out. After sometimes get samādhi and the mind doesn't run away and knowing continuously.

The mind becomes calm, just breathing in and out as usual. With samādhi, the body will tell you; itching, pain, numbness, hot, cold, etc. With samādhi whatever it tells you, don't you know it? (He gave the example of a lizard falls from a ceiling to the floor at a very quiet midnight).

The khandha nature appears in different ways. This is the khandha changing. Without samādhi the khandha is also changing, but we don't know it. Someone has samādhi knows the khandha as it really is. How to know it as really is? It's telling you as vedanākkhandha (feeling aggregate). Pain, feeling good and in between are also vedanākkhandha.

So, you know as in the khandha different kinds of feeling arise. Different types of mind arise. Form (rūpa) are becoming hot and cold, calming and moving, the khandha will tell you in many different ways. The Buddha taught that khandha was changing (vipariṇāma). Now, the newly dhamma is arising by disbanding the old one. With samādhi and observe the arising and it disappears.

The changing is arising and its perishing is vanishing. So, always come back to arising and passing away. Therefore, in the khandha only exist with arising and passing away or changing and perishing. It's neither a man nor a woman. Then no need to dispel wrong view. At that time you don't see any face. By looking at the changing and man and woman disappear. Man and woman are only in speech with the mouth.

After closing your five sense-doors and open your nāṇa eye to observe. Vipariṇāma lakkhaṇam dukkha saccam—Disbanding its own nature is the characteristic of the truth of dukkha. It is changing and also disbanding its own nature. The perishing is also the same.

Therefore, all the changing and perishing are the truth of dukkha. At the time no need to differentiate them as mind and body. It becomes seeing the truth, Dhammānupassanā Satipaṭṭhāna. Changing and perishing are dukkha sacca and seeing or knowing is magga sacca.

At that time becomes right attention. Right attention is going with paññā, the eye of right view—sammā-diṭṭhi. It's also the eye of knowledge—vijjā eye. In real, it's only one nāṇa eye. Now, you get the eye of seeing dukkha. After that you must get the eye of seeing Nibbāna.

The changing and perishing are anicca, also dukkha and anatta. Only seeing the truth will see Nibbāna. Contemplation of impermanence is contemplation of truth. This is not the ways of sensual pleasure and self-mortification. It's the middle way. It arrives

in the middle of taṇhā and dosa. With time go on, nāṇa become mature and disenchanted.

Why is that? Because you are getting the changing and perishing. It will develop into the knowledge of disenchantment (Nibbidā Nāṇa) if you are seeing it a lot. Before you are thinking is as get the proper thing. Later not only become disenchantment with it. But also develop into not wanting and getting of it.

When it happens and at the same time all the changing and perishing disappear. (i.e., khandha disappears). And it's turning towards Nibbāna. Not changing and perishing of the stable Nibbāna appears. (Sayadaw gave the simile of a movie show for the vipassanā process). Before it was untidy with impermanence and with Nibbāna appears it is clear away.

## Truth Is in the Khandha

15<sup>th</sup> June 1962

Cutting off saṃsāra is turning ignorance into knowledge. Observe with samādhi and saṃsāra will be cut off. A person no practice is in the whole day doing ignorance and action (avijjā and saṅkhāra). Mind process going on and on is saṃsāra.

The Buddha asked for practice was to know the truth. Where is the truth? It exists in the khandha. This khandha is the truth of dukkha. If you are looking at it and seeing as a lump of matter, and don't know it yet. For fixing a nāṇa eye, have to develop samādhi and look at it.

Then you see its changing nature from the old one to the new one as vibrations. This is the truth of dukkha. You have to look at it with the knowledge eye. At normal, we are moving around, we can't see it even the khandha shows its nature. After establish samādhi and see its change. Its true nature appears to us. There is vibrations, here is itching and there is aching. Different kinds of mind and feeling arise, cold, heat, tiredness, etc.

Its original nature appears to us. After disbanding the beginning of the sitting nature, it tells you its arising new nature. The old nature disappears and new nature arises. The khandha tells you as I am the truth of dukkha. Except the arising and vanishing the khandha has nothing to tell you.

Khandha is the teller and nāṇa is the observer. (Sayadaw was using the words of the Buddha in the first discourse to express the experience) Cakkhum udapādi—vision arises; nāṇam udapādi—the knowledge of seeing dukkha sacca arises; aloko udapādi—light arises. Before because of the darkness of ignorance can't see it, element of light arises for seeing the khandha; vijjā udapādi—knowing arises and not knowing disappears.

Cakkhum udapādi is not the ordinary eye vision but nāṇa eye. Therefore, the Buddha continued to mention nāṇam udapādi. It becomes knowledge and D. A. process

can't continue. So, without sati and observation whatever we think, speak and act become ignorance, volitional formation and consciousness (*avijjā* → *sañkhāra* → *viññāṇam*).

There are arising and ceasing with many ignorances, volitional formations and consciousnesses etc., the whole day. This is *samsāra*. So *samsāra* is the aggregate of dukkha. If you don't cut it off dukkha is your own property. Khandha process and *samsāric* process are the same. *Samsāra* is; what is happening now. Nothing will become in the future if we can cut it here. With sati and *paññā* no ignorance and only knowledge arises.

Therefore, *samsāra* is wrong seeing, wrong hearing ..... and wrong thinking and starting from the six senses-doors. If not encounter a good teacher *vijjā udapādi* not arises. After establish *samādhi* and follow what the khandha is telling you and become *vijjā udapādi*. During establishing *samādhi* is *samatha*. Become *vijjā udapādi* is *vipassanā*.

[Sayadaw reminded yogis how much important to become *vijjā udapādi*. He quoted the words of the Buddha; if someone comes to you and says, “I'll teach you to end identity view—*Sakkāya ditṭhi*. But you must take the pain of the body which I'll use a spear on your body three times a day, each time 300 spears of inflictions” The Buddha said “You must take these pains for the sake of destroying *ditṭhi* because dukkha will never end if you don't realize the truth.” (from *Saccasamyutta*)]

If you look at things with the ignorant eye—*avijjā* eye and think what will happen to me and *ditṭhi* come in. *Sotāpanna* is easy. Listening *sacca dhamma* and with wise attention (*yoniso*) will become *sotāpanna*.

For example, I tell you feeling is dukkha *sacca*. And you observe the khandha and seeing impermanence. Continue with the practice and sure to become a *sotāpanna*. Thoroughly penetrating dukkha is knowledge of the fuction—*kicca ñāṇa*. Dukkha is in the khandha and *ñāṇa* also in the khandha. It's very near but we are far away from it.

So, *samsāra* is becoming very long for us. Not knowing the arising does also not knowing the ceasing. And it becomes ignorance. Even it's closer if the mind observes the mind (i.e., *cittānupassanā*). Mind is at the heart base (*hadaya-vatthu*) and *ñāṇa* also at the same place.

Observing the khandha with good samādhi is your duty. The teacher's duty is teaching the sacca dhamma. The disciple will enter the stream if he is seeing in accordance with the truth.

## Nibbāna Is the Foremost Happiness

15<sup>th</sup> June 1962

Sayadaw based on the verses of the Buddha Kassapa which was mentioned in the Māgandiya Sutta of the Majjhima Nikāya, taught by the Buddha Gautama to Māgandiya brahman (MN.75 Māgaṇḍiyasuttam). “Freedom from disease: The foremost good fortune. Nibbāna: the foremost happiness.”

But after hearing these verses, Māgandiya responded that my body was healthy, so it was Nibbāna because these verses have been existed in their Brahmin Teachings and handed down by their ancestors from the time of the Buddha Kassapa. They were using it and interpreting it wrongly (It's very similar like later Buddhists using and interpreting the Buddha teaching in different ways).

Sayadaw said how it could be that his body was healthy. With samādhi and observe this body, we can see their unhealthy nature directly, such as pains, itches, aches and changing, etc. In our daily life, we have to adjust and look after the body all the times.

(Such as: feeding it, clothing it, going to the toilet for many times a day. And then has to change postures all the times; even in sleep turning it around to release its discomfort. There are four functions of dukkha sacca; Piñalaṭṭha—oppressive, Saṅkhataṭha—conditioning, Santāpatha—burning and Vipariṇāmatha—changing. Among them Saṅkhataṭha is quite extensive. Contemplation of this dukkha in daily practice is very important for practice).

Where is the healthy nature of this body? Surely, the body is never healthy. The Buddha referred to this body as rogato (disease), ganthato (thorn), sālāto (dart), etc. With the ariyan eye (noble eye), sacca eye and will see it. Therefore, without this khandha is really healthy, the real fortune and the real happiness.

The Buddha himself taught that the five khandhas were dukkha sacca. How can it be without disease and real happiness? The views are quite different between ariyan and worldly. Looking with the taṇhā and diṭṭhi eye and it seem healthy. You will see it as

unhealthy if you fix with the ariyan eye and *ñāṇa* eye and looking at it. You'll find the disease and knowing it as dukkha sacca.

The way of practice is; first, to approach a teacher; second, listening to the sacca dhamma; third, if you see the truth and will see the happy Nibbāna without the disease. With the practice, you'll also know that the khandha has disease. With good samādhi and paññā will see its unhealthy nature and want to be free from disease. Without seeing dukkha sacca and you can't appreciate nirodha sacca.

Only see the disease and you want to be cured. At first, have to discern the disease, later seeing its disenchantment and at last seeing its ending. And you'll see Nibbāna without disease. You always have the disease if you have the khandha. Without it, it is Nibbāna Happiness.

# To Have Compassion and Wisdom for Oneself

16<sup>th</sup> June 1962

Only by knowing the objects of contemplation, you will know what to contemplate. If not, you are sitting there by wasting time. What are the objects of contemplation? For example, if the eyes see form and eye consciousness arises. It's the beginning of the object of contemplation and also the beginning of D. A. process. After the seeing and the feeling of choosing good or bad arises.

At that moment you are alive with feeling. Seeing is the beginning and choosing good or bad is the second. Phassa paccaya vedanā—contact conditions feeling. This is called saṃsāra. After feeling ceases and craving arises. Vedanā paccaya taṇhā—Feeling conditions craving.

So, at that moment you are with taṇhā. After that clinging and action arise (upādānam and kamma bhava) These are objects of contemplation: ① Eye consciousness ② Feeling ③ Craving ④ Clinging ⑤ action. After ① ceases and ② arises, ② ceases and ③ arises, etc.

The five minds are in a process. After, you will get the new khandha in next life. That is kamma paccaya jāti—Action conditions birth. The mind process arises one by one. The others five sense-doors are also in the same way. In the whole day from the six senses-doors actions are arising. In each day the causes of births are uncountable. (This is the reason why the beginning of a being is indiscernible.)

Therefore, the debts for bodily, verbal and mental kammas are quite a lot. We have to cut off these kammas. From the eye-door, the three D. A. processes of greed, hatred and delusion (lobha, dosa and moha) arise. The other doors also know in this way ( $6 * 3 = 18$ ).

Every day unwholesome kammas are uncountable. You can only cut them off with the path knowledge. Therefore, the Buddha said that the permanent homes of living beings were the four woeful planes. So the wanderings in saṃsāra are quite frightening.

D.A. process is showing the objects for contemplation. You can't do it blindly. Only by knowing what's arising and you'll see the falling away. Mind arises one by one. Every living being is alive with one mind. Every day a lot of kammas are arising.

Therefore, your wholesome kammas which you have done only sometimes are incomparable with them. Also without the D. A. process and you can't be alive. Make note of this point. If you don't get the insight knowledge and all these kammas are not become fruitless. It is not my fault if you don't know what have to contemplate. You don't know what happening in you that and can't do it.

I'll show you the contemplation. Contemplate the impermanence of the mind, good or bad feeling. If you can contemplate them, taṇhā, upādāna and kamma can't arise. Every time if it arises with contemplation cut off the round of existence of defilements, action and result (kilesa, kamma and vipāka vaṭṭas). So, this is asking you to cut off the three rounds of existence. The Buddha and teachers taught people with wisdom and compassion together. If not with compassion they wouldn't give their times.

They could teach the truth (sacca) meant including wisdom. Both qualities have to be going together. It's no completion if one of them is lacking. It is useless talking without paññā. From the point of disciples also need compassion and wisdom. Have compassion for oneself to liberate from dukkha, and wisdom to understand what the teacher has said. Have compassion for yourself.

Take notes with wisdom to my talk. If not you can get the merit but not wisdom. It will be like the same as a frog listening to the talk of the Buddha. If you are listening the talk for merit, then like the frog. So, listen with a human mind for the talk. How to listen a talk also important?

When you contemplate on the arising dhamma (here is seeing), it already is passing away and not existing anymore. You are not alive with the seeing consciousness, and instead with the path factors consciousness. Vipassanā contemplation is abandoning the khandha means this point. Also it is abandoning kilesas not following with taṇhā and upādānam.

Therefore, insight knowledge are abandoning khandha and kilesa. With the abandonment of khandha and wrong view also falls off because there is nothing to be called as a person or a being. It is really crazy if you're making something out of nothing as me and mine.

(This point is quite funny. If we observe carefully and contemplate human problems and most of the sufferings are coming out from nothing, just stupidity and foolishness).

It will never become useless if you die with the vipassanā mind because after you arrive to the blissful plane and you'll enter the stream (There was a talk on this matter by the Buddha in the Aṅguttara Nikāya). Therefore, it is not important that you realize the Path Knowledge or not. Just do the practice and it will abandon taṇhā and kilesa.

(Sayadaw continued to explain the vipassanā process to Nibbāna) This knowledge from the ending of impermanence and it turns towards Nibbāna. Path Knowledge can't arise if you do not start from the insight knowledge because it's proximity condition—anantara paccayo.

Path Knowledge arises only with the cessation of insight knowledge. Path knowledge arises only once. With this only once can abandon or kill all the corresponding kilesas. Even the Buddha himself wouldn't teach in details like this. He would start to teach you the contemplation of impermanence.

Even that much, he would come to you only when your spiritual faculties were matured. You must have faith in the Buddha and contemplate with your own wisdom. Faith and wisdom have to be in balance. Wisdom retreats due to over faith in the Buddha. You can see this in the Ven. Vakkali's case.

The Buddha had to send him away. Viriya and samādhi must in balance towards impermanence. Over viriya the mind is turning towards restlessness. Over samādhi is turning toward torpor. Mindfulness is never over. Should have it always, and to watch and observe. In this way will realize the Path and Fruition Knowledge.

## About the Mind

17<sup>th</sup> June 1962

[Sayadaw gave this talk with his instruction on the contemplation of the mind—Citta-anupassanā (or Cittānupassanā), and based on the sutta, the Sheaves of Reeds, Nidanavagga Samyutta (SN.12.67 Naṭakalāpīsuttam). In the sutta Ven. Sāriputta and Mahākoṭṭhita were discussing on the relation between consciousness and name and form (viññāṇam and nāma-rūpam), and practice. Sayadaw gave a simple instruction on cittānupassanā.

The six external guest minds are: ① eye-consciousness ② Ear-consciousness ③ Nose-consciousness ④ Tongue-consciousness (seeing, hearing, smelling and tasting) ⑤ + ⑥ Body-consciousness, pleasant and painful consciousness of the mind, arise in the whole body except the hairs, the nails and the dry skins.

These consciousnesses are called external guest minds because they don't arise all the times. With the knowing of the place of arising and will know the passing away.

The six internal guest minds are: in the heart; ① Greed—lobha ② Hatred—dosa ③ Delusion—moha (restlessness—uddhacca) ④ Non-greed—alobha (giving, offering) ⑤ Non-hatred—adosa (love, kindness) ⑥ Thoughts (thinking, planning, etc.).

All these twelve minds have to contemplate when they arise. Without them arising there are always two host minds exist. These are: ① The mind wanting to breathe in, and ② the mind wanting to breathe out. These are totally 14 minds for contemplation.

Minds arise depending on forms. Seeing consciousness arises in the form of the eye. So, note it as name and form (nāma and rūpa). The others also know in this way. They arise accordingly at their places as name and form. The internal guest minds and the host minds are arising depending on the heart base; they are also name and form.

Whatever mind arises depends on form. So, note it as name and form arise, name and form (nāma and rūpa) are seeing, name and from are hearing, etc. So, you get the

knowledge of mind and form—Nāma-rūpapariggaha ñāṇam (ñāṇa). Again all minds arise with the contact of sense-objects and sense-doors.

So, they are cause and effect process. Therefore, doubt falls away. Knowing as only mind and form exist and wrong view falls away. You get the two knowing knowledge

(i.e., Nāma-rūpa pariggaha ñāṇam and Paccayapariggaha ñāṇam) = (knowledge of mind and matter and knowledge of the conditions)

You don't get the contemplative knowledge yet. For the contemplation of impermanence, still need the teacher to show you the knowledge of comprehension and rise and fall (Sammasanañāṇam and udayabbaya ñāṇam)

Sayadaw used the Milindapañha text for vipassanā instruction. King Milinda requested the instruction from Ven. Nāgasena. He answered to him that when tiger wanted to catch its prey it would not chase them, but waiting and watching behind a bush to kill its prey. In this way the yogi—tiger behind a samādhi bush watching and observing the cittas—preys which are arising from the six senses-doors.

Behind the samādhi—bush, the yogi—tiger has to catch the minds of the preys. Here the tiger represents the yogi or knowledge (ñāṇa); the preys represent the minds or impermanences, or feelings, etc. Ñāṇa catches on the impermanence, or magga is in accordance with the passing away. Not all of the 14 minds arise together.

In every mind moment only one mind arises that there is no way not to catch on it. Cittānupassanā—hiding and catching the minds; catching the minds with samādhi and paññā; contemplate of the minds again and again. Anupassanā means contemplate for many times.

The commentary encouraged to use cittānupassanā because most people take the mind as a self or soul (this point is quite evident because even some Buddhists are using the mind as a soul and a self to teach people. I met an elderly Mahāyana monk before; he said that how you could take rebirth if you didn't have a soul. The mind as a soul is a very deep rooted view in the religions and philosophies.

Even western scientists making research on rebirth had this wrong view. The Buddha condemned it strongly in the sutta (see the monk Sāti in the Mahātaṇhāsaṅkhaya Sutta, Majjhima Nikāya, MN.38/(8) Mahātaṇhāsaṅkhayasuttaṁ). Also, the first stage of realization is abandoning wrong views. A yogi whose nature is diṭṭhi carita and dull faculty is suitable for cittānupassanā.

But for most yogis' experiences, the mind is quite subtle in the beginnings of practice. So in the suttas of mindfulness, it started from the coarser one to the subtler one, i.e., form → feeling → mind → dhamma. ]

Watch with good samādhi. You can't contemplate without samādhi. After establish good samādhi, watching and contemplate behind the bush of samādhi. The tiger of Yogi/knowledge is watching and catching the preys of impermanence. Here I give you the clear instruction.

The tiger of knowledge is eating the preys of the mind or contemplate impermanence. Therefore the knowledge is in accordance with the impermanence. The 14 types of minds are preys. If you are waiting and catching them and will get it. You caught them in dead or the vanishing. Cittānupassanā means watching and catching the minds again and again is contemplation of the minds.

In the Satipaṭṭhāna Sutta the Buddha also included the ariyan minds. Can you contemplate them which you don't have? (As a teacher he had to teach in a complete form. It doesn't mean we have to do all of them). The worldlings only have these 14 types of minds. Therefore it's necessary to justify the text. These were teaching for the worldling and the ariyans, etc.

You have to note this one, vipassanā is watching and catching. Ven. Nāgasena taught king Milinda in this way. If you contemplate it with searching and it's a concept (paññāti). If you are watching and contemplating whatever arising is ultimate reality (paramattha).

The two arahants were discussing on the contemplation of the mind (here, Ven. Sāriputta and Mahākoṭṭhita). The Buddha also supported them. So you have to practice it without any doubt. And also looking for a teacher who can teach the Dhamma

becomes not wanting and revulsion toward the mind. Then he is a speaker of the Dhamma (Dhammadātu).

If you can practice become not wanting and revulsion towards them is a person practicing in accordance with the Dhamma (Dhammadātu-dhammappatipatti). You may realize Nibbāna in this life if you can continue to practice towards the end of the mind or abandoning clinging. We can't conquer the mind that arriving to this plane and that plane. It happens accordingly to the mind. In samsāra, it makes us shameful and no benefit at all.

So we shouldn't associate with this mind. I am teaching you become revulsion and disenchantment toward the mind. We can't control our minds that with birth consciousness and become chicks (get the birth of a chick). The beak, wings, etc. are making by this mind. It is in accordance with the clinging of the mind.

In the same ways, you do not become a human being if you are arriving into a cow's womb. And you become a calf according to the mind. Kamma is throwing you there. After arriving there and the mind creates the shape and form. Becoming different animals are creating by the minds, and not kammas. Doing the rebirth-linking (paṭisandhi) is kamma. Become different kinds of beings are by the mind. Kamma sent you to human life and your human form was made by the mind.

If kamma creates there is only has one kind of hell. But there are many different kinds of hells and make by the mind. Between kamma and mind, the mind is more fearful. When we are speaking, we don't say I can't control my kamma. Instead we are saying, "I can't control my mind."

The Buddha gave the example of an artist's mind. Many fancy pictures arise from the artist's mind.

(We can see this in modern art; some strange stories and novels create by human minds. Even some later Buddhists used this important of the mind and postulated extreme theory of the mind. Everything is mind made and it's the only real existence. This is an extreme theory if we careful study D. A. process.).

Therefore, the Buddha said that mind was the creator and making many different kinds of fancy things. At night seeing a tree stump and taking it as a ghost and frighten.

This is making by the mind. Some people can't control their minds and commit suicide by hanging themselves. Not kammas hang them. People talk about suicide as it will repeat again for 500 time in five aeons (It is a Burmese saying). This was never mentioned in the text books.

They frighten people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits with a thorn in the dark and takes it as bitten by a snake and it's more difficult to treat.

(Continue to talk on cittānupassanā) You only become for death if you are talking about no mind to contemplate, because beings are alive with the minds (except only the non-percipient Brahma God-without mind).

So don't make yourself becoming a fool. Contemplate the death (mind) with the alive (mind). Minds which disappear are dead (mind). Contemplate one's own death with the *ñāṇa* mind which is connecting by kamma (i.e., the near death kamma from last life sent to this life).

We have to send the body to the graveyard if the next mind is not arising. The mind now is the next new mind of Ko Saw Maung (a disciple in the audience). Contemplating the dead (mind) with the alive (mind) is vipassanā.

Do you become disenchanted after seeing a lot of deaths (i.e., one's own death)? Sure you will. And then you don't want these kinds of mind again. In this way, you become a person practice in accordance with the Dhamma.

## On Nibbāna

18<sup>th</sup> June 1962

Kamma vanishes and Nibbāna also vanishes if Nibbāna is made by kamma. It's stable Nibbāna—dhuva-Nibbāna, and no connection with kamma, hetu (cause) and utu (temperature). Why can't people arrive there and see it if it always exists? These are the questions for reasoning. This is not the cause and effect of kamma. This is the cause and effect Dhamma of knowledge (ñāṇa/ñāṇam).

Therefore, you have to work with ñāṇa. This Nibbāna is not made by ñāṇa. If it's so, it will also vanish after ñāṇa vanishes. This is Dhamma sent by ñāṇa. Therefore it's not the way of kamma, but the way of ñāṇa. Kamma is only a supporting factor (upatthambhaka). Buddhists are making merits and ask prayers as it will be the supporting of Nibbāna (it means with wholesome kamma realize Nibbāna).

You must note that only will get it by adding ñāṇa to kamma. Nibbāna Dhamma exists naturally. King Milinda asked Ven. Nāgasena, "Please explain for the characteristic (lakkhaṇa) of ñāṇa." He answered, "Light appears and darkness disappears when lighting a fire in the darkness. Now, you see things with light.

So the lakkhaṇa of ñāṇa is dispelling ignorance. Give you the light of wisdom and showing you the existence of Nibbāna." The reason why you can't see Nibbāna is it's covered up with the darkness of ignorance and no light of wisdom. Therefore you can't see the always existing Nibbāna.

Is it the work of prayer or knowledge (ñāṇa)? I must talk about the importance of ñāṇa. For example, Dukkhe ñāṇam—the knowledge of knowing dukkha, Dukkha samudaye ñāṇam the knowledge of knowing the cause of dukkha, etc.

The Buddha was using it as the knowledge of knowing the Four Noble Truths. These are sufficient evidence. With only kamma and no ñāṇa included, it will be on the wrong way (we could see this in some monks and lay people at the time of the Buddha).

Because of their good kammas, they met the Buddha but not realized Dhamma). They later jump into the woeful planes after arising to blissful planes (sugati). For example, the 500 celestial nymphs of Subrahmā Devata fell into hell after death.

In the Paṭṭhāna, Conditional Relations was mentioned, Maggapaccayo—Path Condition. It was also taught about knowledge. Therefore, with kamma you must add knowledge in it. Then it will become nāñam udapādi—knowledge arises, vijjā udapādi—true knowledge arises, etc.

It was all talking about the ways of knowledge. Nibbāna is always existing Dhamma. Not made by anyone and anything. Then it must good to see it. Note it this way.

Nibbāna is covered up by ignorance; this is one of the covers. After uncovering ignorance and it's covered up again with the khandha. It is the cause of ignorance why you can't see the impermanent khandha. Still you can't see Nibbāna after seeing impermanence. Only the impermanent khandha does not exist, it is khandha nirodho nibbānam (which means the cessation of khandha is Nibbāna).

Therefore, Nibbāna is hidden by two dhammas. You can't see impermanence if you don't move ignorance away, and also if you don't follow the impermanent khandha to the end.

First, you have to dispel ignorance away. Second, you have to follow the impermanent khandha to the end. Taṇhā ends Nibbāna and khandha ends also Nibbāna. It's very rare for someone expresses this way (Indeed, Sayadaw was quite a rare teacher who could explain on practice very clear and profound theoretically and practically).

You can't find a man or woman, and only seeing impermanence after uncovering ignorance and craving (avijjā and taṇhā). Originally only impermanence exists. Because, Sabbe saṅkhāra anicca—All condition phenomena are impermanent (Amazing Buddhas, without them none could teach the reality. So all living beings are living with delusions and dying with delusions). Avijjā and taṇhā are samudaya sacca—ignorance and craving are the cause of the truth of dukkha. Impermanent khandha is dukkha sacca—Impermanent khandha is the truth of dukkha.

Therefore two Noble truths are covered up Nibbāna. The teacher must talk about the ways of uncovering of ignorance and craving. (Instead some are teaching people to come back again and again for sufferings. Only people with kilesa can come back again and again without end).

Open up the mind door and close the other five doors. Penetrate the khandha with knowledge and a person or a being disappears and discover feeling, mind and impermanent khandha. Avijjā and tanhā blow away and this is moving away one cover only.

Now, you start to see the khandha. Contemplate one of the four satipaṭṭhāna and don't contemplate all of them. Watch and observe and see what the khandha will tell you. With the watching and observing, the khandha is arising and vanishing. And you see the anicca khandha.

You only get the inside knowledge yet. Follow the arising and observe its anicca. Impermanence is anicca, dukkha, anatta and asubha (because it dies). We give four names to it, but that observation is impermanent. Again Nibbāna is covering up with anicca, dukkha, anatta and asubha.

Why is that? Because Nibbāna is nicca, sukha, anatta and subha. Nibbāna is anatta, because nobody can make it. (Also the Buddha's words—Sabbe dhamma anatta—All dhammas are not-self, including Nibbāna.) Develop the impermanence by exercising it (i.e., bhāvetabba).

It will become maturity. Then you see that one's own khandha is in dukkha. And you know it as real suffering. Knowing dukkha thoroughly is penetrating dukkha sacca. Wrong view and doubt fall away. Kilesa and khandha cease. It cut off two phenomena, i.e., kilesa and khandha. Cessation of dukkha is Nibbāna. Knowing the cessation is the path knowledge.

## Two Different Dhammas

20<sup>th</sup> June 1962

[This talk clarified some arguments and doubt between scholars and yogis. Sayadaw talked about Sāsana Dhamma (Teachings only can teach by a Buddha) and Non-Sāsana Dhamma (Teachings also can teach by others). Sāsana Dhamma is the four noble truths and Non-Sāsana Dhamma is dāna, sīla and samatha practices. These two teachings are also connection with wrong views and without wrong views.]

Kammassakatā ñāṇa—Knowledge of belief in actions and results is the dhamma also exist outside the Buddha's teachings. The three universal characteristics only arise within the Buddha's Sāsana. Literally it called saccanulomika ñāṇa—Knowledge in accordance with the truth, knowledge leading to the truth.

The differences between the two teachings are with the three universal characteristics and without it. The three universal characteristics are leading to the real dukkha sacca. By penetrating dukkha sacca thoroughly and get the path knowledge. Who want to make the impermanence as mine? Therefore, self-view (atta ditṭhi) falls away.

With the kammassakatā ñāṇa; if I do it and I'll get it, then clinging to self view not falls away. Therefore, can't realize Nibbāna. Dāna, sīla and samatha are after arriving to sugati (blissful planes) and have to come back again (i.e., to woeful planes).

Therefore, the Buddha said that these dhammas also existed outside the sāsana. To become Sāsana Dhamma ñāṇa has to penetrate the khandha. So, it's depending on the practice. (Sayadaw gave example from the suttas)

The Buddha was asking questions to the monks; "Form (rūpa) is permanent or impermanent? Impermanent is sukha or dukkha? etc." Outside the Buddha's teachings nobody can ask this kinds of questions and nobody can answer. If you can't answer directly by yourself as it's really anicca and you are an outsider to the teaching. These things are difficult to hear. ]

The Buddha taught about his teachings and other teachings in the Majjhima Nikāya. In the Aṅguttara Nikāya, he said that dāna without the enrichment of vipassanā was not much beneficial because it can't lead you to the end of Dukkha. In the Sacca—saṃyutta he said that someone without penetrated dukkha thoroughly could reach Nibbāna, and you should not believe it.

Therefore without the saccānulomika (sacca anulomika) nāṇa can't realize Nibbāna. Knowing the ending of dukkha is Nibbāna. Without knowing dukkha and it's impossible to know the end of it. (He continued to talk about the discussion between Ven. Sāriputta and Ven. Mahākoṭṭhita)

The consciousness (viññāṇa) and mind/matter (nāma/rūpa) in this life are depending on each other. Because of ignorance and mental formations consciousness arises. This was belonging to the past. For the contemplation of now is present life consciousness (pavutti viññāṇam).

This point is very important. The past consciousness was already vanishing. How do you contemplate it? It also includes nāma/rūpa if you contemplate viññāṇa, and you contemplate nāma/rūpa and it also includes viññāṇam. Ven. Sāriputta gave a simile for this point.

It was like two sheaves of reeds. The other would fall, if one of them was removed. Some people don't know these Pali passages and they think that can't realize Nibbāna by contemplating only on feeling (vedanā). From the five khandhas, if you contemplate anyone of them you prefer, and it includes all.

Therefore, contemplate for one which you prefer. Why the Buddha taught the four satipaṭṭhāna? Because the yogis have different characters. (Sayadaw said that in the sutta Sāriputta and Mahākoṭṭhita made the discussion was for the later generation to dispel doubts and arguments which could be arise).

## Two Knowledge of the Truth

21<sup>st</sup> June 1962

[Sayadaw explained the two knowledge of the truth in the practice; i.e., anubodha ñāṇa and pativedha ñāṇa. The differences between them are:

With the help of a teacher know how to practice, seeing anicca and knowing dukkha is anubodha ñāṇa or vipassanā ñāṇa (not including of penetration).

The other is penetration of dukkha and realization of Nibbāna or the path knowledge (knowing with penetration). These are two knowledge of knowing the truth. Without the anubodha ñāṇa and pativedha ñāṇa will not arise. The other differences between them are far away from kilesa and abandoning of kilesa.

Another point is kilesa not drying out yet and so the path knowledge not arises. Insight knowledge are drying out the kilesas and path knowledge totally burns them off. At the stage of anubodha ñāṇa is seeing the impermanence of any one of the khandhas. At the time of pativedha ñāṇa arises and you can make the decision that whatever arises is the real dukkha and then path knowledge arises.]

There are two knowledge of knowing the truth; anubodha ñāṇa and pativedha ñāṇa. Impermanence was the truth of dukkha, which was taught by teachers. Taking a system of practice from a teacher, with contemplation and knowing by oneself is anubodha ñāṇa.

This is not yet penetrative knowing. This is known by following the knowledge of the Buddha and teachers. It is impermanent here and there in the whole body. Nibbāna has not yet arisen since Dukkha do not cease. These are only insight knowledge. It is not yet the penetrative knowledge by oneself and dukkha not ceases. Only by contemplating a lot, you will have the penetrative knowledge. It becomes mature and knowing it as real dukkha saccā.

And then it supports pativedha ñāṇa. So, these are vipassanā ñāṇa and magga ñāṇa. Knowing with what the teacher has said and with penetration by oneself. Nibbāna can't be known by what the teacher has said to you. The differences between them are far away from the kilesas and its disappearance.

Knowing thoroughly with the Path Knowledge can dispel kilesas and it will never come back again. You can get Nibbāna only by making kilesas far away. Why can't I get Nibbāna yet? Because kilesas have not dried out yet. After kilesas dry out, and burn with the path knowledge and then it disappears. This was a simile given by the Buddha.

Let's look for the truth in the khandha. From the head down to the feet, you will find the different changing nature in the khandha. Select one of them for the contemplation. If you prefer feeling and contemplate feeling, prefer mind and mind, prefer form and form, etc.

In the khandha always exist with impermanent dukkha sacca. And it will show you that all. Only with the penetration of knowledge the matter will finish. Khandha is only dukkha sacca and should never doubt about that. This was coming from the first discourse of the Buddha. At first know as feeling, mind, etc.; after that not as feeling and mind but know as real dukkha sacca.

The khandha is truth of dukkha. So, only truth of dukkha arises. Know the mind, feeling as impermanence with anubodha ñāṇa. When the pativedha ñāṇa arises, it's not khandha but can decide as real suffering. Therefore, outside the Buddha Sāsana, Sacca Dhamma disappeared and couldn't become Buddha and arahants.

So don't condemn on your perfection (pāramīs). Instead just work hard to develop these two ñāṇa (anubodha and pativedha ñāṇas).

## Right Association

22<sup>nd</sup> June 1962

[Based on a sutta from Sutta Nipāta; The Buddha taught associate with saddhā and paññā (faith and wisdom). No need to afraid of lobha—greed, dosa—anger and moha—delusion. As a worldling these mental states will arise with the mind, when the causes are there. These defilements are latent in it as a potentiality.

The important thing is when they arise, associated with saddhā and paññā to observe them. Saddhā here means trust in the Buddha and Dhamma. And these unwholesome mental states become friends. They give you knowledge (ñāṇa). Don't forget, ehi passiko—come and observe me!]

Every day I am talking about important things. Every day in society people are talking and acting with lobha, dosa and moha that most unwholesome dhammas arising among them. Not every unwholesome dhamma lead to painful existence. I will talk in accordance with the Buddha's teaching.

So don't be afraid of them. Just do what I'll tell you. Dhamma of which dispels the unwholesome dhamma comes in, and you can't fall into there. Before, most Buddhists take it as all unwholesome dhamma leads to painful existences. We have to make a clear note that there are unwholesome dhammas leading to painful existences whereas some are not. Also don't think that every wholesome dhamma is good.

There are wholesome dhammas freeing you from dukkha and some are not. There are wholesome dhammas leading to Nibbāna and some are not. Normally it's even not easy to describe in this way. If there is disease and there is medicine. Not getting the method and we are afraid of what should not be afraid. And also we are not afraid of what should be afraid.

These things can be happened. All these dhammas are coming from wrong association. Here not means the wrong association with people but with the wrong

dhammas. Have to associate with faith (saddhā). Here is not the faith of givings and offerings (dāna).

Faith in the all knowing power of the Buddha (sabbaññutā ñāṇa) and Dhamma can destroy kilesas. Also, have faith in the noble saṅgha (ariyas). So at first associate with saddhā. Have faith in that sabbaññutā ñāṇa knowing everything. Have faith in that his teachings can give the three kinds of happiness. (These are: human, celestial and Nibbānic happiness; in short, mundane and supramundane happiness).

Again, associate with paññā and observe the khandha. Then you'll see the impermanence of the khandha. The Buddha also taught about it. You do not see it if you don't believe (because you will not try for it).

In the Sutta Nipāta the Buddha taught that people associated with saddhā and paññā would see Nibbāna. Not only the dukkha of painful existences but also all the other dukkha will end. He said that all the five khandhas were impermanent.

Even you don't know about it and have faith in it. After that with paññā and practice can't you see impermanence? For example, you see a gem stone and greed arises. And you'll see its impermanence when you observe with paññā. At that moment greed is not greed anymore, instead becomes impermanent. Impermanence does not lead you to painful birth.

Only greed sends you there. It becomes anicca (not existing) and magga (knowing). It's also in accordance with the Satipaṭṭhāna Pali text. It was mentioned when greed, angry mind, etc. arise and have to know them. And then these lobha and dosa, etc. are not sending you to apāyas and instead leading to Nibbāna. Foes become friends, because you associate with saddhā and paññā. It creates magga to realize Nibbāna.

I am warning you don't let lobha and dosa go its own ways. For worldlings unwholesome dhamma will arise when the causes are there. Therefore right association is very important. You will be in trouble if you are associating with clinging (upādānaṁ) and actions (kamma). So you have to associate with ñāṇa.

Even lobha and dosa are foes and they become our beneficial friends. Some people are not good in sitting meditation and when the hindrances are coming in; they get up

and leave the place. Do you have to run away or associate with saddhā and paññā? The Buddha said that you were a worldling, lobha, dosa and moha dhammas would arise.

Have faith in it and observe with paññā and become magga. I am not teaching a strange dhamma. I am teaching you in accordance with the Pali Text. With the right association and will be free from all dukkha. With faith and knows the arising, associate with paññā and will know the impermanence. Do you have to be afraid of unwholesome dhamma? Are you afraid of association with bad companions?

This kind of knowledge is not easy to come by. So note this point very carefully. Association with saddhā and paññā and don't with clinging, action, sorrow, lamentation, etc. With the right association and D. A. process is cutting off. Without it and the process will continue. It's impermanent that without the I-ness. Lobha and ditṭhi are together.

Lobha sends you to the realm of ghosts (peta). And ditṭhi sends you to the realm of hells. Association with saddhā and paññā become insight right view (vipassanā sammā-ditṭhi). In the beginning of practice it's only ordinary saddhā and paññā. After sometime it becomes the spiritual faculties (indriyas). With the maturity and become the power (bala).

With more mature and become saddhā maggān and paññā maggān. This is the end of the path. Why still we are not seeing Nibbāna yet? You have to know that it's not mature yet. Therefore before going to teach someone, the Buddha had to observe the maturity of his/her spiritual faculties (Buddhists rely on the outside powers should contemplate this point seriously).

[Translator's Note: Sayadaw had been to Rangoon (Yan-gon) (at that time the capital city of Burma) only once in his life time. This was the last year of his life (1962) for receiving the Aggamahāpandita title for his service to the Buddha Sāsana.

Staying in Rangoon (Yan-gon) for a week, he taught people and answered their questions. This period was 7<sup>th</sup> July to 14<sup>th</sup> July, 1962. He knew that he would pass away in that year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say, they met him quite late.

At that time it was very close to enter the Vassa—Rain Retreat. He went back to Amarapura, spent his last Rain there, on the day of Kathina Ceremony—Kathina Cloth offerings, and passed away in a remarkable way. At here, it includes some of his talks in Rangoon (Yan-gon).]

# The Importance of Knowing the Truth

8<sup>th</sup> July 1962

The chart of D. A. process is not for worship (Sayadaw's well known the circular chart of D. A. process). Dukkha and Samudaya (suffering and the cause) are not for a worship. But take this process as saṁvega (sense of urgency). You should have to make companions with saddhā and paññā. Instead you make friends with taṇhā.

So you can't realize Nibbāna. The knowledge of not wanting will arise only by seeing one's own death. Seeing one's own death is insight practice. The Buddha taught of human existence was difficult to get. But you all are wasting the difficulty to come by with the jobs of taṇhā. Saṁsāra is long means that the dangers of old age, sickness, and death will never end.

The place is where samudaya ceases and the moment of abandonment of the human fetters (saṁyojana) is Nibbāna. Vipassanā is not choosing a place for practice. Only in samatha practice needs to choose forest and mountain places. Vipassanā has to observe the rise (udaya) and fall (vaya) of phenomena. Udaya is arising and vaya does not exist.

The system (method) is already there. Asking for a method is seemed difficult to be. (It was his first and last time in Rangoon (Yan-gon). It seemed people requested from him the way of insight practice). Observing your own mind is cittānupassanā. Even during the writing and eating, people can realize Nibbāna.

Every time mind arises and observe it as it exists or not exists. Not existing is what the Buddha taught as anicca. Knowing is the path factors (magga). Do you get it by prayers? (some Buddhists are making prayers and vows for the outside powers.) or Do you get it by knowing it as not exist?

You will know your own death if you observe. You are always in dying. The arising is your birth. The passing away is your death. Therefore it is important of knowing your

own birth and death. Arising and passing away is dukkha sacca (truth of dukkha). Knowing it is magga sacca (truth of the path).

The knowledge of the Buddha, seeing the impermanence of form (*rūpa*) was 5000 billion times a moment and for the mind was 100,000 billion times. This discernment was after he became a Buddha. This was not before he became a Buddha. You also see it nearly as the Buddha if you become an arahant.

These were from the text record. You have to take the khandha process. The text could have mistakes (i.e., commentary). Don't observe all the khandha. If you observe one of them all are included. For example, you observe feeling or mind. One khandha arises and all the khandhas are with it. (Sayadaw referred it to *Samyutta Nikāya*).

Don't say that after finish my jobs and will do the practice. It will make oneself to become misfortune. You will die at anytime if next mind does not arise. You can't say kamma will give you the chance all the times. Impermanence is arising dukkha and vanishing dukkha.

So it's dukkha sacca. Do you have to search for it or by knowing with observing one's mind? Knowing is magga sacca, the abandonment of *taṇhā* is samudaya sacca; next khandha not arising is nirodha sacca. These are leading to the truths. Penetrate the four truths and at the same time is realizing Nibbāna. Fire dispels darkness, gives light, showing the things and drying up the oil. In the same way with the contemplation of impermanence and the four truths arise. By developing the path factors (maggan) and the four truths arise.

# Answer to a Buddhist

10<sup>th</sup> July 1962

(Tax office general U Loon Pe heard the news of Sayadaw in Rangoon (Yan-gon), went to see him, and asked some questions on Buddhism).

Q: He said to Sayadaw that in his view it was impossible to observe the mind. He had studied the cognitive process of the mind (*vīthicitta*) and couldn't relate it to the practice because the minds are arising and falling very quickly and with many *bhavaṅga* cittas (Life-continuum minds) between them.

The contemplation can't be in the present moment. Therefore according to his understanding it's impossible to contemplate the preceding mind (the first mind) with following mind (the second mind).

A: *Manāyatana* (mind base) is the pre-mind. Contemplate this mind with the post-mind, which is *vipassanā magga* (path factors mind). These two minds are arising one by one. They are separating with many *bhavaṅga* cittas between them.

Even separate with *bhavaṅga* cittas and no kilesa comes in between them is not a problem at all. So it's contemplating the pre-mind with the post-mind. The pre-mind is impermanent and the post-mind also impermanent.

Without separation by kilesa and only with the *bhavaṅga* cittas, so, it can be contemplated. Even separate with 100,000 billion *bhavaṅgas* are not an obstruction (According to the Abhidhamma within a wink of an eye, mind rises and falls that much). *Bhavaṅga* cittas are the mind in sleep. If separate by kilesa and it becomes darkness, and can't see the pre-mind. Without kilesa you can see it. (Sayadaw referred to the *cittānupassanā* in the *Satipaṭṭhāna Sutta*).

“*sarāgam vā cittam ‘sarāgam cittan’ti pajānāti*—He knows a lustful mind to be lustful.” The *bhavaṅga* cittas between them are taking the objects of the past, which were *kamma*, *kamma nimitta* (sign of *kamma*) and not an obstruction. They are only

supporting the life faculty (*jīvitindriya*). Don't take it as the objects of obstruction. Contemplate this kilesa as the pre-mind if kilesa comes in (e.g., knows the lustful mind as lustful).

Q: Ven. Sir, should we have to take them as anantara and samanantara (proximity and contiguity conditions)..... (These two are in the 24 Conditional Relations—*Paṭṭhāna*, they are identical in meaning—arise immediately)

A: No, don't take it this way. These Anantara and samanantara were the views after becoming a Buddha. It is not our views. In the practice of becoming a Buddha contemplated the pre-mind with the post-mind. You have to follow the original view of becoming a Buddha.

There were two views. For the view of after became a Buddha, worldlings can't follow it. But we can follow his view on the way to become a Buddha. (This point here sayadaw mentioned was very important for yogis. The sutta teachings were for yogis to train their mind in practice.)

Q: What is magga vīthi? (sound is not clear)

A: This refers to the objects of all the mind and form (*nāma* and *rūpa*) cease. All the dukkha cease and Nibbāna appears at their place: first, gotrabhū citta (change of lineage), after that magga citta (path factors mind), fruition citta (phala citta). And after that bhavaṅga cittas—they can't see Nibbāna, it take the objects of kamma, kamma nimitta, and then paccavekkhana (reviewing mind) arises and seeing Nibbāna again.

Bhavaṅga citta can't see Nibbāna. Nibbānam maggaca arammana paccayena paccayo—Nibbāna object and the knowing mind are going together (Sayadaw referred to the *Paṭṭhāna*). Fruition mind continues to arise one by one. They have to take the object of Nibbāna, if you can't see Nibbāna, then bhavaṅga cittas arise. Only phala citta continues to arise and cease with one by one is right.

Q: The nature of Nibbāna is cool like a thousand pots of water pour on the body.

A: This is not from the Pali Sutta. The exposition of the commentary, just gave an example and not really cool (i.e., the physical body). It referred to as without kilesa. It

meant if magga arises and kilesa fire is extinguished. You should know the suttas and commentaries separately. It's kilesa cooling down and take it really cool. Not really cool. Not refer to the cooling of the body.

Q: Does atta exists? (This was a strange question put by a Buddhist who had the knowledge of Abhidhamma)

A: In a Saṃyutta Nikāya Pali, a brahmin asked the Buddha (it seemed as referred to Aggivaccha brahmin). Does atta exists? I don't teach of it exists.

Q: And then; Does anatta exists?

A: Also, I don't teach of it exists. The Buddha rejected both. Ven. Ānanda asked the Buddha of why he rejected both? The Buddha gave the answer; "If I tell him atta exists and he'll take the view of permanence. If I say of anatta exists and he'll take the view of nothing exists.

"Then, he runs into the view of annihilation." Therefore, the Buddha answered in the middle way of not exist. If not regard to person and talk about Nibbāna, has to talk as anatta exists.

(Atta problem is the biggest problem of human beings. Even most Buddhists can't escape it. Among Buddhists still many hold the view of eternalism of the soul and even teaching to people like Ven. Sāti in the Mahā-taṇhā saṅkhaya Sutta in the Majjhima Nikāya.

Some are holding the view of Nibbāna as the root of existence, the first cause or the dhamma body. Therefore understanding of atta and anatta correctly need to study and reflect thoroughly from the Pali Nikāya).

Q: (The last question seemed to be the difference between worldling and stream enterer. The sound from the recorded tape was not clear. Both have lobha and dosa. Sayadaw gave examples for them).

A: It's like someone has illness and eats something not suitable for the sickness. Another person's illness is already cured and eats something not suitable to his body. In the same way, it's worsening his situation if kilesa comes in to the worldling.

(Here was an answer to the question of the contemplation of the mind in the present. It was explained by Ven. Sayadaw Dr. Nandamalarbhivamsa. I extract it from Sayadaw's answers to questions in Abhidhamma). Contemplation in the present; it doesn't mean not contemplate the past and the future.

There are three kinds of present: ① Momentary present (*khaṇa paccuppanna*) ② Continuity present (*santati paccuppanna*) ③ In the present (*addhā paccuppanna*).

① Momentary present is arising at that moment. Sayadaw was using it as a momentary present of the process. This can't be contemplated because two minds cannot arise at the same moment. For example, in the contemplation of the mind with the mind;

Ⓐ The object of mind is one mind. Ⓑ The contemplative mind (*ñāṇa*) is another one mind. When Ⓐ arises and Ⓑ can't arise. Only Ⓐ is passing away and Ⓑ can take its place.

② Continuity present is; for an example, if you are thinking about something which is also a present. It's continuity present. After hearing a sound and thinking about it (continuity). A duration of time is also a present (*paccuppanna*); for example, today. And if become tomorrow and it's not. It becomes future.

If the day before and becomes the past. Therefore ② and ③ are the contemplations in the present. If the object of contemplation and the contemplative mind (*ñāṇa*) are closer to each other as much as possible and then kilesa can't come in between them. It becomes a big gap between them if you know it later.

If other minds not come in between each *vīhi* is in the present. For example, after the object of *vīhi* arises and contemplates with the contemplative *vīhi*. After seeing an object and *ñāṇa* comes in; like or dislike not arises. What Mogok Sayadawgyi said; “the pre-mind is anicca, and the post-mind is magga” were referred to these.

## Three Steps to Nibbāna

8<sup>th</sup> to 10<sup>th</sup> July 1962

T1

Only the truth of Dhamma (sacca dhamma) can arrive to Nibbāna. In the discourse; Turning of the wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the five ascetics (Pañcavaggi) on Knowledge about the truth (sacca ñāṇa). After that, he taught about what the function of the truth was. This was the working knowledge of the truth (kicca ñāṇa).

After that he taught the ending of Kicca Ñāṇa which knew the end of the working knowledge (kata ñāṇa). Taking notes of these in gist. If you want to arrive to Nibbāna, which is the ending of all dukkha and these three knowledge are very important.

Where were you coming from? (pointing to the D. A. process chart). You all came from avijjā (not knowing). What was you didn't know? Not knowing the truth was ignorance (avijjā). Therefore I come here for opening your eyes. Traditionally all are blind people. Saṁsāra will be long if the right dhamma disappears. On behalf of the truth I'll not talk lightly to anyone.

All will be in dukkha if the right dhamma disappears. Every day you are doing things for sufferings. (doing samudaya and dukkha). Therefore the other two truths are disappearing from you (magga and nirodha). You will get Nibbāna if the cutting knowledge (ñāṇa) arises.

Is Nibbāna far or near? At the six senses-doors, minds are starting to arise. You have to know them (knowing the arising minds). Also have to know the contact (phassa) and good or bad feelings (vedanā). Every time all the different minds arise, have to follow their impermanence.

Saṁsāra is long means the phenomena (dhamma) are long in the khandha process (The continuation of the D. A. process). If you see dukkha sacca with magga sacca,

become cakkhumū udapādi—vision arises. Every mind, feeling, etc. arise and seeing their impermanence, become vijjā udapādi—knowledge arises. Cessation of dukkha and taṇhā is Nibbāna.

Therefore Nibbāna is for someone knows the truth and how to cut off dukkha and taṇhā. That is the cessation of samudaya and dukkha. From taṇhā, upādāna and kamma are samudaya and jāti is dukkha (From the D. A. chart, section three and section 4). The arising dhamma are satipaṭṭhāna (Knowing the phenomenon arises is sati). Knowing their impermanence is magga (the path factors).

So it becomes satipatṭhāna magga. If you can continue in this way lokuttara magga (Path Knowledge) will arise. This is the last knowledge (Kata Nāṇa). I'll show their connection. These are not easy to talk. So make notes carefully. Whatever arising is dukkha sacca. Knowing is nāṇa.

So it is knowledge of the truth—sacca nāṇa. Whatever arising is dukkha has two meaning: the first one; impermanent is dukkha. The second one; without knowing the arising dhamma and continues to jāti is also dukkha. People think Dhammadakkapavattana Sutta is difficult. Without a teacher, it's difficult. I'll talk about Kicca Nāṇa in gist.

Every time mind, feeling, etc. arise and ask them. What are your functions? The answer will be, our functions are arising and passing away. So the function of mind and form are arising and vanishing.

T2

Where is the truth? Your khandha is the truth. If you know the truth will realize Nibbāna. The khandha has the five aggregates. And whichever aggregate you contemplate only dukkha sacca—truth of dukkha. By teaching you to know about suffering and the desire to be free from it will arise. Avijjā is to not know anything. It means not knowing what should be known (i.e., not knowing the truth).

And knowing what shouldn't be known (i.e., knowing about things which are not truths). Therefore, this is a dhamma (ignorance) give you a lot of trouble. It's the

champion in bad things and forbidden to Nibbāna. It never does the job of freedom and only doing the round of existence.

The first discourse of the Buddha, the Dhammacakka-pavattana Sutta was the sacca Dhamma—truth of Dhamma. But you put the dhamma of dāna, sīla, and samatha at the fore front that sacca dhamma is out of the sight. Whoever not knowing the truth and his both eyes doesn't have the light yet. You will go the right way if you get the light.

There are two types of dhamma. Taṇhā prefers dhammas and nāṇa prefers dhammas. You can't go to Nibbāna with taṇhā. Therefore, you have to listen a lot of nāṇa prefers dhammas. You may think there is only one kind of D. A. process. There are the D. A. processes of a worldling, stream enterer (sotāpanna), once-returner (sakātagāmin) and non-returner (anāgāmin).

Only by becoming an arahant and all are cutting off. Whatever arises and knows it as dukkha sacca. Then it becomes vedanā paccaya paññā—feeling conditions wisdom. This is to know the truth and the way to the stream entrance. If vedanā paccaya taṇhā—feeling conditions craving which you do every day, then it's the way of a worldling.

I'll continue to talk kicca nāṇa. This knowledge is closer to become a stream enterer. It was these three knowledge which made Kondañño (the first of the five pañcavaggis) become a stream enterer. It will take you long in the practice if follow the long process of the insight knowledge. Ordinary disciples no need pāramīs. You only need for listening the sacca dhamma and wise attention for it.

These came from the Majjhima Nikāya and Petakopadesa Text. Now you have to know the function of whatever arising dhamma of form, feeling, mind, and dhamma are carrying ageing and death with them. Are they encounter destruction naturally or the cause of oppression by ageing and death? They'll tell you that we are subjecting to the function of oppression. You have to see their functions with nāṇa. If you know their functions and it's kicca nāṇa.

Only you know the truth can develop kicca ñāṇa. From these you can realize Nibbāna, which is kata ñāṇa. All the meditation centers are teaching the sixteen stages of insight knowledge. In my talks don't have these and only three knowledge. Why it's too short?

[Before his time and after until now, most teachers and yogis talk about these sixteen knowledge which are from the commentary). In the Saṃyutta Nikāya the Buddha taught that in this two armed length khandha truth existed. (e.g., to Rohitassa Devaputta, SN.2.26 Rohitassasuttam). ]

I am teaching the people with three intentions. (All dhamma teachers should have these intentions) ① May people could listen to the sacca dhamma ② May the Dhamma be known by them ③ May people could practice in accordance with the knowledge.

All persons of dukkha sacca (worldlings) are indeed poor people because they don't have the treasures of a noble disciples. [These are conviction (saddhā), virtue (sīla), conscience (hiri), concern (ottappa), listening (suta), generosity (cāga) and discernment (paññā).]

Nobody can help to deal with old age, sickness and death. Therefore all are lonely and poor. (This point is seemed to be simple and insignificant. But if we contemplate deeply we see the oppression of dukkha sacca)

(Sayadaw continue to talk on dukkha in the everyday life with humor; such as homes, clothes, foods, etc. compared them with hospitals, bandages and medicines, etc.)

The khandha is always oppressing by ageing, sickness and death (jarā, byādhī and maraṇa). So it's dukkha sacca (the meaning of Pīlanaṭṭho Oppressive dukkha). Therefore the khandha subjects to the function of oppression. This is kicca ñāṇa. It's also subject to the conditioning by taṇhā—craving. It's also dukkha sacca.

This is saṅkhataṭhā—conditioned dukkha. For examples, we are always busy with livelihood of foods, clothing, dwellings, etc. (Conditioned dukkha may be many varieties in wide ranges and never end to talk about this subject).

Khandha is always burning with fires of ageing, sickness and death (including with many types of kilesa fires). This is santapatho—Burning Dukkha. Mind and feeling, etc. are arising and vanishing by changing. This is vipariñāmatho—changing dukkha. All these four functions are including in vipassanā knowledge.

Therefore, with the short human life span don't follow the sixteen knowledge. Go with these four functional knowledge which are bhāvetabba or vipassanā ñāṇa. Kata ñāṇa are Path Knowledge and Fruition Knowledge. Dhammacakkappavattana Sutta, the first discourse was relating to everyone because it did not concern with the character of a person.

Some discourse were relating to personalities; for example, Bāhiya of the bark-cloth (Ud 1.10; PTS: Ud 6, Bāhiya Sutta or Ud.i.10; or A.i. 24; DhA 101). Teaching on truth (sacca) is dhammānupassanā satipaṭṭhāna. Contemplation of whatever form, feeling, mind and at last all is converging at the impermanent dukkha sacca, which is dhammānupassanā satipaṭṭhāna. All functional knowledge is insight knowledge. You don't need to know Abhidhamma.

(Sayadaw himself was a well known Abhidhamma teacher of his time. Nowadays some have the view of it as no need to practice in accordance with the Abhidhamma. The suttas not support this point).

Ven. Sāriputta taught the monks to contemplate one's own mind. Therefore whatever mind arises contemplate any of it. And you'll see impermanent dukkha sacca. This is kicca ñāṇa. It's also true as contemplate the dead mind with the alive mind because you see your own death with ñāṇa.

It'll become disenchantment if you see your own deaths moment to moment. After that comes the knowledge of not wanting your own deaths. This arises and all the khandhas disappear. Dukkha sacca disappears and sukha arises at its place. Knowing of dukkha not exists is kata ñāṇa.

## Wrong View on Nibbāna

11<sup>th</sup> and 12<sup>th</sup> July, 1962

T1

Not knowing of Nibbāna becomes annihilationism (also can be eternalism). We know Nibbāna as the cessation of mind and form and taṇhā (from the suttas). After the cessation of these things and take it as nothing exists anymore and run into annihilationism. Teaching on Nibbāna is quite a heavy subject. Taking Nibbāna as a place or a city (even as a permanent heavenly existence) is eternalism.

Taking Nibbāna as without mind and form and run into annihilationism. Without the penetrative knowledge, Nibbāna and wrong views are very close to each other. If saying Nibbāna as nothing arises and craving people (bhava taṇhā) will reject it. (This was one of the reasons and some taṇhā people have bhava taṇhā—craving for existence that creating a superior heavenly existence to represent Nibbāna).

Now, you'll know clearly the existence of Nibbāna taught by the Buddha. You can arrive to Nibbāna or seeing it only in the middle way by going between the two wrong views (sassata and uccheda). People are taking it as extinction or a special place. Therefore whatever you are giving (dāna) with wrong view will never arrive there.

All the Buddhas taught that living beings caught up with sassata and uccheda views never realized Nibbāna (So this point is very important for all Buddhists who want to transcend dukkha). Therefore we have to talk about Nibbāna free from sassata and uccheda views.

(Sayadaw continued to Aggivaccha Sutta, MN.72 Aggivacchasaṭṭam) This was the discourse on Nibbāna. In the time of the Buddha they used loka (the world) for mind and form. Rebirth consciousness (paṭisandhi viññāṇam) was already finished in the past.

Now, from the five khandhas of saṅkāra (6 sense-bases) we take the present consciousness (pavutti viññāṇam) which is mind (manāyatana). Inside of the mind and

form (nāma/rūpa), 6sense-bases (saṭayatana), contact (phassa), feeling (vedanā), there is neither man nor woman, neither person nor being exists. Before talking about Aggivaccha, I am dispelling diṭṭhi for you.

Listening to this talk is not me, a person or being and only mind and form, or khandha dukkha sacca. We have to base on the D. A. process to talk about Nibbāna. Because of ignorance, volitional formation arises → rebirth consciousness → mind and form → six senses bases → contact → feeling arises.

These are causes and effects connection. Here is dispelling your doubt. Human being, cow, chicken, pig, etc. all are so called with conventional truth (sammuti sacca). All their sources of existences are the same. Nobody creates them (God or Mahā Brahma).

With the causes and the results are arising. Diṭṭhi falls away by knowing the arising phenomena. Visuddhimagga Text book defined it as cūla-sotāpanna. This is falling away of wrong view by knowing (not directly). Knowing is knowledge.

The brahmin Aggivaccha asked the Buddha if we took these views what would happen (his wrong views to the Buddha). It became wrong views. “Please talk about Gotama’s view.” “My view is mind and form are arising and passing away.” Therefore I am asking you to contemplate impermanence is the view of the Buddha. The right knowing of impermanent dukkha sacca with the magga sacca is the view of Buddhists.

Without listening to these kind of talks all people have wrong views. With the resistance of diṭṭhi and can’t realize Nibbāna (because the first stage of realization is destroying wrong views). These reject Nibbāna. Therefore after dispelling diṭṭhi that people should do the offerings (dāna).

What is the benefit of taking the view of impermanence? Taṇhā, māna and diṭṭhi will cease. This is the doctrine of the cessation of papañca dhamma or to Nibbāna. Papañca dhamma are making beings running like a circle in saṃsāra. Ni-papañca is Nibbāna (Taṇhā, māna and diṭṭhi are papañca).

T2

Practice without the appreciation of Nibbāna and can't realize it. Only free from sassata and uccheda views that it is possible. You have to understand D. A. process for the appreciation of Nibbāna. Do you have to do the prayers, if you want Nibbāna? Or you have to understand the process of D. A. and know how to cut it?

You will never realize Nibbāna if you don't understand the process and how to cut it because you do it blindly and without knowledge anything about it.

(Sayadaw gave the example of Ven. Channa on this point). If you understand the continuation of D. A. process and will understand dukkha sacca. And also if you understand the disconnection of D. A. process and will understand magga sacca. In this way nirodha (cessation of dukkha) comes in by itself.

If you know the connection and know that samudaya is its cause. Dukkha sacca is including in the continuation of the D. A. process. Also, Nibbāna is including in the disconnection of D. A. process. If you don't know them, sassata and uccheda views come in as hindrances. Impermanent view is cutting off both views.

By seeing impermanence with the contemplation of any one of the four satipaṭṭhāna is on the right path. By observing the khandha process and diṭṭhi is cleared up, and not only with the intellectual knowledge. Therefore you have to look at the khandha. Whatever mind arises and contemplate its impermanence and section ② not connect with the section ③ (viññāṇa.... vedanā and taṇhā.... kamma).

The present causes are cutting off and the future results will not arise. [section ③ and section ④]. With this you know Nibbāna roughly. What do you call the cessation of samudaya and dukkha? It's called Nibbāna. Before, it's only samudaya and dukkha arise; but without dukkha and magga. If taṇhā and dukkha cease, it's Nibbāna.

With the understanding of the cutting off D. A. process that you appreciate Nibbāna. Therefore two views on Nibbāna arise. The end of Taṇhā is Nibbāna and The end of Khandha is Nibbāna. This is to know Nibbāna from the cause and effect connection.

The brahmin (Aggivaccha) continued to ask; "With the cessation of papañca dhamma, where the person was gone? " The Buddha not answered his question. It was

sassata view having the thought that the person was gone to somewhere whereas was uccheda view for not going anywhere. His mind was confused with ditṭhi and Nibbāna. Only with teaching by clearing up wrong views as much as possible, that Nibbāna comes into appearance.

Khandha are like fuels and kilesa fire. Therefore you all are burning with kilesa fire (so human world is like a hell). Fuels and fire are going together that our situations are quite worse (So human beings are also like the fire petas whom Ven. Mahā-moggallāna met. Human beings create all these unpleasant things from this human world).

Is there including any happy person? The fire will be extinguished if the fuels are gone. Therefore by getting the khandha isn't good. If using the ultimate reality; only dukkha and samudaya are going together. With concept; fuels and fire are together. Do the contemplation of insight means asking you to view the burning of the fuels and fire. Rise and fall, rise and fall, etc. are these burning processes (impermanent).

All the khandhas are always disappearing by burning with ageing and death fire. Therefore you know your own horrible existence. You'll be sure to realize Nibbāna if your magga is in accordance with the impermanence.

By practicing in the morning, you attain realization in the evening, vice versa; if kilesa not comes in between them (i.e., between anicca and magga). (From the Majjhima Nikāya) Why don't you realize it? Because your khandha are going to connect with taṇhā. You all have the habits of connections. Only you have the habit of disconnection will realize Nibbāna.

If section ③ and section ④ not arise will get Nibbāna. (i.e., taṇhā.... . kamma and jāti....). Taṇhā nirodho Nibbānam and khandha nirodho Nibbānam—Cessation of craving and khandha is Nibbāna. Therefore you get the round of existence by connection and Nibbāna is disconnection. A person can alive with each mind moment. One will die if next mind does not arise.

So contemplate the dead mind with the alive mind, or contemplate the pre-mind with the post-mind. The pre-mind is the dead mind which is dukkha sacca. The post-mind is the alive mind which is magga sacca. Every time the mind dies and seeing with

the alive mind and saṃsāra will be cut off. If you see your own deaths; “Do you want to get human and heavenly existences by prayers?”

It becomes disenchantment. Seeing the dead is yathābhūta ñāṇa—knowledge of as it really is. Disenchantment is nibbidā ñāṇa. At the time of not wanting it is magga ñāṇa—Path knowledge. At that moment all the five khandhas disappear. All the death shows are finished which is Nibbāna. Seeing it is magga ñāṇa.

So these are nirodha and magga-cessation of dukkha and the eight path factors. The Buddha said; “the journey to Nibbāna is not far and very near” And then why don’t we arrive there? Because we are going in the crooked way. We are running in a circular way. If kilesas are coming in, you don’t get it this life and also next life. Therefore, it’s important not let kilesas come in. Contemplate them as impermanence if they come in.

# **Part 9**

## **The Dangers of Wrong Knowledge**

31<sup>st</sup>, July, 1962

[ Sayadaw based this talk on a Pali word—*asanditthitova* which means the dangers of wrong seeing. There were 25 kinds of dangers mentioned in The Text and *asanditthitova* was one of them. It can be also translated as wrong view, wrong knowledge and wrong knowing. Human beings are seeing, viewing, knowing and understanding things in the wrong ways, which create a lot of sufferings and problems in societies.

Some of them come from education, entertainments, faiths, politics, economic and even from science and technology. Right seeing, viewing, knowing and understanding bring happiness, peace, and security. Wrong seeing, viewing, knowing, and understanding bring sufferings, problems, and insecurity.]

The Buddha reminded us to live with mindfulness and clear comprehension (*sati* and *sampajañña*). Knowing the arising dhamma is *sati* (e.g., the mind). Do they stay in this way? Or vanishing? Just observe them with *paññā*.

Therefore, be mindful and observe with *paññā*. It was so important that the Buddha had to remind us. With mindfulness, we know what exists, and then know the vanishing with *paññā*. *Paññā* knows the mind arises and vanishes. Then the mind process can't continue.

If the mind process continues, you'll be in dukkha. If the mind process is cutting off, you'll attain the blissful Nibbāna (*sukha nibbāna*). If I am talking like this, it may not be clear for you. So look at the DA chart. By seeing the vanishing of the mind, section ② will not connect with section ③.

It's called magga (knowledge) because kilesa will not arise. With the cessation of samudaya, section ④ not arises. Taṇhā nirodho nibbānaṁ—the cessation of craving is Nibbāna. It's also dukkha nirodho nibbānaṁ—the cessation of dukkha is Nibbāna.

If not, it becomes taṇhā samudaya dukkha samudayo—with the arising of craving, dukkha arises. That is taṇhā paccaya upadanaṁ..., bhāva paccaya jāti—craving conditions clinging..., becoming conditions birth. If you can cut it off in this way, you can attain Nibbāna. This is the cessation of samudaya and dukkha saccas.

It seems to be that Nibbāna is near to us. Physical and mental sufferings are happening to everyone. Why is that? Because in the past we have done dukkha saccas and brought it here. And then from dukkha sacca, dukkha grows out. (It's like a bitter tree grows bitter fruits.)

The Buddha reminded us not to fall into the dangers of wrong seeing. Because of someone, I am in suffering. Don't let this kind of wrong view arises. With wrong view, mind and form disappear, and person or being arises. This is the danger of wrong seeing. It happens because of not seeing impermanence.

By making the non-existing as existing; suffering, sorrow, lamentation, crying and sleeplessness come into being. These are not the causes of the past. It happens by encountering the danger of wrong seeing. So don't put the blame on the past kamma.

Because, with the danger of wrong seeing, mental suffering arises. Therefore, we have to correct the danger of wrong seeing (asanditṭhitova), and make it become the right seeing (sanditṭhiko). Having the right seeing, we will attain Nibbāna, and then sorrow and lamentation will cease.

With the wrong seeing, sorrow and lamentation will follow. Among all the dangers, falling into the danger of wrong view is the most frightening one (The Buddha mentioned 25 kinds of dangers, and asanditṭhitova is one of them.). Wrong seeing is samudaya sacca (the cause of dukkha). It will get the painful birth of dukkha sacca (the result of suffering).

The danger of wrong seeing is not made by others. It comes from wrong knowledge. It arises by not seeing the impermanence of the mind / body process, and

seeing them as a person or a being instead. These dhamma have already existed and were taught by The Buddha.

I have to describe it because you don't know about them. After falling into the painful planes, it's not easy to come back again to the blissful planes. In the present, human beings are suffered and will fall into woeful planes in *samsara*. A lot of people are in the woeful planes because they encounter the danger of wrong seeing.

(Most living beings come to this human world and create hell, animal, and ghost planes on earth for their future rebirths.)

Right seeing is the Path Knowledge (*magga nana*). If you attain the Path Knowledge, you will see Nibbana. With the attainment of right seeing, samudaya ceases and dukkha ends. With non-attainment of right seeing, samudaya increases and dukkha becomes outgrowth. Therefore, whatever mind arises, contemplate its impermanence.

# **Non-conflict and Non-attachment**

8<sup>th</sup> August 1962

[Sayadaw based this talk on the Madhupiṇḍika Sutta of Majjhima Nikāya (MN.18 Madhupiṇḍikasuttaṁ). In the sutta, the Buddha answered Dandapāṇi, the Sakyan who asked him about his doctrine and proclamation. Still there are a lot of Buddhists don't know exactly what the Buddha's doctrine and proclamation.

Some even misinterpret his teaching, such as taking Nibbāna as atta. Interpret as the root sequence of all, with practice return to oneness, non-dualism, the first cause, etc. Therefore, it can be confused or mistaken with Hinduism. To understand the teaching of the Buddha clearly, we need to study the Sutta Nikāya.]

There is nothing more important than to end dukkha. Dukkha sacca exists in this khandha in fullness. We have the desire (chanda) to be free from it. But without getting the knowledge of liberation, it becomes difficult. So I'll give you the way to end dukkha.

First, have to know about dukkha. Second, look for the source of dukkha and to know where it comes from. Third, cut off dukkha from where it comes. Fourth, what the result of cutting it is (Nirodha—cessation).

First, I'll talk about the knowing of dukkha. Don't go and look for dukkha elsewhere. Now having this khandha and listening to this talk is not sukha, but only dukkha. This is only in the level of perception. For the wisdom level, watch and observe the khandha with the normal breathing. It will show you many things.

These are abandoning its own nature. After establishing samādhi, observe the khandha with mindfulness and wisdom. And have to know that whatever arises now is truth of dukkha. Let us look for the source of dukkha. It comes from taṇhā (craving) by making prayers to become human beings.

We caught the culprit of samudaya sacca. Fulfilling our prayers is dukkha sacca. Making prayers with desire is samudaya sacca. Physical and mental sufferings arise from

affection. These are happening now in the present of dukkha and samudaya saccas. Affection and sorrow are samudaya and dukkha.

In the whole day, we are turning around with samudaya and dukkha that the Buddha has not arisen for us. The Buddha of magga sacca has not arisen to us. Therefore, we can't expect the nirodha sacca of the ending of dukkha sacca. From the tree of dukkha, arises the seed of samudaya. From the seed of samudaya, the tree of dukkha grows out again.

Your situations are only having fuels and fire. Extinguish fire and peace does still not arise. It's very terrible indeed. Not knowing the arising of dukkha and samudaya is ignorance (avijjā). Also don't know where nirodha and magga is ignorance. Don't know the four Noble Truths is ignorance. Let's talk about magga and nirodha saccas.

(Sayadaw told the story of Dandapāṇi, the friend of Ven. Devadatta. So he had no respect for the Buddha). He asked the Buddha, "What is your ascetic's doctrine? And what do you proclaim?" The Buddha answered, "Not conflict with anyone is my doctrine. Usually teach people to cut off passion for the realms of existence."

The Buddha later recounted this incident to the monks. And then they went to ask Ven. Mahā Kaccāyana for the answer. (The Buddha did not explain his short teaching to the monks and left.)

Ven. Mahā Kaccāyana delivered them the vipassanā dhamma. After seeing something pleasant and pleasant feeling arises. After that notice it with perception, and then thinking with taṇhā, māna and diṭṭhi (i.e., craving, conceit and wrong view) arise.

[The process here is:

contact (sense doors + sense object + contact = consciousness) → feeling → perception → thinking → the perception and categories of objectification/papañca (i.e., taṇhā, māna and diṭṭhi)].

Therefore, taṇhā, māna and diṭṭhi dhammas are coming from seeing, hearing, etc. According to D. A. process, sec ② connects with sec ③ (i.e., consciousness...feeling → craving, conceit, wrong view).

(Sayadaw continued the instruction of cittānupassanā). If seeing consciousness arises, contemplate its impermanence. And papañca dies and samudaya ceases. Magga saccā and nirodha saccā arise. Papañca nirodho nibbānam—cessation of papañca is Nibbāna.

So Nibbāna is also called ni-papañca. With the contemplation of impermanence, the four Noble Truths arise together. If contemplating the arising dhamma, magga and nirodha will arise.

These are our friends. We should associate with them. Without contemplation, dukkha and samudaya arise. These are our enemies. We shouldn't associate with them. The time without contemplation is a fool. The time with contemplation is a wise person (see The Bāla Pañḍita Sutta in the Saṃyutta Nikāya).

# **Development with Contemplation**

8<sup>th</sup> August 1962

Magga—the path factors have to be developed. Be developed with contemplation on one of the five khandhas. If you know how to use this khandha, it becomes a valuable thing. If you know how to develop it, you will arrive to the other shore of Nibbāna.

If not, will sink in the four apāya bhūmis—woeful planes. A person who knows how to use it will have benefit. A person who doesn't know how to use it will be in trouble. With the contemplation, what'll happen? You all have ignorance and craving. With a lot of contemplation, ignorance becomes thinner and craving drying up. Both of them connect with the taints (āsava).

Therefore, āsava is extinct (avijjāsava and kāmāsava). If you are discerning anicca, contemplate anicca. With dukkha and contemplate dukkha, with anatta and contemplate anatta, etc. And then āsava will be extinct. If you ask me the time span of when it'll become extinct and it depends on you.

If your kilesa and taṇhā (defilements and craving) are thick and you'll get it slow. You'll get it quicker if your kilesa and taṇhā (defilements and craving) thinner. In the Khandhavagga Saṃyutta, the Buddha taught the Vāsijaṭa Sutta (The adze handle, SN.22.101 Vāsijaṭasuttam). It was like the wooden handle, with a lot of striking (using) and eroded slowly.

We can't say how much it is eroded. But it's sure that it's eroded. The Buddha asked us to contemplate. But you all are making prayers and wishes. (Sayadaw continued to talk the simile of a hen and her eggs which included in the same sutta).

With a lot of contemplation, the egg shell of ignorance becomes thinner, taṇhā liquid becomes dryer, and knowledge becomes sharper. So don't blame it on your pāramitās (perfection comes from practice).

With the contemplation of one of the five khandhas and get the three results. You can ask for the 31 realms of existences. These are dead bodies. With contemplation, you get Nibbāna. It's not dying. If you don't want to die in anyway, just follow the way of undying.

The duties of a hen are spreading its wings on the eggs, giving her body heat to the eggs, and giving its smell to the eggs. In accordance with the smell and different beings appear.

Only by performing these three duties, the outcome is sure. You also have to contemplate the khandha with anicca, dukkha and anatta. Vipāka vaṭṭa—the result of the round of existence is like the egg.

The shell is like ignorance. The liquid inside the egg is like taṇhā. The claws of chick becoming sharper are like knowledge (ñāṇa). That the chick come out by breaking the shell is like freedom from the cycle of the round of existences—vipāka vaṭṭas.

# Mountains of Bones and Oceans of Blood

2<sup>nd</sup> to 3<sup>rd</sup> September 1962

T1

[In the book of causation, Nidānavagga, there was a chapter called Without Discoverable Beginning, Anamatagga samyutta. The Buddha gave some similes on the subject of Saṃsāra—round of existence without discoverable beginning.

Some of them were: ① Tears shed by a living being in Saṃsāra was more than the four great oceans. ② The mothers' milk a being had drunk was more than four great oceans. ③ The blood a being had shed by beheading was more than the four great oceans.

After the Buddha passed away, some Buddhist philosophers or even practitioners postulated theory of the beginning of Saṃsāra or everything, the first cause. In the time of the Buddha, some of the 62 wrong views came from practices and miscalculation.]

If you are making merits (puñña) based on craving (taṇhā), it becomes black and white mixed kamma. Therefore, you'll get the human existence. With only taṇhā, you can't get it. Merit is white and the desire for becoming is black. So it becomes samudaya sacca. Mostly monks are using samudaya sacca to teach people as good. Samudaya has to be abandoned.

(Sayadaw was very different from others. Always teaching people to transcend dukkha for whatever wholesome kamma they are doing).

Why do I say it's samudaya? Because it's governed by ignorance (avijjā). People who know this point will do merits for not wanting becoming. If you have done samudaya sacca, it'll give the result of dukkha. Only cutting off the round of existence (vatṭa), will realize Nibbāna.

Now people are making merits for connection of vaṭṭas. With kilesa vaṭṭa, kamma vaṭṭa arises. With kamma vaṭṭa, vipāka vaṭṭa is sure to arise. (Defilements lead to actions and actions lead to existences.) That people are making merits for wanting to have a long life and good health mean including taṇhā with the affectionate khandha.

When making the merits, we can't realize about it. Only by contemplating about them with truth, we know that as dukkha. Importance of right view is becoming clear. Even merit is dukkha, no need to mention about demerit. Then, someone says, let us make merits for good fortune.

This is clinging to the khandha. All are based on the attachment to khandha, not including to come out from the vaṭṭas. We are always doing the avijjā paccaya saṅkhāra—action with ignorance. Therefore, not anyone of them will realize Nibbāna if 100,000 human beings die. Rise and fall of the khandha is the truth of dukkha.

Therefore, khandha is dukkha sacca. You all said that it was taught by the Buddha. But truth always exists without the Buddha. The Buddha only explained it with names. Truth had existed before the Buddha. Therefore, you have to remember that whenever you have khandha, dukkha exists.

Whatever arises from khandha is dukkha sacca. By knowing impermanence, ditṭhi falls away. After knowing the cause and effect, doubt falls away. After ditṭhi falls away and with contemplation is a cūla-sotāpanna. With the contemplation and discerning of impermanence will become sotāpanna.

## T2

If you don't know the truth, your bones will be higher than Mt. Vepulla (at Rājagaha). Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. Now you are discerning anicca and knowing dukkha sacca. You'll not die again. Because section ② is not connecting with section ③ (i.e., viññāṇa...vedanā >/ taṇhā...kamma).

By seeing the arising and falling dukkha, nāṇa cut off saṃsāra. Saṃsāra is long because we don't know dukkha sacca with the Path knowledge. Following in the ways of

traditions, our bones were piled up like mountains. (Here traditions mean worldly matters, dāna, sīla, and samatha practices, etc.)

Our khandhas rise and fall. Seeing impermanence is seeing dukkha. By seeing dukkha, taṇhā, upādāna, and kamma die out. No more birth (jāti), ageing (jarā) and death (marañā) arise. Therefore, the truth to Nibbāna is to know the Noble Truth. Making worldly developments are the matters of bones developments (Even may be worse than bones developments because human beings misuse them in unwholesome ways. The results are painful births).

Especially today you have to remember these things. If you contemplate and discern impermanence of the arising dhamma, section ① of ignorance (avijjā) becomes knowledge (vijjā). And mental formation (saṅkhāra) becomes non-mental formation (vi-saṅkhāra).

Also you'll know the section ② as dukkha sacca (i.e., viññāṇa...vedanā = the five khandhas). And also it cuts off section ③ and ④ not to arise (i.e., taṇhā, upādāna, kamma ↗ jāti).

The magga (path factors) sees dukkha sacca and cut off D. A. cycle of section ① to section ④ and it can't recycle again. Section ① and ② are cut off by knowing dukkha. Section ③ and ④ are cut off by abandoning. Therefore, the whole circle is vanished. Before we are running in circle; now the circular running is cut off.

The circular running of samudaya and dukkha saccas is finished. The cessation of samudaya and dukkha is Nibbāna. They are ceased with the arising of magga and nirodha. The person working with impermanence knows two truths and then abandoning two truths.

Therefore, the circular running show comes to an end. In reality, all the four truths are included in the knowing dukkha sacca with magga sacca. The Buddha has arisen in the world to open the ñāṇa eyes for not connecting sections ③ and ④, or to cut off sections ② and ③. For a person, the journey is not ending; sorrow and lamentation are always following him.

Craving, clinging and action (*taṇhā*, *upādāna*, and *kamma*) are the dhammas for the extension of *samsāra*. It doesn't matter to reduce your work and eating. But if you reduce the practice or not doing the practice, your bones will pile up like a mountain. It's quite terrible.

Now if you don't practice, your dukkha can't vanish just like the simile given by the Buddha. It was like using a blade of grass dipping into the sea and shaking the water out each time and the sea water would never dry up. The Buddha said these things with his direct penetrative knowledge.

(Sayadaw here warned the audience about the passing away of Henzada U Mya, a well-known business man and a close disciple of him. Nearly a month before he died, Sayadaw met him in Rangoon (Yan-gon) (Yangon) and warned him again for practice. He never took Sayadaw's warning seriously and was always busy with making money. So, Sayadaw now urged his audiences for practice and not wasting their precious time on money.)

## A Simile for Nibbāna

7<sup>th</sup> September 1962

In studying the three Pali Canons (Piṭakas), the main importance is to know the three universal characteristics. Teaching on the 28 matters (forms) are also impermanent.

Condense on the 53 minds are also impermanent. (Here 53 minds are 52 mental factors + 1 consciousness.) In the four Noble Truths, dukkha sacca is the main one. The cessation of dukkha is Nibbāna (nirodha). Samudaya and magga are also impermanent dukkha sacca.

The Buddha's teachings in the 45 years also were on impermanence. At the end of impermanence will discover nirodha. The Buddha said that in the past, at present, and in the future, all the Buddhas were teaching the arising of dukkha and the cessation of dukkha.

Therefore, don't be in too many dhammas and teachers. Just follow this way. And no one can be deviated from the path. We have to change into the ariyan eyes. The eyes given by the parents were for the matters of living and eating. It's not including for reaching Nibbāna. Fix with the ariyan eyes and you will get the ariyan's views.

This view is pure and not mixed with kilesa. Therefore, whatever situations ariyas were in, their minds were unshaken, never worrying, never with affections and free from raga (lust, attachment). We should not reject worldly conventions, either. With the view of no father and mother will commit the heavy kammas.

You get the ariyan eyes if you discern anicca because it's right view. In practice, look with the sammādiṭṭhi eye. Only by seeing anicca, one arrives at right view. This is the view not connects with section ③. If connects with section ③, it becomes wrong view, attachment with wrong view, and actions governed by wrong view.

This is the teaching for becoming a sotāpanna. For once-returner (sakadāgāmin) and non-returner (anāgāmin), the process to deal with is craving, and clinging, actions done with craving.

(Sayadaw continued to explain the five maggas and how they connected in practice.) Right view and right thought can't be separated. They are like the eyes and glasses. Without right thought, one can't get right view. If you discern impermanence, include these two wisdom factors. You can't discern them only with two of them.

Mindfulness reminds you to look at here. Samādhi not let your head moving around but turn your eyes straight toward the object. If viriya not pushing it toward the object of impermanence, it can't go there. Therefore, if you are discerning impermanence, you get the five path factors.

Ekacitta sampayutta—mind can be alive with one only. Therefore, you see the death of your own mind. Before not fixing with the ariyan eyes, you didn't see your own death. Mind can't be shown with dimensions (pamāṇa). It can be sensed that its own existence is clear to us. Knowing the existence to non-existence is the view of the ariyas.

This is the view of purity. You can say right view is the ariyan view. In the whole saṃsāra, you only saw other people's deaths but never had been your own. Now you see your own asubha, dukkha, anatta, anicca, and dukkha sacca with the ariyan eyes.

The worldly brahma gods with their divine eyes can see a small needle on the earth. But they don't have the ariyan eyes that can't see their own impermanent khandhas. You will become disenchantment with it if you see your own deaths moment to moment. At the time of not wanting these deaths, all of them disappear.

If you arrive at this point, see and know that there is a place without deaths. With the contemplation, khandhas disappear. Seeing the impermanence is the eyes of the disciple of the ariya. Not seeing deaths is the eyes of ariya.

That no khandha exists is khandha nirodho nibbānaṁ—The cessation of the khandha is Nibbāna. Section ② (i.e., the five khandhas) not exists. These are death elements. The reason of not seeing deaths is the cessation of section ② connecting section ③ (i.e., from viññāṇa ...to ... kamma).

Only Nibbāna and magga nāga are leaving behind. Section ①, ②, ③, and ④, all are ceased. All of them are samudaya and dukkha saccas. The whole cycle of D. A. process is teaching for someone not in practice. The whole cycle of D. A. process is ended for someone in practice. After the contemplation of D. A. process and becoming a Buddha, he knew its beginning and the end of it.

I'll talk about Nibbāna. Dāna, sīla, and samatha practices are for dying. With the vipassanā magga dhamma, get the undying Nibbāna. With the saṅkhata dhammas (conditioned phenomena), you get the asaṅkhata dhamma (unconditioned). This is the reason why Nibbāna is difficult to understand because with the conditions to get the unconditioned.

(Sayadaw explained about Nibbāna with the simile of digging a cave. It was profound. During the Second World War, jet fighter planes came to bomb people. So they had to dig caves in the mountain area for safety). The cave is not existing in the past, present, and future.

It appears by digging. The digging is like seeing impermanence. The rock fragments are khandhas. The empty cave is like Nibbāna, without khandhas.

The true refuge is of unconditioned—asaṅkhata. Impermanence and the rock fragments are conditions—saṅkhata. The empty cave (Nibbāna) and the rock fragments (khandhas) are not the same.

[This simile of Nibbāna looked very simple, but profound and easy to understand the nature of Nibbāna.

Nibbāna does exist for someone who practices. It doesn't exist beforehand as some Buddhists think. (For example, an original mind, etc.) The Buddha said to Rohitassa Devaputta to look for Nibbāna in the two armed-length body. In one of his talks, Sayadaw said Nibbāna is not connected with the five khandhas.

Khandhas only had three Noble Truth, Dukkha, Samudaya, and Magga Saccas. But The Buddha said four Noble Truths were in the khandha. Sayadaw said Nibbāna was the

external of the khandha, and not in the internal of the khandha. Because Nibbāna was nūcca (permanent) and khandha was anicca (impermanent).]

## Contemplation on Anatta

16<sup>th</sup> September 1962

There are five khandhas. Some people contemplate on forms and discern anicca. Some contemplate on minds and some on contact (phassa) and discern impermanence. Some contemplate on feelings and at last whatever you are contemplating, all phenomena are not-self—sabbe dhammā anattā.

It doesn't follow the desire of a person or a being. Not according to our own interests and not follow the character of a person is anatta. It happens according to its own nature. For example, an itching sensation arises. It arises without the desire of a person or a being.

After arising, it disappears. In disappearing, also not follow the desire of a being. So if feeling arises, contemplate it as anatta. The body contacts with the air from the electric fan and pleasant feeling arises. And contemplate it as anatta. It doesn't follow anyone's desire. It arises by the contact of sense object and sense door. (Continued on the neutral feelings from the four sense doors of seeing, hearing, smelling, tasting).

Contemplate them also as anatta (continued on the mental feelings of somanassa, domanassa, and upekkhā). Also contemplate them as anatta. Arising is anatta and disappearing is anatta. Not following the desire of a person or a being. Not following the character of a person. Note these three points as anatta.

There was another kind of anatta taught by the Buddha. For example, conditions by viññānam and nāma-rūpam arise. With the cessation of viññānam and nāma-rūpam also cease. This is the cause anatta and the result also anatta. Both were the same nature. The first one is showing with person or being. The second one is showing dhamma nature, or related with dhamma. This came from the Saṁyutta Nikāya.

Another way is with contact (phassa) and feeling arises. With the cessation of contact, feeling ceases. Only cause and effect exist, and not including a person or a being.

Atta (self) and attaniya (belonging to self) are falling away. This was from the Chachakka Sutta—the Six Sextets Discourse, Majjhima Nikāya (MN.148/(6) Chachakkasuttam).

This kind of anatta was teaching by the Buddha not letting the self come in. If you appreciate this kind of anatta, you'll free from sassata and uccheda (eternalism and annihilationism). In the Aṅguttara Nikāya, the Buddha said that without clearing away sassata uccheda views and practiced, even couldn't get the saccanulomika nāṇa—knowledge in accordance with truth.

So no need to mention about Path and Fruition Knowledge. If listening to dhamma talks, all of them get merits. But there are also dhammas with the realization of Nibbāna and also without it. It will get Nibbāna only with dhammas dispelling wrong views. Why after dispelling wrong views and with the practice will see Nibbāna?

(Sayadaw made this emphasis by pointing to the suttas, for example, in the cases of Ven. Channa, Ven. Yamaka, Ven. Anurādha, etc.)

The dhammas you contemplate are anatta (objects of contemplation). Also Nibbāna is anatta. It will come to the ending only with the knowing of the saṅkhāra anatta and their disenchantment and not wanting of them. And then you'll get the unconditioned anatta (Nibbāna).

At the ending of saṅkhāra anatta, asaṅkhata anatta exists. Anatta benefits anatta. You are hearing strange words. Don't take it as easy to hear about them. First, the Buddha taught two views of anatta: "without a person / a being" and "cause / effect" anattas.

Now, there are two kinds of anatta with the practice. Sabbe dhamma anatta—All dhammas are anatta. Contemplate to see this (i.e., impermanence) and to become disenchantment of it and following to the ending.

You will see the ending of them after seeing impermanence, dukkha, anatta. At the end of saṅkhata anatta, you will see asaṅkhata anatta. This is the practicing process of anatta. With the big knowledge, it becomes clearer.

## Cessation of the Taints

19<sup>th</sup> September 1962

The ending of the taints—āsava is the ending of its causes. If you ask the result, it's the realization of Nibbāna. There are two kinds of realization (e.g., an arahant still alive and after passing away). In the Saṃyutta Nikāya, the Buddha taught how to end āsava.

These kilesa dhammas are floating and sinking down living beings from the highest plane—the realm of neither perception nor non-perception—nevasaññā-nāsaññāyatanaabhūmi to the lowest plane—the Great Hell is called taints—āsava.

Condense them and these are greed, hatred, and delusion—lobha, dosa, and moha dhammas. Condense the four and become 2, lobha and moha dhammas. Taints of sensuality (kāmāsava) and taints of becoming (bhavāsava) are greed (lobha).

Taints of wrong views (diṭṭhāsava) and taints of ignorance (avijjāsava) are delusion (moha). Human and celestial planes are kāmāsava. The fine material-sphere planes (rūpāvacarabhūmi) and immaterial-sphere planes (arūpāvacarabhūmi) are bhavāsava, and the four woeful planes (apāyabhūmi) are diṭṭhāsava.

Floating and sinking up and down, all the living beings in different realms is avijjāsava. If there are taints, their ending also exists. What kinds of person end āsava? Jhānato passato āsavakhayam vaddami—the person with contemplation sees taints come to an end.

If you can discern with contemplation, taints will come to an end. Separate the five khandhas into four satipaṭṭhāna and contemplate one of them can fulfill the satipaṭṭhāna practice. If you know whatever phenomenon is arising and has the two processes of rise and fall, taints will end.

For example, greed arises and then vanishes. All the other dhammas are also the same. So don't name it as greed, etc., instead take it as arising and vanishing dhamma. All

are arising and vanishing phenomena. If you see these ignorance becomes knowledge (avijjā → vijjā).

Taṇhā (craving) not arises and kāmāsava, bhavāsava, and diṭṭhāsava cease. Craving, clinging, and action cease without arising. Therefore, there are two kinds of cessation: cessation by discerning and without arising. The four āsavas cease by discerning impermanence. You all are praying for the ending of āsavas.

But with no practice and only having desires. The Buddha taught the ending by contemplation. And then he said that the ending of dukkha—peaceful Nibbāna couldn't be realized with relaxed effort but with only full effort.

Therefore, you have to make full effort. The goal of knowledge must work with knowledge. That's only realized Nibbāna. With only dāna, sīla, and samādhi can't get it. These are only support for it.

(Sayadaw gave the simile of a hen and some eggs from the sutta to explain on the realization of Nibbāna with practice and not by prayers. He told the duties of the hen). For this point, the Buddha gave the simile of a hen and eggs. With the contemplation of impermanence, kilesa becomes thinner.

It was like the hen sat on the eggs very often and dried up the liquid of kilesa inside it. And also the avijjā shells were becoming thinner. The darkness of avijjā disappears and the light of vijjā appears. Practice with the three jobs of anicca, dukkha and anatta, contemplate it over and over, and the shell of ignorance will thin out.

And then taṇhā liquid will dry out. And will see the Nibbāna light element. These are the result of the contemplation of impermanence. Except this job and there is no other refuge. Shell of ignorance and taṇhā liquid cover up the knowledge (ñāṇa).

Therefore, knowledge can't sharp. Without the contemplation, every day taṇhā liquid cover up thicker and thicker. (If the mind has smell like the body, it may be very unbearable). With the contemplation, it becomes vijjā udapādi—knowledge arises.

Human beings are every day covered up with ignorance and craving, and their minds are over-polluted. (Medias and environmental problems support this point).

Therefore, not become aloko udapādi—light can't arise. The function of knowledge is bhāvetabba—continuous contemplation and development.

It happens only by development, not by praying or prayers. (Later Buddhists do a lot of prayers to get outside powers). Even wanting to be born in the brahma worlds has to practice. So no need to mention about Nibbāna with prayers. You can ask how long have to contemplate.

With example, wise people can know it. The Buddha gave the simile of an adze. Your duties are not separating from impermanence with the knowledge. (i.e., anicca/magga) Magga is vijjā. Therefore, knowledge is doing the job of trimming out ignorance. Here nothing to do with the perfection (pāramī).

If you use the handle of an adze to strike things a lot, the handle will be eroded. Seeing impermanence a lot, avijjā and taṇhā become thinner and āsava will come to an end. With the less contemplation, kilesa come in between the practice. And then avijjā and taṇhā are becoming thicker.

# Are You Worshipping Wrong Views?

20<sup>th</sup> September 1962

Before in the past lives, you all had done dāna, sīla, and samatha practices. Why can't you still realize Nibbāna until now? You have to know that there's something still obstructing you. The self-view of my dāna, my sīla, and my samatha are mixing up with you. These are the hindrances. You might meet one of the Buddhas in your past lives.

(Before many Buddhas had arisen in the world as many as the numbers of sand grains in the Ganges River. The Buddha also mentioned that one couldn't find the beginning of a living being because saṃsāra was so long.)

Even you met the Buddha, “me-and-mine” self-view hindered you for the realization of Dhamma. Outside the sāsana (i.e., other teachings; sāsana refers to the Buddha's Teachings) it governs living beings all the time. Even without dispelling atta ditṭhi, doing dāna, sīla, and samatha, and encountering the teaching, it hinders the realization of Nibbāna.

Therefore, you are suffered from the khandha dukkha and the dukkha of burnt with kilesa heat. If you have me and you have mine, they forbid the ending of khandha and taṇhā. It doesn't forbid other things. It prefers you to be in the sea of dukkha. It doesn't prefer you to be free from dukkha. Quite an evil dhamma it is!

But the difficulty is you all are worshipping him. Not understand the D. A. of the khandha that this wrong view arises. It was also atta ditṭhi that we had missed the Buddha because at that time, we were in the woeful planes. It was also we had missed the Dhamma because it was resisted by ditṭhi within our hearts.

There were two chances of missing; without and with encountering the Dhamma. The power of atta ditṭhi is quite extensive, and reaching the whole 31 realms of existences. Nothing is possible without it. It's like all living beings are bound with the ropes of ditṭhi and floating down the river of taṇhā water.

If the ditṭhi ropes are never cut off or falling apart, one can't free from the danger of tanhā water. Ditṭhi was so evil that the Buddha told us to deal it before than when you were hit with a spear or your head was on fire.

In the Abyākatasamyautta, Vaccha Brahman asked the Buddha; “Does atta exist?” The Buddha not answered. He asked again; “Does it not exist?” The Buddha again not answered. So Ven. Ānanda asked the Buddha why he didn't answer them. The Buddha replied to him that if he answered it did exist; one would take it as eternalism. (SN.44.8. Vacchagottasuttam)

If he answered it didn't exist; one would take it as annihilationism. Therefore, the Buddha not answered it. And now you'll understand how difficult to dispel ditṭhi. Listen with the big ears only have the value (it means ñāṇa ears).

Another point was if the Buddha answered atta existed, it was the opposite of sabbe dhammā anattā—all dhammas were not-self. If answered not existed, he had already had the view of atta and become confusion. (This point is quite true, even to Buddhists who believe in self or soul is not easy to accept anatta doctrine).

Except the discerning of impermanence, there is no other dhamma can destroy ditṭhi. Insight knowledge (vipassanā magga) is like digging out the root of a tree and Path Knowledge cutting off the root after it exposes. The first magga doesn't cut off lobba and dosa. It cut off ditṭhi alone.

Only by abandoning it, that can be free from the four woeful planes of existence. So you have to know that living beings arriving there are the cause of ditṭhi. It sends beings to blissful planes of existence (sugati) and forbid Nibbāna.

If you see the arising phenomenon, free from uccheda view. If seeing the vanishing, free from sassata view. Practice for seeing impermanence means to kill ditṭhi. Practice to see its disenchantment means to disenchant ditṭhi. Practice to see its ending is cut off the root of ditṭhi.

## **Body and Mental Pains**

22<sup>nd</sup> September 1962

The five khandhas are always changing. The nature of form (*rūpa*) is changing. The nature of earth elements (*paṭhavīdhātu*) is hardness. Disbanding its nature is changing. If disbands, its hardness nature is changing.

If the heat element is dissipating, also change. In feeling aggregate, pleasant feeling arises and passes away. Perception, mental formation and mind, all are arising and passing away by changing.

Therefore, there is nothing to say about that the khandha is always healthy and stable. We have to remember that all the five khandhas fall apart because of its unhealthy nature. With the insight knowledge, contemplate whatever arising as falling apart because of its unhealthy nature.

So it's unhealthy at any time. The ariyas know that if separate from the khandha it will be healthy (The power of ignorance and delusion are quite amazing. The views of ariyas and worldlings never meet). So they prefer not to have the khandhas. That is the appreciation of Nibbāna. They are happy to lay down the khandhas.

(Some Buddhists take this as selfishness. This is misinterpreting the Dhamma with their own teachings. Only people having clinging are not free from selfishness and defilements. Coming and going are only possible with clinging. It's like the root of a tree never grows back again after cutting off. This is the law of nature. Sabbe dhamma anatta).

But for the worldlings, they desire for the next burdened khandhas. If you look at it with the *vipassanā* eyes, will find out that it's never healthy. It appears in the mind as *vatṭa* khandha or burdened khandha. If you don't have these kinds of eyes, you will not prefer to lay down the khandha.

If you have this eye, you don't want this present khandha, and don't desire for the future khandha. Therefore, you have to practice hard in *vipassanā*. Practice of *vipassanā* does not want the present and future khandhas. Not wanting the present khandha is the arising of insight knowledge. Not desiring for the future khandha is the dying of *tañhā*.

This is seeing sec ② as dukkha sacca and not connecting with sec ③. If develop more, Path Knowledge arises. *Vipassanā* has a great benefit. This is right seeing and becoming right view. *Vipassanā magga* knows dukkha and abandon samudaya.

(Continued to the story of Nakulamātā and Nakulapitā, SN.22.1 Nakulapitusuttam) Leaving the fools of ignorance behind, this khandha is never healthy. (Not including advanced yogis and ariyas) Here it doesn't mean pain, aches and numbness of the body.

So people who think themselves as healthy are included among the fools. They are talking about it with the blind eyes. Knowing the intrinsic nature of the khandha is *ñāṇa* eye. How to do the contemplation? Whatever arising in the khandha is a sore coming out and passing away is perishing.

A sore grows out is the body pain and let the contemplative mind as it is. Don't let sorrow and lamentation arise. The *ñāṇa* mind has to contemplate whatever arises with its own nature. The khandha nature is always perishing. This is saying to the yogis as at the time of observing the khandha with equanimity. It's the equanimity of insight—*vipassanupekkhā*.

Don't let difficulty come in. Knowing the khandha nature is like this. It happens by itself and nothing to do with oneself and as an alien (parāto). Seeing impermanence is *vipassanā* and contemplation with equanimity is *upekkhā*. Combine together is called *vipassanupekkhā*.

Later it develops into the knowledge of equanimity towards formations—*sañkhār'upekkhā* *ñāṇa*. After that Path Knowledge arises. Does it take long? I am urging you to do it quickly. If not, death can overtake you. The Buddha instructed them let the body pain and not the mind. Nakulapitā went to see Ven. Sāriputta and told him what the Buddha had said.

Ven. Sāriputta explained for him. Worldlings are taking the five khandhas as me and mine. When encountering the perishing of the khandha, take it as I am in misfortune. And then follow with sorrow, lamentation, pain, grief and despair. These are body pain and mental pain.

A person with the vipassanā contemplation and the knowledge will change with its own nature. But the mind observes with its own nature and no mental pain. It's like watching the flowing water (a still flowing mind). Path factors mind (magga citta) is not a mental pain.

This is the mind contemplating impermanence; or the right knowing mind. Because sec ② not connects with sec ③. With body and mental pains, sec ② connects with ③, and sec ④. If you don't have mental pain, D. A. process ceases in the beginning, in the middle and in the end.

It is because you are in body and mental pain if one of them arises. I didn't give this talk in details before. If no mental pain, the three processes of D. A. are ceased to arise.

# How to Die with Feelings?

23<sup>rd</sup> and 24<sup>th</sup> September 1962

Of the three kinds of feelings, one of them always exists. It's called the aggregate of feeling—vedanākkhandha. Therefore, it is not devoid of feeling at any time. Someone observes with knowledge always discerns one of it. If it's free from feeling, becomes Nibbāna. So without vedanā is Nibbāna.

A monk asked the Buddha, "One person has knowledge and the other without it, and both of them experience three kinds of feeling. What are the differences between them?"

Their reactions are different. Contemplation of the mind includes feeling and contemplation of feeling also includes the mind. Therefore, I give this talk to you. First, I'll talk about the person without knowledge.

For example, hitting with a thorn and painful feeling arises, and then followed with unpleasant mental feeling (domanassa vedanā). Hit by a feeling and it becomes unwholesome, after that, followed with taṇhā, the desire for feeling better.

Dependent Arising process is turning in to a cycle: from the end with sorrow (soka), lamentation (pariveda) ... to the beginning ... ignorance (avijjā) → mental formation (saṅkhāra). Don't know the arising of phenomenon includes ignorance—delusion. Three kinds of D. A. processes arise (lobba, dosa, and moha).

Therefore, becoming a person without knowledge is frightening. Only dhammas leading to the painful existences are arising (apāyabhūmi). From the point of contemplation of feeling, it's very bad. Die with anger and go to hell realms. With the desire of getting well (taṇhā), go to the realms of ghosts (petas).

Without contemplation and die with ignorance—delusion, go to the animal realms. Dhamma is leading people there. A person without knowledge has disadvantages in the

present and samsara. Compare with your donations and merits, every day from dukkha vedanās which connect the three kinds of D. A. processes are uncountable.

Therefore, the Buddha ought to say that 100,000 people died and no one took rebirths in the blissful planes (sugati). The life of a not-knowing is very bad indeed. It's clear that without approaching a wise person (i.e., kalyāṇa mitta) can't realize Nibbāna. A person with knowledge is not in this way.

If dukkha vedanā arises, he contemplates it as impermanence. And then two kinds of D. A. processes are cut off. It is followed with taṇhā if sukha vedanā arises and without knowledge. Again no contemplation means ignorance—delusion (moha).

So he moves on the path to ghost and animal (the cause of taṇhā/avijjā). For the person with knowledge, if sukha vedanā arises, contemplate its impermanence. So he moves on the path to Nibbāna. Without and with contemplations is a big difference between them. These are the paths to apāyas (apāyabhūmi) and Nibbāna respectively—the most miserable path and the path of supreme happiness. Again, without the knowledge, if upakkhā vedanā arises and without contemplation is moving on the path of ignorance towards the animal realm. Even doing merits without knowledge is followed with the D. A. process of taṇhā. It becomes clear that no knowledge is frightening.

The Buddha once asked Ven. Sāriputta on the benefit of having a spiritual friend. Ven. Sāriputta's answer was: he may reach to Nibbāna—the ending of dukkha just because of a spiritual friend. (There were many stories of these in the suttas). According to this sutta (in the Vedanāsaṃyutta), it was clear that people had to live with vipassanā dhamma.

Every day the three types of vedanā are arising in turn. With no contemplation, people are doing kammas to apāyas. And it's quite frightening and far from Nibbāna. It's a great loss. The Buddha taught in the Saccasamyutta were quite believable. (Sayadaw continued the talk by telling the story of Sāriputta and how he met his teacher Ven. Assaji).

If you have doubts in the contemplation of feeling, contemplate at contact (phassa) as conditions and feeling arises. And with the contact ceases and feeling also

ceases. Continue the contemplation until feeling extincts or comes to an end. And then feeling disappears with the khandha.

You will realize Nibbāna if you can contemplate until vedanā extinct. Ven. Assaji taught Sāriputta that in the khandha only causes and effects existed. With the causes arose, the effect came to be. And with the cessation of the causes, came the cessation of effect. The five khandhas are only in speech. The real existence is impermanent. With this short teaching, Sāriputta was entering the stream.

(Continued to tell the story of Ven. Sāriputta became an arahant). Contemplation on feeling is also good in its own right. Climb up to the higher Path Knowledge with the contemplation of feeling. If you want to enter the stream, be with the contemplation of mind. All these things came from these stories. (It seemed Sayadaw himself practiced in this way.)

At near death, nobody is devoid of feeling. If you die with overcoming vedanā, latent tendency of lust (*rāgānusaya*), latent disposition of hatred (*dosānusaya*), and latent tendency of delusion (*mohānusaya*)—these three latent dispositions will cease.

If you can overcome now, it's good. At near death, to overcome it instantly is not easy. Therefore, the Buddha taught contemplation of feeling as an important subject. Yesterday I also taught about the important of feeling. The Buddha told us to have mindfulness and wisdom and not let the time pass by. I remind you to make effort to see and know earlier the cessation of cause and effect.

What will happen if having knowledge in the khandha? With the cessation of feeling, the khandha also ceases. The cessation of khandha is Nibbāna. In this sutta, it was mentioned as it could be realized Nibbāna. Have to be mindful of the three feelings: pleasant, unpleasant, and neutral feelings when they are arising.

This is called mindfulness—sati. Sampajaññakari—have to follow with wisdom. It includes wisdom not only knowing the arising but also its disappearance. Knowing the arising is sati and seeing the vanishing is wisdom. Every time feeling arises and knowing with mindfulness is satipaṭṭhāna.

It is Sampajañña-paññā if you can see the vanishing. Every time knowing the arising is sati, knowing the arising and passing away is paññā—impermanence. Therefore, its teaching was including both as sati and sampajañña. Kālam āgameya—not let the time pass over. It taught about knowing the cause and effect.

The third point you still not heard before is important to remember it. For example, on the body, sukha vedanā arises. It's a dependent dhamma and can't arise automatically. It depends on the body. Depend on the body sensitivity (kāyapasāda). Again it depends on the contact of the object. Dependence on the body and contact, sukha vedanā arises. Both of them are anicca.

Therefore, vedanā arises by anicca dhammas. Have to know the time of impermanent cause and impermanent effect. In this way the latent tendency of lust can't follow behind it (vedanā). According to the D. A. Process, taṇhā can't arise. Observe with knowledge on the two periods of arising and passing away.

If dukkha vedanā arises, contemplate its impermanence and latent disposition of aversion—paṭighānusaya dies. D. A. Process is cut off and next khandha not arises.

Impermanence is dukkha sacca. Therefore, vipassanā contemplation is doing the saccanulomika nāna—knowing the truth. So you get the knowledge of knowing the truth. If neutral feeling arises, contemplate its impermanence. And the latent disposition of not knowing ignorance ceases. D. A. process is cut off in the beginning.

The two causes are in the present time (kāla), and the result vedanā also in the present. This way of contemplation of vedanā with the cause and effect time was taught by the Buddha in the Vedanāsaṃyutta.

Contemplate the impermanence of pleasant, unpleasant, and neutral feelings and greed, hatred, and delusion die away. And also D. A. processes are cut off in the middle, in the end and in the beginning (according to the series of pleasant, unpleasant, and neutral feelings).

The Buddha was using similes in the contemplation of feeling. The first was the simile of wick, oil, and light. Wick and oil were impermanent, so the light was also impermanent. The Buddha continued to talk on the realization of Nibbāna.

This sutta was quite long. Feelings die before and the three latent tendencies die later. Here, feelings are impermanent, the contemplative mind is path factors (magga) and with the dying of three latent dispositions (ānusaya). Ānusayas cease without arising. With the cessation of feeling, the heart becomes cool and peaceful because it's without the murderers (kilesas).

Again the Buddha gave another simile for it. It was like a clay pot after fired and left it outside the fire. The cessation of feeling is Nibbāna. The cessation of kilesas is cool and peaceful. If feeling ceases, it's peaceful. The coolness is coming from the cessation of the oppressive feeling. Also without the arising of its companions, it's peaceful (i.e., lobha, dosa, and moha).

So the Path Knowledge has the nature of coolness and peace. Contemplation without the time passing over means not missing the cause and effect or not let kilesa comes in between them.

## Should Know One's Value

26<sup>th</sup> September 1962

We construct the four woeful planes of existences from here. We can also demolish it from here. So this human world is the main centre. According to the mind process of the D. A., we build hell fire in hell realms. If we end the mind process leading to hells, hell fire and hell works disappear.

By creating kammas to heavens, celestial mansions are appearing there. By doing kammas to Nibbāna, all the worlds disappear (31 realms of existence). Therefore, you can get goodness or badness in the human world. It's like the main railway station from Rangoon (Yan-gon) to Mandalay.

Human world is the precious place. If you can't use it properly, coming here for the provisions to the woeful existences. (Most human beings don't know the Buddha's Dhamma and having the rare chances of arriving here; instead of cultivate goodness and doing many unwholesome kammas for the above purpose without knowingly).

All these things are relying on the companions. From here you can go to hells, blissful places, and Nibbāna, any place you desire. You'll follow people much closer to you. Therefore, companions are very important. As like there are three kinds of companions and also three types of mind elements. Therefore, training one's mind is the first main point.

For example, in seeing the form of a flower and you desire it. Then, the mind is leading you there and it is not a person. Again, you see a flower and your mind wants it to offer the Buddha. And it's leading you to sugati—blissful destination. If your mind can contemplate its impermanence and it's leading you to Nibbāna. With a form dugati, sugati, and Nibbāna arise respectively (painful and blissful existences and Nibbāna element).

If you don't meet with spiritual friends (kalyāṇamitta), normally the mind leading to apāyas are arising more. Therefore, the Buddha said that the minds of living beings

were enjoying in unwholesomeness. So, Kalyāṇamitta is very important. We ourselves don't know how to cut off D. A. processes. With his help complete our goals.

(Continued the story of Mālunkyāputta) The Buddha instructed Ven. Mālunkyāputta on practice. "A form is not seen before and also not being seen now. Does your mind have any desire for this form to arise?" The Buddha continued to ask him the same way for other sense doors and objects.

For example, at the moment of just seeing a form, the desire and wanting mind can't arise. If you can stop at seeing and knowing, the mind of desire, clinging and the effort of action to get it not arise. And then you can reach Nibbāna. Just stop at seeing and knowing.

This is also a kind of vipassanā. Just stop at hearing and knowing, etc. If desire, aversion and delusion not arise, one can reach Nibbāna. The Buddha gave the shortest instruction. It means not lost mindfulness. If lacking mindfulness and D. A. process continues. Seeing/knowing, hearing/knowing, etc., and lobha, dosa, moha not arise. With this contemplation, Ven. Mālunkyāputta became an arahant.

He could stop with just seeing, hearing, etc. But you all can't stop this way. The Buddha in his 45 years of teaching, this instruction was only given to Ven. Mālunkyāputta and Dārucīriya (Bāhiya). It was taught according to the person's nature.

You have to follow the dhamma relating to most people. For you, seeing consciousness arises. And you have to contemplate quickly from behind as after seeing and passing away. *Ditṭhe ditṭhamattam* bhavissati (i.e., seeing as just seeing)—is very difficult to stop. All others entered Nibbāna with impermanence (Continued to talk on Cittānupassanā).

Contemplation of impermanence is in sec ②. The Buddha taught that it was dukkha sacca (i.e., the five khandhas). Therefore, if you can contemplate impermanence, get the Saccanulonikaññā—knowledge in accordance with truth. It's important that impermanence must follow with magga. Nibbāna will be realized sooner or later.

## Mistaken with Nibbāna

4<sup>th</sup> to 5<sup>th</sup> October 1962

[ Sayadaw gave these two talks on ten insight corruptions connected with Nibbāna. It was two weeks before his passing away. Round about three months before he delivered a talk on the qualities of a Stream Enterer in Mogok for the last day there. He knew himself he would not come back again. All these were checking for oneself in practice.

Sayadaw gave an example of fake gold taking the place of real gold in daily use by most people. And it became popularity. He mentioned two kinds of counterfeit dhammas; i.e., theory and practice—pariyatti and paṭipatti. We can find these in some Buddhists.]

T1

In the sāsana with the counterfeit dhammas are arising and kilesa increasing. So very few are becoming arahants. At the time of discerning impermanence counterfeit dhammas are arising similar to Path and Fruition Knowledge. They hinder the Path and Fruition knowledge. Yogis must distinguish them from the real. The practitioners are sure to encounter it.

You do not yet have the knowledge of rise and fall—udayabhaya nāna if you still not encounter it. After the encounter, you will stray away from the path since you don't know how to deal with them. Therefore, it's important.

If you discern impermanence:

① Light (obhasa): Light can come out from the body. The yogi takes it as the Path Knowledge and stops with the practice. It's spreading out from the whole body and for some yogis, it as high as a toddy palm tree; for the Buddha, it reaches downward to the Avīci Hell and upwardly to the Brahma World. By stopping the practice, impermanence

disappears. And it stops reaching higher knowledge and Nibbāna. With yogis no light appears, and

② Knowledge (*ñāṇa*): Knowledge becomes sharp. Impermanence and path factors (*anicca/magga*) are arising without interruption and no kilesa comes in between them. The yogi takes its sharpness as the Path Knowledge and stops with the practice. If any light comes out, not paying any attention to it and continue the contemplation of impermanence. If the knowledge becomes sharp, don't stop at it and continue contemplation of impermanence.

③ Zest/Rapture (*Pīti*): Rapture can arise. The body feels lightness and it seems moving upwards.

④ Tranquility (*Passaddhi*): Mind and body become tranquil.

⑤ Happiness (*Sukha*): Body and mind feel happiness.

After seeing conditioned impermanence, feel happiness. If it's Nibbāna, shouldn't see impermanence. It is because of the yogi's character and different kinds of counterfeit dhammas arises (There are 10). If you still seeing impermanence, don't stop at it. You can decide it as counterfeit dhammas. In the place of real Path Knowledge and *vipassanā* knowledge, it comes in for obstruction.

Among five of them (i.e., the mentioned 5) yogi will encounter one of them. After encountering, have to overcome it and shouldn't stop there. Disenchantment of impermanence and the ending of impermanence must arise successively. If you not encounter them, the practice not develops yet. After encountering, stopping there is a great lost. If you can overcome it, be on the right track.

If one of them arises, it means a person with three wholesome roots—*tihetuka* (born with non-greed, non-hatred, and non-delusion). If practice diligently in this life, will realize Nibbāna. If a *duhetuka* person—with double wholesome roots and it will not arise for him. But with the practice only fulfill the *pāramī* in this life.

The Buddha told us that after having knowledge on practice, did the contemplation [after *ñāta pariññā* (intellectual knowledge) and do *tīrāṇa pariññā*

(practical knowledge)]: in the beginning of having knowledge, in the middle with practice and in the end abandonment of kilesa. We have to go in this way. In the Buddha time, if he asked the monks to do this, they only did this.

They didn't busy with other things. Therefore, they finished their practices very quickly. They followed one way and many became arahants. (In the 20<sup>th</sup> century, there were still evident of some Thai Forest Monks and Burmese Monks' Biographies). Increasing of monastic rules was also the cause of monks doing more unwholesome things. They were wasting their time with unwholesome matters.

Therefore, they can't discern impermanence or very weak in their discernments. These five points (from ① light to ⑤ happiness) are from the side of contemplative mind (*ñāṇa* or *ārammaṇika*) for making the conclusion. Now I'll make the conclusion from the side of objects (*ārammaṇa*).

You have to make the conclusion that it's only *vipassanā* *ñāṇa* (i.e., not the Path Knowledge) if you see light (i.e., object). Still seeing conditioned phenomena—*saṅkhata* is *vipassanā* *ñāṇa*. Seeing the unconditioned (*asaṅkhata*) is the Path Knowledge (without the objects of the five khandhas).

Here making the conclusion with knowledge (*ñāṇa*): If you still seeing impermanence of the sec ② (i.e., the five khandhas in the D. A. process), you have to make the conclusion that it's never *Nibbāna*.

Therefore, the seeing knowledge is not the Path Knowledge. Only all of the sec ② are ceased is *Nibbāna* and Path Knowledge. Insight knowledge seeing *dukkha* *sacca* and Path Knowledge seeing *dukkha* *nirodha* and both are right views.

These are the right series of the practice. Sec ② contemplate sec ② becomes present moment (i.e., *saṅkhāra* contemplates *saṅkhāra*). In the Milinda Pañha, Ven. Nāgasena said to King Milinda, "From seeing impermanence and the mind (*ñāṇa*) turns towards no impermanence is *Nibbāna*." Impermanence stays as it is, but the mind (*ñāṇa*) turns towards no impermanence.

[The last words were simple and clear but profound for understanding. At the time, *ñāṇa* inclining towards *Nibbāna* element, the khandha still exists. Therefore,

impermanence still exists. But *ñāṇa* does not stay with impermanence, instead turns towards no impermanence or no khandha; inclining towards no khandha.]

T2

Counterfeit dhammas are enemies. Counterfeit dhammas arise and real dhammas disappear. Not all of them arise in the yogi. One of them is sure to arise.

⑥ Resolution—Adhimokkha (Some teachers use it as Faith—*saddhā*. In Sayadaw U Puññananda's talk, he used it as *saddhā*.

After seeing impermanence very well, *saddhā* increases in the Triple Gems—Buddha, Dhamma, and Saṅgha. The whole body is cool and happy. The happiness comes from *saddhā* and covers up the objects of impermanence. And impermanence disappears, taking it as the realization).

Discern impermanence of the whole body as without any gap for a needle between them. And then the yogi makes the conclusion as Path Knowledge and *kilesa* comes in. Some yogis' *kilesa* arise near death. During the *vipassanā* practice it doesn't arise.

Near death, seeing the wrong mental sign (*nimitta*) and by trying hard, some overcome it. Some encounter with suffering (die with the wrong mental sign). By knowing beforehand yogi can overcome it.

(For this point Sayadaw told the story of Ven. Channa who was very sick. Later committed suicide and seeing the wrong image for rebirth. But he already had some success in his practice before and could correct his mental image at death.)

There are some people taking sloth and torpor as *samādhi* and don't see impermanence, think it as the Path Knowledge. The Buddha taught for 45 years. Divided them into three periods and got 15 years each. During the first 15 years, many became arahants with *abhiññā*—direct knowledge.

(There are six abhiññā: ① Various kinds of supernormal power ② Divine ear ③ Penetration of minds ④ Recollection of past life ⑤ Divine eye ⑥ Destruction of taints.)

After that followed with tevijjā—triple knowledge arahants. After that fewer and fewer became ariyas. Nowadays this is even worse. (tevijjā refers to ① Recollection of past life ② Divine eye ③ Destruction of taints)

⑦ Exertion—paggaha or viriya; the four kinds of viriya arise clearly and it doesn't like the same viriya as before. And the yogi thinks it as the Path Knowledge.

⑧ Mindfulness—Sati: at any time sati can follow the object. Very sharp sati and take it as sati with the Path Knowledge.

If you make conclusion with the object, it can't be mistaken; still with the object of impermanence and not ending yet.

⑨ Equanimity in Contemplation—Āvajana (Here Sayadaw used this word instead of upekkhā—equanimity). Here is upekkhā. The yogi discerns anicca very well with every contemplation and takes it as Path Knowledge.

⑩ Nikanti—attachment: it's clinging taṇhā; clinging to all the experiences as mentioned above. Contemplate its impermanence and go back to one's own meditation objects (for example, with the contemplation of mind, go back to the mind, and with feeling, go back to feeling, etc.)

In conclusion, these are the causes of the disappearance of sāsana (Here means practice sāsana). These are the reasons of disappearance of Realization = pativedha sāsana because it hinders Path and Fruition Knowledge.

You have to contemplate the impermanence of the arising counterfeit dhamma. Or not pay any attention and neglect of them. All of the ten points, only one of them will arise in the yogi.

# Rely on Dhamma, Not Outside Power

7<sup>th</sup> October 1962

From many past lives, we had done many wholesome and unwholesome kammas. These two wholesome and unwholesome dogs are following us and the unwholesome dog is much stronger. Unwholesome minds are more prominent if we observe mind process of every day. With kamma used up and living beings die means killed by unwholesome dhamma.

There are many wholesome and unwholesome kammas exist in everyone. Therefore, instead of saying two dogs are following us, it's more true to say that a pack of dogs following us. If we think it's safe, then we are very foolish. Therefore, we have to walk on the way of freedom from dogs and will arrive to the place of Nibbāna free from dogs.

In regard to this, I'll tell a story. [Sayadaw told about the story of Subrahmā Devata and his 1,000 celestial nymphs. The Buddha couldn't save them directly by preventing them from falling into Hell. ] Only the Dhamma can save us (This point is different from some other Buddhists who rely on the outside power. Buddha and enlightened beings are not saviours. They only show the way to safety.).

And then Sayadaw talked on practice. In front is impermanent dhamma. The seeing *ñāṇa* behind is also dhamma (anicca/magga). It can only save you if you can practice and know the Dhamma. There are no other reliable things except the Dhamma. (i.e., outside powers, instead we have to develop inside power).

All your bones were piling up to 13 miles of height, between two Buddhas because you all had died from being bitten by dogs. Except with the practice of maggan (Noble Eightfold Path), there is no other real refuge.

[Subrahmā Devata's story told us some important insight on the working of kammas. Because of craving for sensual pleasure and becoming (*kāma taṇhā* and *bhāva taṇhā*), most Buddhists rely on doing wholesome kammas for the round of existence.

But what they don't know is taṇhā is like a drop of honey on the edge of a razor blade. So we always have to remember the warning of the last words of the Buddha—not living our lives with negligence.]

## The Murderers

8<sup>th</sup> October 1962

The most fearful thing for living beings is dying. Even though fear of it, they are buying the khandhas with dāna and sīla. They don't know the death of the khandha is dukkha sacca—truth of dukkha—marañam̄pi dukkha saccam̄.

Therefore, they are asking for future khandha by prayers and vows. How quite a difficult lunatic they are! Their fear of dying is fear with not knowing; in reality, not knowing that they are dying all the times. They are fearful of the death of after dying and carrying away by other people (conventional death which they can't see by themselves).

But they don't fear of the death which can be seen by themselves (i.e., rise and fall of khandhas) because they can't see it. (It only can be seen with vipassanā practice). Ven. Rādha asked the Buddha, "What is death?" The five khandhas are King of the Death—the five murderers.

Therefore, you will be killed by whatever khandha you get. You don't know the truth of death (sacca nāṇa) and the oppressive function of the khandhas (kicca nāṇa) that people do make prayers and vows to get them. It's like the mouse is running towards the cat.

We have to kill them back with knowledge. But not doing things for them to kill us. It's too foolish. We are not free from the present death yet. And then looking for the next death again is very deep foolishness. We have to kill him first or will be killed by him. These were coming from this Pali passages (Khandhavagga Saṃyutta).

If we can contemplate the mind/ body become cessation and it's killed by us. That every day I talk in different ways means there are many things you don't know. Changing your days around with practice is waiting for death to kill us. U Mya had already prepared the sleeping bag to come here.

He couldn't make it because death came early. Death was staying with him. I was staying at distance. Death always exists within us. It's still not killing you yet. (Note: Henzada U Mya was a well-known and successful business man in Burma. He was well-known by many.

Sayadaw met him in Rangoon (Yan-gon) a month before this talk. And Sayadaw was urging him for the practice. His reply was he couldn't die yet. When he wanted to come, he couldn't make it.)

Contemplation of impermanence is killing the murderers. Every time seeing the five khandhas, contemplate as murderers and dukkha sacca. In the Rādha Sutta (SN.22.71 Rādhasuttam), the Buddha asked us to do this even when the killer is holding his knife on our neck.

But if you are still indulging in pleasure with wife, children and wealth, you are really blind and crazy. Whatever is arising, contemplate as dukkha sacca. The Buddha taught in different ways for contemplation. If condense all of them, only dukkha sacca.

(This is a very important point in the Buddha's Teaching. He always emphasized on knowing dukkha and ending dukkha.)

It will kill the person who has affection with it. It's like a cobra kills its master. If you see the khandha as King of the Death, you are seeing rightly—Sammāpattam. Ven. Rādha continued to ask, "What's the benefit of seeing in this way?" Every time seeing in this way, the knowledge of disenchantment (not wanting to see) will arise—sammāpattam nibbidāti.

Seeing the King of the Death is yathābhūta nāṇa—knowledge of seeing things as it really is. And disenchantment is nibbidā nāṇa. At here, The Buddha also taught about the process of insight knowledge. Therefore, don't desire any khandha in the 31 realms of existences. I am warning you not to pray and vow for the khandha existence.

It is wrong that teachers teach people for life enrichments. And those who follow them are also wrong. It's quite worse and terrible. Taking them as friends is wrong. And taking them as murderer is right. Ven. Rādha continued to ask again, "What's the benefit

of disenchantment?” With disenchantment, free from lust/attachment (*rāga*) and without affection; after that, followed with the Path Knowledge.

“What’s the benefit of free from *rāga*?” The answer was getting the fruition knowledge. Fruition knowledge is totally not mixing with kilesa. Path Knowledge is like pouring water on the burning red charcoal and becomes extinguished. But don’t go and touch it. Heat is still there. Fruition Knowledge is like pouring more water on the black charcoal and totally cool it down.

Ven. Rādha asked, “What’s the benefit of Fruition Knowledge?” The Buddha answered, “Arriving at Nibbāna.” Ven. Rādha asked again, “What’s the benefit of arriving at Nibbāna?” The Buddha answered, “You don’t need to ask this question. No more questions!” This is the ending of the path. Fruition Knowledge comes by itself. You don’t need to do for it.

(Some scholars have the opinion that to get fruition knowledge has to wait for sometimes. Yogis’ experiences are different. It has to be developed to become an adept. It is like the Jhāna attainers.)

## Fall in Love with Dukkha

9<sup>th</sup> October 1962

Instant rebirth—upapatti-bhāva in sec ④ is the rebirth of instantly arising of the heavenly beings, brahma gods and hell beings (refer to twelve links of D. A.). Rebirth doesn't mean following from this life to that life. It's conditioned by the power of kammas. Saying it as rebirth, in real it's like from consciousness to feeling (i.e., viññāṇa ...vedanā) in sec ②.

Ageing and death are also the same (i.e., as a khandha). Knowing that we'll die and happy with sensual pleasure is crazy. It's taking pleasure in dukkha sacca. Arriving to Nibbāna means no kamma exists. But you all are expecting for good kamma, expecting for samudaya and dukkha saccas. You love dukkha. Take dukkha as sukha.

In the four Noble Truths, dukkha sacca is the most difficult to know. If you know it, you'll free from dukkha. Now you know dukkha as the animal does. You all are bored without dukkha. When someone dies, people cry because they lost their dukkha. In real they are crying because their burden is falling off.

Dukkha is the most difficult to understand. With the understanding of dukkha sacca, everything finished. It could not arrive to Nirodha—the Cessation of Dukkha without understanding of dukkha.

So Nibbāna is not the kammic way but nāṇaic way. Only with the knowledge of understanding dukkha arises, Nibbāna will appear. Now people are crying if loosing dukkha. (Sayadaw gave other examples in life but the sound of the tape was not clear enough.)

If I am asking you for practice, you don't want to do it because you are in fear of dukkha ending. People are working hard for kilesa matters leading to dukkha. More and more people don't know about dukkha and more and more appreciate kamma.

Whatever kinds of kamma you are doing only get birth—jāti. And only get dukkha sacca. Wanting to abandon kamma is quite rare. Connecting to kammas means we like dukkha, not wanting short life. Longer life means longer dukkha.

Someone who doesn't know dukkha is expecting kamma. People appreciate samudaya sacca (i.e., taṇhā) which has to be abandoned means dukkha sacca is difficult to understand. This is an evidence about it.

# Why Become Living Beings?

9<sup>th</sup> October 1962

It need to ask the question; “Why become human and heavenly beings.” If living beings exist, ageing, sickness and death exist. If living beings don’t exist, ageing, sickness and death don’t exist. Craving to sense objects (*ārammaṇa*) and become living beings. Become living beings and ageing, sickness and death arise.

Therefore, the beginning of living beings is not knowing (*avijjā*) and craving (*taṇhā*). The culprits constructing living beings are ignorance and craving. With the causes of *avijjā* and *taṇhā*, the result of living beings comes into existence. (Continued to talk the story of Ven. Rādha)

Ven. Rādha asked the Buddha, “Why is it called living beings?” The Buddha answered, “Craving to all the five khandhas is called living being.” After getting the five khandhas, craving arises. And then do the causes for the five khandhas again. In this way the machine of *samudaya* and *dukkha* is turning on and on. If you are taking off the craving, living being will disappear. Therefore, the Buddha taught *vipassanā dhamma*.

The Buddha asked Ven. Rādha to discern the impermanence of each of the five khandhas. Arising and passing away is *dukkha sacca*. Knowing it is *magga sacca*. In this way *taṇhā* in sec ③ is cut off. The nature of the khandha is always disintegrating and perishing. Seeing of this is the view of the path factors—right view. If not seeing it, then *samudaya* and *dukkha* are revolving.

A grown-up person is more foolish than a child because man and woman can’t throw things away. A child attaches to his or her things only in short time. Craving on whatever seeing is called living being, i.e., on oneself, others, and possessions; and after, born attached to any place (i.e., round of existence)

*Avijjā* and *taṇhā* are like the axle of a wheel cart. Khandha is the body of the cart. It’s like the cart is moving around with the turning of the axle. Therefore, you can’t move what you like. You arrive to human world, heavenly world, etc. Wherever arriving

at, it will end up with ageing, sickness and death. Both of them are in the khandha and beings are suffered according to their arrangements. Don't know how to break the axle of the taints (āsavas) that living beings are in random situations.

There are four āsavas: ① attachment to wife, children, home and possessions is kāmāsava—taint of sensuality. ② Taking pleasure in this and that worlds (round of existence) is bhavāsava—taint of becoming. ③ Attachment to one's own view is diṭṭhāsava—taint of view. ④ Without knowing the four Noble Truths and wasting time is avijjāsava—taint of ignorance.

When the four wheels are moving and the body of the cart has to move with them. Kāmāsava sends beings to sensual world. And diṭṭhāsava sends being to woeful planes. Avijjāsava sends beings to 31 realms of existences. Condensing the four āsavas; ① + ② + ③ are taṇhā and ④ is avijjā (continued to talk about the contemplation of the mind).

Every time mind arises, have to contemplate and discern dukkha sacca. And have to contemplate and discern impermanence. If seeing impermanence, avijjā becomes vijjā and the axle of avijjā is broken. Without taṇhā, upādāna, and kamma does not arise. The three axles—①, ② and ③ are also broken. So only by knowing the truth, āsavas will end.

Dukkha sacca is not my teaching. It was in the Pali Text. In the khandha, only arising dukkha and vanishing dukkha exist. Therefore, it doesn't mix with any happiness (sukka) at all. Know dukkha sacca thoroughly and samudaya ceases. Also let nirodha sacca arises. So contemplate to know arising dukkha and vanishing dukkha thoroughly.

## **Disenchantment with the Monkey**

10<sup>th</sup> October 1962

The Buddha at Sāvatthi Jetavana Monastery, contemplated on living beings. They didn't have the disenchantment to their mind and body process and not realized Path and Fruition Knowledge. Thinking of the body in one life lasting for 50, 60, 70 years is let it be.

Citta (mind), mana (mind), viññāṇa (Consciousness) are the same. Citta is the nature of knowing the objects. Mana is thinking and planning. Viññāṇa is also knowing the objects. Citta, mana, and viññāṇa are not the same one in day and night. It's good to become disenchantment of them.

It should be let it be with attaching to the body as me and mine, I am; because it's lasting for 60, 70, eighty years in one's life. But each one of the mind (seeing mind, hearing mind, greedy mind, etc.) is perishing moment to moment. It's good for disenchantment to the mind.

The Buddha said that the mind was like a monkey. Here what the Buddha wanted to say was human beings attached to the mind clinging with self-view—diṭṭhi-upādāna.

Therefore, he wanted us to contemplate on the mind (from Nidanavagga Samyutta, Mahavagga). People having the view of eternalism take the mind as one mind only; and have a lot of wrong views on the mind. For example, every nationality believes in a soul.

Monkey has the habit of jumping from branch to another on the tree. At last no other branches hold on to, embracing and sleeping on it. In the same way mind is at rest taking the object of the past life. (The mind at sleep is life continuum mind, bhavaṅga citta, and taking the object of past life at the moment of death.)

Therefore, it's sure that there are many different kinds of mind (The monkey hands are changing like many different kinds of mind changing. Jumping from one branch to another branch on the trees are sense objects).

Today talk is comparing the forms and the minds. And the Buddha making the conclusion that wrong view arose because beings didn't understand D. A. process. (explain the twelve links as minds are changing moment to moment by causes and effects).

And they are ended with the assemblage of dukkha. Therefore, dukkha sacca arising and dukkha sacca ceasing; i.e., impermanence is called dukkha sacca. Only by understanding D. A. process can arrive at this thought. Mind arising is dukkha arising. And mind passing away is dukkha passing away. In the real process mind can't last long even one second; arising and passing away at the speed of hundred thousand billion times /sec (per second).

It's no need to discern that much. In every second discerning them arising and passing away is enough. Their unstable and uncontrollable nature appears. For example, after death consciousness ceases, birth consciousness arises. And after it ceases, life continuum consciousness (*bhavaṅga citta*) arises.

Therefore, it's good to have disenchantment for it. Nibbidānto virijjāti—Dispassion comes with disenchantment. This means the Path Knowledge does not arise without the knowledge of disenchantment arises. If feeling (*vedanā*) arises, physical feeling (*rūpa-vedanā*) and mental feeling (*citta-vedanā*) arise.

With the cessation of feeling, physical and mental feelings cease. If craving (*taṇhā*) arises, craving for form (*rūpa-taṇhā*) and craving for mind (*citta-taṇhā*) arise. With the cessation of *taṇhā*, *rūpa-taṇhā* and *citta-taṇhā* also cease, etc. . . .

In *vipassanā* contemplation without the D. A. process, not become right knowing. If not, with the seeing of passing away phenomenon, doubt can arise. Why is it passing away? With doubt arises and wrong view follows. Having doubt and viewing things with one's desire.

(Sayadaw explained the impermanence of the mind with an example. Writing the numbers of ①, ②, ③ on the three posts side by side. And then observing them one by one. With seeing no. ② and no. ① ceases, with seeing no. ③ and no. ② ceases).

All of them appear in the eye-sensitivity—cakkhupasāda. Then after the old one ceases, the new one arises. The numbers are evident for this point. This sutta described the importance of D. A. process. It relies on the heart base.

The objects are not the same; arising here and vanishing here. They can't be moved away from the place. Someone with the knowledge becomes disenchantment. D. A. process is very important in the contemplation of vipassanā. The whole day in the khandha only dukkha arising and ceasing.

Therefore, the Buddha said that every Buddha taught dukkha arising and ceasing. So whatever arising in the khandha is dukkha arising. Sukha can't arise. From the poison tree only bear the poison fruits. Again it only has poison seeds in the poison fruit. Again it grows a poison tree from the poison seed.

It'll go like this without stopping: samudaya → dukkha → samudaya → dukkha, etc. Here samudaya is the seed and dukkha is the tree. If don't get the medicine for killing the poison, tree and the seed never cut off. Therefore, the Buddha said it was like the person wanted to extinguish the fire and repeatedly put dry woods in the fire.

You all are like insects flying towards the fire as taking it gold. Craving for the gold in heavens, everyone prays for rebirth there. After arriving there, die again. Let us extract the main point. Only knowing the non-existence of the before phenomenon, become anicca, dukkha, anatta and asubha (impermanent, suffering, not-self, and loathsome).

Always watch the D. A. process of one's own khandha. In front, a D. A. dhamma arises and nāṇa observes from behind, etc.; then it only becomes vipassanā. Paññā cuts off the dhamma connecting with saṃsāra. Don't say there are many ways on practice. It's right if you contemplate your own D. A. process.

Here U Aung Zan Way and U Tin have to remember to contemplate the paṭicca-samuppanna dhamma—the result. Contemplate the arising result dhamma. Not on the

paṭicca-samuppāda—it is the cause of dhamma. Samuppanna is arising dhamma. Samuppāda is the arisen dhamma.

Therefore, you can't contemplate it. Have to remember this point carefully. Samuppanna dhamma and nāṇa have to be in line (one after another). If not in line, it will end up with fruitless. Sometimes people are saying your mind is like a monkey mind. This is not saying with nāṇa but with hate.

(Note: U Aung Zan Way and U Tin were politicians and became his disciples the year he passed away. Both of them were successful in their practice. Later U Tin became a monk and known as Sayadaw U Dhammasara.)

## How to Perform Dāna?

12<sup>th</sup> October 1962

Making dāna is not using up one's money, instead one gains from it. (Some heavenly beings came and mentioned this point to the Buddha. Most people think, including Buddhists, by performing dāna, one used up money, wealth, and possessions. So they usually ask the donors how much they had spent the money. The right question should be how much they gained from it.)

It's like a house is on fire. During the burning, what one takes out as much as from the house is what one gains from it. In the same way, everyone is burnt with the 11 kinds of fire (greed, hatred, delusion, old age, sickness, death, sorrow, lamentation, suffering, grief, and despair) and five kinds of enemies (water, fire, king, thieves, and nonfilial family members).

In these kinds of situation, performing dāna is like saving things from the burning house. Another point here is we are not doing this for human and heavenly worlds. It's still burnt with fire after arriving there if we are for these purposes. Now we are taking out the causes for Nibbāna. In this way we gain the unburnable priceless property (i.e., Nibbāna).

If you are taking out things like a blind man, only get the valueless properties. (Maybe it's like a baby was inside the burning house. Instead of taking out the baby first, took out other things. Most Buddhists are doing like this man.). It's quite a different between a blind man and a visionary one to take things out. 31 realms of existences are not free from fire. Outside them is free from fire.

Therefore, today is the big dāna of a person with right view. It's easy to give others in ordinary way as just giving out (Even that much is quite difficult for most people because they don't know the benefit of wholesome kammas, the law of causes and effects). The khandha is also on fire. The possessions are also on fire.

The khandha is burnt with fire of birth, ageing, and death (with the 11 kinds of fire). The possessions are burnt with the fire of five enemies; such as water (e.g., in 2011 Tsunami in N. E. Japan), fire (e.g., 9/11 2001 fire in the New York World Trade Center), thieves, by one's own family members, kings (governments of nowadays and corrupted officials).

(Sayadaw continued to talk about the results of offering monk robes, umbrellas, and sandals. And then, about the beginning of human birth with the pregnancy) Birth is dukkha sacca and knowing it is magga sacca. You have to change your mind for I am offering these things with the knowledge of knowing dukkha sacca. Saddhā (faith) follows behind and knowledge (*ñāṇa*) is leading at the front.

You must believe it that except Nibbāna, it'll never give other results. (Sayadaw continued to ask people to follow his reciting for the purpose of Nibbāna in Burmese.) These things are offered for the purpose of Nibbāna. Therefore, except Nibbāna, don't crave for other things. We were craving for other things before, that until now not free from dukkha.

Someone who fears of dukkha will realize Nibbāna. You can decide that someone not fear dukkha will never get Nibbāna (Continued to talk about dukkha of near birth and delivering. After that, talk about the dukkha of the new born baby). The baby becomes a disable being. It can't speak when hungry or wanting to urinate and defecate.

(Continued to talk about ageing and sickness. And then talked about dukkha near death and dying.) You have to change your mind for not wanting the dukkha of death. With the knowledge of disenchantment for dukkha and offer these things. You should have the attitude of offering dāna only for the purpose of Nibbāna.

# Staying with the Truly Reliable Dhamma

15<sup>th</sup> October 1962

[This was the last talk of Sayadaw because he passed away on the 17<sup>th</sup> of October. Actually he had to give a talk on that day (October 17<sup>th</sup>) for the Kaṭhina Robe offering Ceremony. Also it was unnecessary for the lay supporters who offered the robes and requisites because he had given a talk for them on the 11<sup>th</sup> as a preliminary offering for the family members together with the yogis practicing there, creating a situation for them to concentrate what they were doing. But he couldn't make it again on the 17<sup>th</sup> for the general lay supporters.]

With the contemplation of bhāvana by teaching and listening at the same time, all of them were gaining liberations (Khemaka and the sixty monks were becoming arahants. It referred to the Khemaka Sutta of Saṃyutta Nikāya here). If I am asking all of you where you are coming from, your answer could be "I don't know". Dhamma sent you here (to the human existence).

Dhammas are parents, so you have to follow its arrangements. Therefore, is it possible without it? You don't know at all where you are coming from. Sent by dhammas, you all arrived here. Therefore, there are only dhammas have to rely on.

After enlightenment the Buddha thought, "Why I became a Buddha? If there is anyone excels me in sīla, samādhi, and paññā, I'll take refuge and worship him." Therefore, he looked for that being in the 31 realms of existence. But he couldn't find anyone excelled him in sīla, samādhi, and paññā. With Dhamma he became a Buddha.

So he took refuge in the Dhamma. Sent by dhamma, you arrived here. After that, you will be sent by dhamma to somewhere. If I am asking you; "Do you prefer to be sent by ① dāna (or) ② sīla (or) ③ samādhi (or) ④ vipassanā (or) ⑤ unwholesome dhammas?" Therefore, there are five questions.

Unwholesome dhammas send you to woeful planes of existence. Nobody wants to go there. Dāna sends you to human and heavenly worlds. These are the places with the

dangers of ageing, sickness and death. Sīla is also the same. Samādhi sends you to the worlds of 20 types of Brahma Gods, with the useless long life. With the long life of dukkha because carry dukkha saccā with them.

Vipassanā dhamma sends you to Nibbāna—the ending of dukkha. Before you were confused and sent by unwholesome dhammas. You had been to human and heavenly worlds for many times. In the end met with ageing, sickness, and death, sorrow and lamentation. With sīla is in the same way.

If you want to go to a place without dukkha, then practice hard in vipassanā. And will arrive to the Path Knowledge. Except Nibbāna, it'll send you to nowhere. Send you to be free from three vaṭṭas, i.e., kilesa, kamma, and vipāka vaṭṭas.

Before not knowing the truth and sent by dhammas without any choices and arrived randomly to everywhere. Some are sent by dhammas to the Hells. Some are sent by dhamma to heavenly worlds and after that, fell down from there in ugly ways (for example, the 500 celestial nymphs of Subrahmā Devata).

In the Brahma Worlds are also the same. (In the Dhammapada stories, the Buddha mentioned about a sow, he met during alms round. She was a brahma god before. After died and born as human being. And after died as human being and born as a sow). By knowing the truth and don't want to go anywhere.

I have talked on saccā dhamma and let you know how to make the choices. I want to say you all for looking the truly reliable dhammas. Not knowing the truth and don't know how to look for it. Don't let kammas making the arrangements. But let Nāṇa do it. Kammic arrangements are 31 realms of existence. Nāṇa arrangement is transcending them.

Nāṇa also has five kinds:

① Kammassakatā nāṇa—do good and has good results. Don't follow it. I do it and I get it—so it has wrong views with it. It sends beings to higher planes and afterwards pulls them down again.

(Sayadaw gave the simile of a bird hit with a poison arrow. It flies up to some distance and falls down again after the poison spreading out in the body. Subrahmā devas story was a good example.

② Nāma-rūpa pariggaha ñāṇa—Discernment of mind and matter. Also don't rely on it. Why? It's a cūla-sotāpanna and free from apāyabhūmi only for one life.

③ Paccaya pariggha ñāṇa—Discernment of the conditions of mind and matter; knowledge of knowing the D. A. process, freeing from apāyabhūmi only for one life. So it's not a happy dying.

④ Vipassanā ñāṇa—knowledge of knowing impermanence. Don't be satisfied with it. Have to take rebirth in the second life.

⑤ Therefore, the best way is practicing for the cessation of all dukkha. Don't be satisfied with only one cessation but four times of cessations. These are the four Path Knowledge. Among the five knowledge, the Path Knowledge is the best one. There is no other truly reliable thing except the Path Knowledge; because there is no dukkha.

You never heard it before in your whole life. People never had been analyzed that much, mostly talking about one kind of merits only. U Aung Zan Way and U Than Maung, we are getting old now. You all have to practice hard with the thought of in the future this sāsana will not exist. (Both lay men were a little older than Sayadaw and met him in his last year of life.

Here mentioned this sāsana (teaching) will not exist had double meanings. One referred to the teaching of the Buddha, and the other Sayadaw's talks. Here was referring to his teaching. Next two days he would lay down his burdened khandha. This was a hinting to his passing away soon.)

Mahamedin (in Burmese refers to Islamic Faith) is sassata view—Eternalism. Communism is uccheda view—Annihilationism. Even they don't have the first and second knowledge (have faith in laws of kamma and the knowledge of the five khandhas).

In the world, only these views exist and the world was overwhelmed by them. They rely on weaponry and wealth to converting people (at that time, it was like a prediction for the future). Even not including us, next generation will follow them.

Our Dhamma (Buddha Dhamma) have to walk between sassata and uccheda views only if you discern impermanence and in the middle way.

Arising ← Nibbāna → Passing away

Sassata ← Middle way → uccheda

## On Vipassanā Bhāvana

1<sup>st</sup> to 2<sup>nd</sup> September 1961

T1

Where does the khandha come from? It has the cause. It comes from taṇhā (craving). With an object, taṇhā (craving) can arise. It has a lot of objects. There are six types of objects (form, sound ... mind objects). From the affection, craving taṇhā arises.

The most affectionate thing for oneself is our own khandhas. With affection to oneself and we get the khandhas. With the khandhas, we have ageing, sickness and death. In vipassanā contemplation, we have to contemplate our most beloved khandhas. Use the four Satipaṭṭhāna in the vipassanā contemplation.

Kaya, vedanā, citta, and dhamma all are in the khandhas. No need to contemplate all of them. I'll show you only with the mind. With the contemplation of mind, the other three also included. I'll talk about the contemplation. We have the identity view of my mind—sakkāya ditṭhi.

There are more wrong views on the mind than others (khandhas). Wanting to become a sotāpanna, first contemplate the mind. This is to cut off ditṭhi. The Buddha said we took the mind as mine. So we attach to it with wrong view and craving.

Therefore, we get the khandhas with ageing, sickness, and death. It was like an alcoholic drink mixed with poison. We didn't know it and drank it with affection and had to die. The Buddha taught us to contemplate the mind as impermanent, suffering, not-self, disease and danger.

The Buddha taught different ways. Contemplate anicca—impermanent also fulfill the task. If you don't contemplate and taking it as permanent, bliss, self, healthy, and safety, will have affection for it. With affection you get the khandha and encounter the dangers of ageing, sickness, and death.

How many types of mind? You have to note it down carefully because you will go back. (These lay people were new yogis and came to practice under Sayadaw's guidance from lower Burma). There are not many minds. ① Seeing (consciousness) ② Hearing ③ Smelling ④ Tasting ⑤ On the body is unpleasant consciousness. Such as itches, pains and aches, etc. ⑥ On the body is pleasant consciousness. These are six external guest minds; arising at the external.

Internally, ① greed ② hatred ③ deluded mind ④ non-greed (want to give) ⑤ non-hatred (love, compassion). These arise at internal. So there are five internal guest minds. Amoha is non-delusion, so not including here. (This is the contemplative mind).

There are two host minds: breathing in mind and breathing out mind. Don't take the physical air. Take the mind; wanting to breathe in and breathe out minds. This is cittānupassanā—Contemplation of minds and can't take the air element.

Amoha—non-delusion is not only one, but has five factors: ① right view ② right thought ③ right mindfulness ④ right effort ⑤ right samādhi. These are the five path factors (maggans). If seeing, hearing, etc. arising, contemplate its impermanence. Contemplate as anicca. Contemplate whatever is arising. On the whole body, it'll arise anywhere.

Sometimes minds of greed, anger, and restlessness arise. Whatever arising is only one. Contemplate them with the five maggans (i.e., amoha). With the contemplation, and they become maggans. That's what it means, you get the maggans.

For example, greed arises and you observe. And then it's not there. It's impermanent. (Two minds can't arise at the same moment. Greed is not there anymore when the observing mind comes in.) The contemplative mind is magga. Impermanence and magga (anicca / magga) have to be in line (one after another and not let other kilesa come in between them).

At the time of arising, contemplate it. If nothing arises, just contemplate the host minds (minds of in and out breaths). If anicca / magga are in line, the I-ness (identity view) does not come in between them. Without the contemplation of the arising dhamma, taṇhā and diṭṭhi will follow behind it. With them, you will get khandha. With the five khandhas, ageing and death follow.

It's cutting off taṇhā, ageing, and death with the contemplation. The contemplative mind can be called amoha or right view. With the contemplation, taṇhā and diṭṭhi die away. No khandha arises when clinging with (taṇhā) and wrong view (diṭṭhi-upādāna) die away. It's impossible not to do the practice. If you don't have foods to eat, never mind. But you must do the practice.

Right view and right thought are vipassanā. Sati, viriya and samādhi are samatha. So it's the contemplation with samatha and vipassanā. Knowing the arising is sati. You know it because you have samādhi. You are making effort that you know it. Therefore, it includes samatha. Knowing as these dhammas are unstable. This is paññā knows it. Sending sati and paññā towards anicca is samatha / vipassanā. Don't establish samatha separately.

The Buddha taught three ways: ① Samatha the first and follow with vipassanā, ② vipassanā first and follow with samatha and ③ samatha and vipassanā together. Now I teach you samatha and vipassanā together. Why is that? The others are practicing separately and it takes longer time. Your life span is short.

So it is good to combine together. If knowing the every arising dhamma, samādhi knows it. If knowing the every passing away dhamma, vipassanā knows it. Therefore, with the knowing of impermanence, they are together. By seeing the arising dhamma and uccheda view dies away. By seeing the passing away dhamma, sassata view dies away. By seeing both of them, sakkāya view dies away. By seeing both of them, know that it's not me and not mine. So identity view dies away. Three wrong views fall away. With diṭṭhi and taṇhā die and cutting off saṃsāra. This magga is cutting it off. The cessation of taṇhā and khandha is Nibbāna. The cessation of ageing and death is Nibbāna.

In the contemplation, anicca and magga have to be in line. Don't let other dhammas come in between. Don't let greed, hatred, etc. come in. If they come in, can't realize Nibbāna in seven days. Without then, even practice in the morning, and can realize it in the evening. (These were mentioned in the Satipaṭṭhāna Sutta.) If discerning of impermanence and you have three wholesome roots (Tīhetuka person), and will realize Nibbāna in this life.

There are ten kinds of kilesas (greed, hared, delusion, conceit, wrong views, doubt, sloth, restlessness, shamelessness, fearlessness of wrong doing). If you can practice anicca / magga in line, none of them can come in. Increase your effort. In this way of practice in the morning, and realize it in the evening. These were taught by the Buddha.

If you are sharp in knowledge (*ñāṇa*), you will make it. If it's weak, it takes seven days. And if very weak, it takes longer. It depends on your *ñāṇa*. After knowing the way of practice, it's important not let kilesa come in. Increasing your sati, samādhi, viriya, and it cannot come in. If you discern impermanence, the first stage is successful. And continue the contemplation.

Impermanence is one's own death. After sometime, become disenchantment. With disenchantment develop to the second stage. You don't need to ask someone about it. You all have to go back, so I'll explain you to the end of process. Even you are disenchanting with the process and must continue with contemplation.

Even not wanting, just try to do it. And will develop to the third stage. You see them as dukkha sacca in your knowledge. This is developing to the third stage. All will disappear if you know them thoroughly as dukkha sacca. This is the knowledge of seeing Nibbāna.

The eight path factors are completed. All the saṅkhāra dhammas cease. *Ñāṇa* is seeing the cessation of saṅkhāra. The cessation of saṅkhāra means khandha disappears. And become a sotāpanna. After that Fruition knowledge arises. After come reviewing knowledge.

The root of wrong views disappears and no more khandhas to woeful planes. You realize the first Nibbāna. Return to the 13 objects of contemplation if you want to realize the second Nibbāna. And will see impermanence, their disenchantment and ending. The higher path knowledge is also in this way. No other special dharma for it.

T2

The Buddha taught two knowledge; insight knowledge (vipassanā *ñāṇa*) and Path Knowledge (magga *ñāṇa*). Except seeing the impermanence of the five khandhas, insight

knowledge does not see other things. Insight knowledge has the five path factors. As knowledge it's only one. That's right view.

During discerning of impermanence, the other four factors are also including. Vipassanā ñāṇa observes the khandha and not see other things and only seeing the arising and passing away. Go and ask the practicing yogi. He'll answer you as seeing the arising and passing away. Not seeing of mind, feeling, etc. only seeing the arising and passing away. Then can decide as you get the insight knowledge.

Seeing arising and passing away dhammas and in this life will get the liberation. The only existence is only that. Body, feeling, etc. only exist as names. If you see this, you have right view; whereas if not seeing this, you have not arrived here yet. Insight knowledge is seeing saṅkhāra and anicca (conditioned phenomenon and impermanent).

The lower knowledge sees the five khandhas. Therefore, they are quite different. Seeing the body, feeling, etc. are lower knowledge. It's nāma-rūparatiggha ñāṇa—Discernment of mind and matter. In the Nidanavagga Saṃyutta—the Buddha taught Susīma only two knowledge for realization of Nibbāna.

These were insight knowledge and Path Knowledge. It needs to explain for clearer. How do the yogis see it? If seeing impermanence, it's insight knowledge. Don't be in confusion with knowledge of rise and fall, knowledge of dissolution, etc. Combine all of these knowledge is insight knowledge.

With short life span and for the realization of Nibbāna, just try for these two knowledge. Vipassanā ñāṇa is the forerunner knowledge to Nibbāna. It's clearing away kilesas before. Nibbāna exists, but not seeing is the cause of kilesas. Nibbāna always exists to someone with the practice.

Why can't we see it? It's covering up by kilesas. If you say you are contemplating but still can't see it yet. It is still covered with kilesas if the impermanence of saṅkhāra can't be seen with contemplation. The khandha is piling up with impermanence.

Doesn't it exist because you can't see it or because it is covered with kilesas? It's the cause of been covered with them. Vipassanā ñāṇa is clearing up for these things. The Buddha taught the five khandhas were anicca dhammas. This was by someone who discerned it. Ignorance, greed, hatred, and delusion, all these dhammas are covering it.

To show an example, the moon always exists and not seeing is hidden by clouds. You have to blow it away with vipassanā ñāṇa. It's like this simile. If discern it slowly, your kilesa is thick. Practice with the four supreme efforts—sammappadhānā, kilesas being blown away and you will see impermanence (The same as the four right efforts).

When is the insight knowledge coming to an end? If the impermanences are disgusting and disenchanting to you, it's still insight knowledge. See them as dukkha sacca and it'll end. It can't be ended with your desire. If it's coming to an end, impermanences are disappeared. It meets with the Path Knowledge.

Here is completion with the eight path factors. Not seeing impermanences, instead see Nibbāna without them. Vipassanā ñāṇas change into Path Knowledge. Vipassanā ñāṇas open the kilesa cover. Path Knowledge opens the saṅkhata anicca cover. These points are quite important. And then you'll see Nibbāna. These are important for yogis.

Even can open the kilesa cover is quite good now. This is the most important point for yogis. By opening the kilesa cover and meet with anicca. Again anicca covers Nibbāna. Therefore, have to practice and make vipassanā ñāṇa become maturity. When the Path Knowledge arises, the anicca cover is opened and you'll meet with asaṅkhata.

Only have these knowledges. Do you satisfy with it? Firstly, it's important to see impermanence. With the opening of kilesa cover and will see impermanence. Therefore, samādhi is important. And again the cover of impermanence is opened and will see asaṅkhata—Nibbāna.

## Wrong View on Kamma

21<sup>st</sup> and 22<sup>nd</sup> September 1961

If you can contemplate the five khandhas as these are not me, not I am and not mine, craving, conceit and wrong views will fall away. And if you discern impermanence, there is no "I", "I am" or "mine" to be found. The Buddha in the Dhammapada and other suttas taught us as kamma actions - were following like a shadow (wholesome actions as a shadow, and unwholesome actions as a cart following the ox).

Therefore, we had to rely on kammas like father and mother. So most Buddhists are thinking that kamma not perish. Influence by craving for becoming bhāva-taṇhā, when someone hears the five khandhas are not-self and rely on kamma as stable (In the Puṇṇama sutta, a monk was listening to the Buddha's teaching on anatta and thought like this).

If the Buddha taught people directly as kamma was impermanent and they would take it as without result. Therefore, he taught them with similes as it followed like a shadow, etc. Kamma is also impermanent, dukkha and anatta. It's volition—cetanā. Cetanā is saṅkhārakkhandha—aggregate of volitional formation. It's arising and passing away, so it can't follow.

If you take it as following you, it becomes eternal view—sassata ditṭhi. The monk in the sutta had bhāva-taṇhā—craving for becoming. And when the Buddha said the khandhas were not-self and became fear of without an experience. So he took kamma as self (atta) because he didn't appreciate anatta. Therefore, Buddhists have sassata view on kamma.

There is the kammic energy or power leaving behind for the result, but it can't follow. Therefore, the Buddha had to talk about its result. Taking the simile as directly will misinterpret the Buddha. It becomes wrong view if we don't know how to teach and also interpret it (These two ways of teaching can be found in the Aṅguttara Nikāya).

If don't know how to interpret it and the preacher has wrong view first and later the listeners. Therefore, giving talks are not easy. Taking kamma with wrong view is not a small matter. The whole country has this view; taking the kammassakatā ñāṇa with wrong view. This knowledge can't dispel wrong view.

For an example, I do it so I get it. But it becomes uccheda view if taking kamma as fruitless or no result. For this reason, the Buddha taught it with similes. The reason for it can't follow is; after death the conscious mind and body cease here. Because of the kammic energy, next mind and body arise.

The mind and body are neither the same one nor a different one. But they have cause and effect connection. From here (this side), not a piece of it follow there (the other side). The old one ceases and the new one arises.

I have to talk about this because everyone makes mistake with this matter. (Sayadaw retold the Puṇṇama Sutta on the view of kamma) Why we get the khandhas again? Because of the wanting mind we get back the khandhas. You don't get it if you don't want. "Volition-kamma was permanent—(nicca). Except volition all others were impermanent (anicca)".

The monk in the sutta took it this way. This is called ekicca sassata ditṭhi—partly eternity and partly non-eternity view. The Buddha said someone couldn't realize Nibbāna if he had one of the wrong views; because his mind is not clear and confused.

I don't want to speak about the views of Christians and Mohammedans (Muslims). This is the wrong view of Buddhists. A black spot on a white sheet; it's like a shadow following a person. The five khandhas of human being are mind and matter. And the shadow is kamma.

The shadow is permanent. Contemplate volition as impermanence and taṇhā dies. Cetanā (volition) is including in the sabbe dhammā anattā—all dhamma are not self. Again kamma not follows a being and it falls into uccheda ditṭhi. Have to understand the sutta teaching as indirect way and to understand directly is the Abhidhamma teachings. It's anantarapaccayo—proximity condition.

Between the cause and effect, no other things exist. This side is kamma and the other side is result. This side of kamma has ceased here, giving the same kammic result of the kamma on the other side. It's not following to the other side, but giving the same kammic result. If you know kamma is not following to the other side, and sassata view dies away. Again, knowing as giving the same result on that side, and uccheda view dies away. In this way, two wrong views fall away.

# The Source of Great Sufferings

4<sup>th</sup> October 1961

The Buddha urged us to destroy the source of hell root, the identity view—sakkāya ditṭhi. Many types of mind arise with conditions. We take them as my mind. Whatever of the arising mind, don't take it as I-making. Desiring to eat something arises is a type of mind arises. Desiring to sleep arises is a type of mind arises, etc.

Whatever state of mind arises, making note of them as in the same way if you know them as arising with their own matters. And it becomes evidence that these are not me and not mine. It's the most important for the me and the mine to fall away. If the me falls away, wrong view—ditṭhi is falling away. If mine falls away, the craving—taṇhā is falling away. If you ask, "How we do it?" Every time mind arises, you must know it as not me, but only mind arises by conditions. If you know every mind arises, wrong view falls off. What I am saying now is easy. With yourself and you forget it (not knowing or lost mindfulness when it arises).

When the desire to sleep arises, it becomes I want to sleep. Don't mix with the me. Simply know it as a sleepy mind arises. If you mix it up, it become wrong view. In you only one mind after one mind is arising.

If you know them as such, it becomes insight for dispelling wrong view. This is not the insight of anicca and dukkha, but a person or a being disappears. I'll dispel your doubt later. Now it's still in the stage of dispelling the identity view. It still needs to dispel eternal view and view of annihilation.

Note these points carefully. Only a Buddha had arisen into this world and had the chances to hear about it (Except a Buddha, nobody can teach them. So, wrong views are very deep rooted in every living being. Therefore, the Buddha said the permanent homes of living beings were the woeful planes).

If you are making something which is not me as me and it'll connect things. How does it connect? You are making other things as my son, my wife, etc. The disease of

wrong views will develop. You are thinking the arising phenomenon is me and the other thing as mine. Note them seriously.

Because of this, killing father and mother, cheating and deceiving others and people's belongings, etc. and all unwholesome dhammas develop from wrong views. So we have to destroy them first. It's true as the source of hells. I am worrying all of you will fall into hells and helping you to cut off this root. After craving to eat taṇhā arises, the big taṇhā of clinging arises as I can't control without it.

There are two kinds of taṇhā: taṇhā of thinking and clinging. After that, it's the task effort-kamma. These three things exist everywhere (i.e., without contemplation). ① Taṇhā paccaya ② upādāna paccaya ③ kamma-bhāva paccaya jāti. Paccaya means condition. Without any condition, nothing can arise.

I am explaining clearly. These three points are main factors. Have to remember these three points. From all the six senses-doors, these three points are in line. Paccaya means the cause condition. The result is without break. In the process of taṇhā paccaya upādāna, after taṇhā ceases, upādāna arises.

Why taṇhā has to cease? Paccaya is the cause and which cause? The cause of the dhamma which has ceased before (here is taṇhā). With the condition of taṇhā, upādāna arises. After taṇhā has ceased, leaves the cause of condition behind. So taṇhā has ceased but let upādāna arises. This is nothing do with reciting by heart of the text. Taṇhā has the cause. It has the cause to let upādāna arises.

Isn't arising automatically? All our minds processes are going on like this, by the front causes. The front cause and the after result have connection. In this way, it's free from uccheda view. Cause and effect are not annihilated. Uccheda means annihilated. You may think with the contemplation of anicca, dukkha and anatta, it will realize Nibbāna. If hindered by this wrong view can't realize it. After clearing it away, will realize it. And if not, you could not realize it.

In the time of the Buddha, some monks couldn't realize Nibbāna without clearing away these views and practicing because it was hindered by wrong views. Even though taṇhā has ceased, leaving the power behind and the result of upādāna arises. From the time of you know these things, not go to painful birth (According to some of Sayadaw's

talks only for next one or two lives. Especially for his lay followers listened to his talks every day.)

This is not a small power. You are free from identity and eternal views if you discern the passing away dhamma (i.e., impermanent). Although taṇhā has passed away and seeing upādāna arises and free from uccheda view.

Every time knowing the arising dhamma and free from sakkāya diṭṭhi. ①

Every time knowing the passing away dhamma and free from sassata diṭṭhi. ②

Every time knowing the continuous dhamma and free from uccheda diṭṭhi. ③

So every time seeing impermanence free from three wrong views (①, ②, ③).

I'll continue to talk about it if you are not clear because it's the seed of hell. It's not kamma which sends you there. Diṭṭhi—wrong view, sends you there: taking taṇhā as me, upādāna as me, and kamma as me.

There is no me but you take it as me and falling into there (hells). But you are thinking that unwholesome dhammas send beings there. It's by the order of wrong views. Kamma can't do anything after diṭṭhi is destroyed.

(Sayadaw gave the simile of the judge—diṭṭhi, and the executioner-kamma). Therefore, diṭṭhi is more fearful than kamma. But you all are afraid of kamma. In the suttas the Buddha said that freedom from the painful destinations (apāyabhūmi) was abandoning of diṭṭhi and doubt. He did not mention the abandoning of kamma but you all are talking as by kamma.

(Identity view itself cannot send beings to painful births. But it is the source of all wrong views to arise. With wrong views being are easier to create unwholesome actions which can send beings to painful births.)

# The Importance of Anicca

(no date)

You all have been listened to dhammas (Suññatā dhammas, sacca dhammas etc.). You understand them, and also have seen impermanence. With the cessation of contact (phassa) and feeling (vedanā) ceases. For example, bitten by mosquito and become itchy. Bitten by mosquito is contact and itchy is feeling.

Phassa paccaya vedanā—contact conditions feeling. No mosquito bites you and the itch also ceases. Phassa nirodha vedanā nirodho—with the cessation of contact and feeling also ceases. With the cause conditions and result arises. With the cause ceases and the result also ceases.

You have to understand these things without any doubt. Then your wrong view falls away. You don't need to be afraid of it even though you die with the painful feelings—dukkha vedanā because wrong views and doubt fall away during your practice. You get the purification of view and doubt (ditṭhivisuddhi and kankhāvitarana visuddhi).

It falls away with the insight knowledge but still not with the Path Knowledge yet. When you are seeing impermanence, the body not disappears. Only with the cessation of impermanence and the body will disappear. Wrong view and doubt are the two dhammas send beings to painful births.

Therefore, I advise you to die courageously near death (i.e., discerning impermanence with practice). Yesterday talk I was leaving this point. So today I am adding it here. (Yesterday Sayadaw gave a talk based on the Sotanugati sutta of Aṅguttara Nikāya.)

Today I'll continue to talk from the Saṃyutta Nikāya. Why did the Buddha enter into parinibbāna (i.e., passing away)? Because his direct disciples were not left anymore. (i.e., Buddha's Vineyya) (They were from the Pañcavaggi—the first five disciples to his last disciple Subhadda, who only needed his direct helps).

But there are still people with their teachers (This is also one of the reasons the Teaching still exists). It's necessary for you to have ears to listen and have someone to teach you. Near the end of his passing away, the Buddha reminded us that mind and body dhammas were having the nature of arising and passing away. Therefore, don't forget them.

I also teach impermanence. The Buddha taught them for 45 years. Only by seeing impermanence can realize Nibbāna. Impermanence is dukkha sacca. By penetrating of dukkha sacca, realize Nibbāna. Your body is also impermanent. You will see impermanence if you look at the 31 realms of existence. Not seeing impermanence is like a blind person. Your reliable dhamma is impermanence.

You will realize Nibbāna in this life if you discern impermanence very well. If this not happen, it will be sure in next life. The Buddha gave this guarantee in the sutta in the Aṅguttara Nikāya. If you discern impermanence, greed, hatred, and delusion never arise. The Buddha never taught as anicca paccaya lobha, dosa, moha—impermanence conditions greed, hatred, and delusion.

If you are discerning impermanence, it becomes jhāna paccayo and magga paccayo. It has the five path factors = three samādhi factors + two paññā factors. If you do only jhāna, there are no wisdom factors. By doing paññā and is including jhāna. The practice I teach you include jhāna and paññā together. Jhāna and magga are together in every vipassanā contemplation. Outside the Buddha teaching (sāsana) only jhāna exists; whereas inside the sāsana, don't do this only.

Jhāna and magga have to be combined. Someone who practices jhāna should stabilize the object of contemplation. For the asubha object (loathsomeness), not let the asubha disappears. For the paṭhavī object (earth), not let the paṭhavī disappears. Therefore, It is clear that jhāna itself does not lead to Nibbāna.

The way of jhāna and magga together was mentioned in the Saṃyutta and Aṅguttara Nikāya as yuganandha way—harmonious way. Jhāna is samatha and magga is vipassanā. Samatha has to straighten it. And vipassanā has to discern it. In the five jhanic factors not include magga. Straighten the mind towards vanishing phenomenon is jhāna. And to discern its vanishing is nāṇa (ñāṇa). It's the way of jhāna and nāṇa.

In front is arising and vanishing. And following behind is jhāna and magga. What is the benefit of discerning anicca? It is moving out kilesa. If not seeing impermanence, the mind is latent with kilesa. Devadatta had been swallowed by the earth because it was heavy with kilesa for him; not because he was fat. Your khandha boat is heavy with kilesa. You have to cut out the kilesa for its lightness.

In this way your khandha boat will become light and can cross over the taṇhā river to the other shore. I am urging you every day to contemplate impermanence. Because I am worrying that you'll be swallowed by earth. Do you have any pity for yourself? Except this job, there is no other work can free from it. The Buddha taught the way with samādhi and follow with paññā.

# **Wholesome Kamma with Knowledge**

9<sup>th</sup> December 1960

[This talk was given to a couple who came to stay with Sayadaw and practiced under his guidance. The husband first met Sayadaw and later introduced his wife to him. So here Sayadaw encouraged her in the practice. Later they gave up their business and very closed to Sayadaw until he passed away. The husband, U Kyaw Thein, knew his own death six months before.]

Desire of wanting to become a woman will become a woman; and the same as for to become a man. It is nothing to do with a man or a woman to have sharp knowledge (ñāṇa) or not. It relates to your past lives when you had done good kammas combined with ñāṇa or not.

Meeting a good teacher and having good kammas with ñāṇa, these two factors are very important. These were mentioned in the Samyutta Nikāya. Associate with the wise can become a sotāpanna means that kamma is a different thing (Here Sayadaw emphasized the main point and not rejected the wholesome kammas).

The kammic results are related to kamma. To get Path and Fruition Knowledge are related to ñāṇa. For example, the lay woman Visākhā (Migāramatā) became a noble person (sotāpanna) and her husband Puṇṇa (Puṇṇavaddhana) was not. He had only good kamma and without ñāṇa. Again layman Visākha and his wife Dhammadinnā both had good kamma and ñāṇa.

(Visākha was anāgāmin and Dhammadinnā was arahant). (Sayadaw told the story of Vajira bhikkhunī encountering with Mara, the Tempter). Having samādhi and following with the knowledge are important. It's nothing to do with as a man or a woman.

After that, with the practice, go onwards with the three stages of knowledge. Today I'll talk about the process of the practice: ① Intellectual understanding ② Contemplation ③ Abandoning (study, practice and realization). For the intellectual

understanding, can be measured is the body (*rūpa*) and can't be measured is the mind (*nāma*). For the four mind aggregates have to contemplate the most prominent one. (e.g., if feeling—*vedanā* is prominent, and then contemplate *vedanā*, etc.)

Mind and body are arising together. If form arises, contemplate form (*rūpa*), and if mind arises, contemplate mind. Contemplate the most prominent one. For example, in a pot of soup, salt, oil, sweet, etc. are in there respectively. If the salt is prominent, you feel the salt more than the others. If form arises, know it as form. If mind arises, know it as mind.

For example, if you put your foot down, *paṭhavī*—earth element is prominent and you feel the heaviness. If you lift it, air element is prominent and you feel lightness. If you are discerning *anicca*, it's developing into insight. It's *tīraṇa pariññā*—full understanding by contemplation. This knowledge is the most important. You have to know it thoroughly with the practice.

In this way contemplative knowledge become success. First it's discerning of arising and passing way, and then dissolution. After that, it develops into disenchantment. At that time don't stop at it. If you stop it, knowledge will go down.

I am urging you to concentrate in the contemplation with the disenchantment. After that, you will develop the knowledge of watching it like an alien (i.e., *saṅkhār'upekkhā nāṇa*—knowledge of equanimity towards formations).

At that time watching it like an alien. It'll appear as watching your own practical knowledge. These are knowledge of right seeing. It's *dukkha sacca*—the truth of disgusting and useless. With continue contemplation and affection on the khandha with the self-view, falls away in a blip. From behind clinging and action with wrong views are cut off. Why?

Because of knowing *dukkha sacca*, khandha disappears and are left behind with the contemplative mind (*nāṇa*). And you do not see *dukkha* anymore. Just only see *dukkha nirodho*—the cessation of *dukkha*. The cessation of *dukkha* is *nirodha sacca*. The Path Knowledge is called *pahāna pariññā*—abandoning with full understanding.

After the Path Knowledge ceases, two or three Fruition Knowledge arise. After they cease and reviewing knowledge arises. Reviewing as there is no dukkha anymore. This is reviewing dukkha, as not there. All the Path Knowledge, Fruition Knowledge, and Reviewing Knowledge are seeing no dukkha.

If you see it in line (serially) and enter the stream (become sotāpanna). So these three knowledge are seeing Nibbāna. Because of their powers, the doors to painful births are closed (i.e., Apāya bhūmi).

## Wrong View, Dukkha and Nibbāna

10<sup>th</sup> October 1960

Whatever arising in the khandha, for example, form (rūpa) arising is dukkha arising. Form passing away is dukkha ceasing. Feeling (vedanā) arising is dukkha arising. Feeling passing away is dukkha ceasing. If you are doing this, a person or a being disappears. In this way, free from wrong view.

(Sayadaw continued to talk about the eight causes for wrong views to arise.)

① Not knowing khandha arising has wrong views, or not knowing about the khandhas. ② Avijjā—ignorance: with wrong knowing, wrong knowledge causes wrong views to arise. ③ Because of contact (phassa) ④ With wrong perception ⑤ With wrong thinking ⑥ With unwise attention ⑦ With wrong companions ⑧ Listening to wrong teachings.

These are the eight causes for wrong views to arise. We must kill all these with the knowledge of seeing impermanence. Before meeting a good teacher, it's in the mind. After meeting a good teacher, it falls away from the mind (with the intellectual knowledge + practical knowledge).

Because of the causes, we experience the result, and with this we are free from wrong view. Regarding with the kammic result; if you do it and you'll get it—is wrong view. The kammic energy or power is following but not the khandhas because it's arising here and vanishing here. With the eight causes of wrong views, beings go to painful births.

As long as khandhas exist, it's arising and vanishing. And then you are free from the eight causes of wrong views. Not a person or a being is following behind. With the causes as condition, result appears. For example, it's like a stamp and the mark it produces it.

(It's a very good simile to understand cause and effect without a permanent entity. Stamp and its mark are not the same nor different. This is the Buddha's Middle Way).

If you still not get Nibbāna yet, the result will follow you. The human khandha perishes here and the heavenly khandha arises there. The human khandha is ceasing here and the new heavenly khandha arises there. This human khandha is not following there. If it's really following there, they must have the same khandha. How can a human khandha become a devata khandha? Don't accept to what other people say. If you take it, becomes wrong view.

You have to accept what the khandha is telling you or showing you. This khandha is only telling you as dukkha arising and dukkha ceasing—which is dukkhakhandhassa samudayo hoti; dukkhakhandhassa nirodho hoti. Therefore, any realm of wherever you have been, there only existence of dukkha arising and dukkha ceasing.

Does anything exist in Nibbāna? It exists as without any dukkha. Dhamma with dukkha exists is mind and body—the five khandhas. Therefore, Nibbāna exists, not with dukkha nature but as sukha nature. (So the Buddha said that Nibbāna is the Supreme Happiness).

Someone thinking and taking dukkha as me and mine will never realize Nibbāna. Someone not thinking and taking dukkha as me and mine will realize Nibbāna. What is Nibbāna? Our khandhas are for many lives time is dukkha sacca. A person thoroughly penetrates dukkha sacca and not wanting it and will not live with this khandha. Living with dukkha is living with mind and body. Not living with dukkha is Nibbāna.

Someone will appreciate Nibbāna only he falls off wrong view. Otherwise, he will appreciate it only by hearing from others. Therefore, you have to observe dukkha arising and ceasing in your own khandha. However, you observe and it is only dukkha sacca.

It can't exist as stability because it's arising moment to moment and dying moment to moment. Moment to moment, only deaths are arising. Only without it and have stability. Their total cessation is dukkha nirodho nibbānam—the cessation of dukkha is Nibbāna. So Nibbāna appears.

Therefore, only someone is seeing dukkha and Nibbāna can arise. If not, never arises (i.e., not practice and only with vows and prayers). People are clinging to dukkha as, “It’s mine. It’s mine.” If dukkha the heavy load falls off, is the happiness of Nibbāna.

Not knowing dukkha is the cause of wrong view. Knowing dukkha is right view. Sammādiṭṭhi knows it. Therefore, it’s important to know the real dukkha. Since the day you know about it, you don’t want it.

## **Importance of the Truth of Dukkha**

11<sup>th</sup> December 1960

We start from truth of dukkha—dukkha sacca, mind and body. After that dukkha develop. Become a human, a deity, etc. are only in speech. And only dukkha is increasing, taking this in mind as a truth. It only exists as dukkha arises and dukkha passes away. (Sayadaw mentioned about human's dukkha starting from a mother's womb. Later comes out and growth).

It really exists that only dukkha arising and dukkha passing away. If not, you'll confuse with it as man and woman etc., and then follow with sorrow and lamentation because you lost your dukkha sacca.

(It is interesting to reflect. Actually human embryo starts from a very tiny spot of mind and matter process without human form. After become mature and has a human form. After born and get lost in concept).

When we are alive and substitute with mind and body process. When we die mind and body perishes. It was starting with the truth of dukkha. After born and lost dukkha sacca. Therefore, if something happening to us and we have to cry for it. We should make the decision that except dukkha sacca there is nothing about it.

In the beginning starts with dukkha, in the middle lives with dukkha, and in the ends also end with dukkha. Except these, no other things exist. You all have lost three of them. Not aware of them as arising and passing dukkha sacca. You are lost the original thing.

By knowing them as in the beginning, in the middle, and in the end is only dukkha. It will only tell its dukkha nature when someone is sick and dying. It's telling you its dukkha nature. Originally it's loathsome nature (loathsome, foulness). So at dying, only tell its loathsomeness. If you say why it happens to me, then you lost the principle.

Crying for it is not important, but will arrive to painful births. Because crying is dosa and smiling is lobha. If you lost the principle of dukkha sacca will arrive to the painful births. Originally it's truth of dukkha.

Therefore, start with dukkha sacca, and then mature with dukkha, in the end lost with dukkha. If you not lost the principle, sorrow and lamentation will not arise. If you lost the principle, that means you want to cry. If we don't lose the principle or arising and vanishing dukkha, we will arrive Nibbāna. Not knowing the principle is tears and hell. Having lost the principle is also tears and hell.

You must remember these two points. With losing the principle, the four woeful planes are not safety for us. Every time you have to know it as truth of dukkha with your own knowledge. When this knowing comes to an end, Path Knowledge will arise.

I am telling you the reality. You have to practice accordingly with the reality and the knowing together. If you know in this way, the dhamma leading towards crying is no more in your mind. From becoming sotāpanna to Buddha, each one's reality and knowing have to be the same (i.e., when arising, knowing the arising; when vanishing, knowing its vanishing).

From the beginning to the end, don't get lost the dukkha principle. Reality and the knowing have to be the same or fit in together (i.e., anicca and ñāṇa). When the Path Knowledge arises, sorrow and lamentation will extinguish. That's Nibbāna. This also mentioned in the Satipaṭṭhāna Sutta.

# From Ignorance to Knowledge

12<sup>th</sup> December 1960

[This talk is important. Sayadaw explained how anicca nāṇa or vipassanā nāṇas destroyed ignorance—avijjā which is the source of khandha processes. The twelve links in the D. A. process which represent of past, present and future is the right one as explained in the sutta.

Sayadaw explained this point in this talk also supported it. Some Asian and Western scholars cannot see it clearly and taking the three periods as wrong interpretation.]

paṭicca-samuppāda is the cause and Paṭicca-samuppanna is the result. Someone not practices taking the khandha as a man or a woman, me or him, etc. Someone practices not thinking in this way. A person without knowing it, ignorance is latent in the mind. Then ignorance arises. This is paṭicca-samuppāda arising.

After that, with speech and body actions make volitional formation—saṅkhāra. At the time of not contemplating with impermanence is living with ignorance and making saṅkhāra. With saṅkhāra and consciousness—viññānam arises. For example, with eyes seeing a person and hate this person with anger (dosa) and worry with sorrow arise (for unwholesome dhamma).

Unwholesome dhamma arises and continues to unwholesomeness. In accordance with the sīla standard this is not unwholesome. But in the mind this becomes unwholesome. Without any practice, the whole day all these things arise in turn. All arising is with ignorance—avijjā and returning to avijjā →saṅkhāra.

Therefore, the circles turning around in whole day are uncountable. So we are running in circle. Starting from ignorance and come back to ignorance. We are making dukkha sacca that the results of khandha dukkha sacca will arise in circle. Born and die born and die and etc. Khandha processes never stop. (It's quite frightening).

Someone contemplates impermanence and next khandha not arises. If you live idly, khandhas are continuously arising. It becomes knowledge—(vijjā) with the contemplation of impermanence. The dhammas will follow it are cut off, and ignorance before it also cut off.

[Here Sayadaw emphasized two points. ① Stop section 1 (i.e., avijjā → saṅkhāra)  
② Stop section three and four (i.e., taṇhā → upādāna → kamma → jāti)]

③ The cessation of the beginning, i.e., point ① and the cutting off behind, i.e., point ②.

Therefore, vipassanā is cutting off one's bad causes by oneself. This dhamma is showing the cutting off avijjā. With contemplation, become knowledge—(vijjā), ignorance conditions volitional formation not arises—avijjā paccaya saṅkhāra. Avijjā becomes knowledge which cuts off one's own root cause.

For example, Tin Hla has a cough because of the cold. Giving heat to the body, the cold disappears, no cough anymore (Daw Tin Hla was U Kyaw Thein's wife. Both were Sayadaw's close disciples). Present khandhas continue to arise are the causes of avijjā, saṅkhāra, taṇhā, upādāna, kamma of the past life.

With the vipassanā contemplation to these continuous arising khandha and not let the causes, taṇhā, upādāna, and kamma, for the future khandhas to arise. I am asking you to cut off the causes (the past and the present causes). The past causes are section of avijjā, saṅkhāra. The present causes for future are section of taṇhā, upādāna, and kamma.

The knowledge of contemplation of impermanence kills the causes. You are ending your own kamma. This is for someone who knows it, called a knowledgeable person. For someone not know is running in circle—an ignorant person. Making avijjā to become vijjā—ignorance becomes knowledge.

Therefore, vipassanā practice is cutting the beginning of D. A. process. (i.e., avijjā → saṅkhāra → viññāṇa) People don't know the causes of dukkha and how to cut off.

Not knowing impermanence is ignorance and dukkha arises because of it. Digging out the root of ignorance and no poison tree exists and not bears poison fruit.

Contemplation of vipassanā is for the knowledge of four noble truths. Impermanence is dukkha sacca and knowing of it is magga sacca. Not knowing the truth is ignorance—avijjā and knowing it is knowledge—vijjā. By killing the beginning of the cause (avijjā) and khandha can't arise.

People not practice and connecting dukkha one by one in infinity. Vipassanā means the job of digging out the root of ignorance. (By listening many talks on D. A. process of Mogok Sayadaw, and understand some profound and subtle meanings hidden in it.)

# **Part 10**

## **The Middle Way**

13<sup>th</sup> December 1960

(Sayadaw reminded yogis to observe their internal phenomena, when they see the external phenomena. In this way many realized Dhamma in the past. There were some Theras' and Theris' gathas mentioned these experiences.

A bhikkhuni saw a candle flame was extinguished and another saw the water flowed into the earth and disappeared were attaining enlightenments.

Sayadaw said one important point in the observation. He gave an example, a candle continuously burning is not arising and changing into something but it's arising and perishing, arising and disappearing, etc. at the same spot.

If it's changing into something and become a sassata view (It's similar to a soul view). The reality is one flame disappears and substitutes with a new flame. In this way, it's free from wrong views.)

An intelligent person saw a tree leaf fell from the tree and got enlightenment. A leaf drying up from green to yellow colors and fell off from the tree (This referred to an interesting and famous jataka story nearly every Buddhist knew. Sonaka, a minister son sat under a tree and saw a tree leaf falling down to him.

This incidence with the contemplation of his khandhas and he became a Pacceka-buddha. After some years passed by he went to the palace and taught dhamma to his friend the king—the Bodhisatta. One of the well-known story he taught was a silly crow and a dead elephant floating in the ocean.

Nowadays human beings are sillier than this crow. We can know this from the current human societies on earth). It's a form (rūpa), will be changed and fallen. All forms contacting with heat will change. Contacting with cold is in change. Every mind is changing. For example, a small child is crying.

The mother becomes anxious with what happen to the child. After knowing nothing happens and she becomes glad. From the anxious mind and changes into gladdened mind. Therefore mind and form are changing with their causes.

Does change (here the Pali word *vipariñāma*) mean after arising and changing into something or after vanishing and substitutes with something? Don't take it as changing but as vanishing with substitution. It becomes view of eternalism (*sassata ditṭhi*) if taking it as changing.

Vanishing is *anicca* *ñāṇa*—knowledge of seeing impermanence. Changing is wrong view (*ditṭhi*) and taking it as vanishing and free from *ditṭhi*. For example, moving the cup here to this place is changing. Vanishing means at here disappears and at here (at the same spot) a new substitution.

Therefore changing and vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing and turning inwards of one's khandha. The preceding mind not exists and the new following mind arises. By turning the mind inwards and seeing the same as like the outwards things and D. A. is cutting off.

Because with the knowledge of seeing, the vanishing comes in. The external and internal phenomena become the same and will get the Path Knowledge (Sayadaw gave the story of a woman, by frying vegetables and seeing the changes of it. And at the same time turning inside her with contemplation and became a sotāpanna).

*Sabbe saṅkhāra anicca*—All conditioned phenomena are impermanent—external and internal phenomena are impermanent. In this way *taṇhā* connects internal with the external dies away. There are only the internal and the external existences.

Therefore the Buddha taught to contemplate the external and internal in the *Satipaṭṭhāna* Sutta. It is also enough if you only see the internal vanishing (This point is

supported by some yogis' practice with Mahasi System. Most of the systems only teach to contemplate one's own khandha).

The Buddha from the monastery instructed the woman to turn inwardly and contemplate her khandha. By following with the contemplation of impermanence, *ñāṇa* develops and becomes mature. The whole khandha is full of impermanences that even you can't put in a tip of a needle inside them.

After that you penetrate dukkha thoroughly and if dukkha ceases and will see Nibbāna. If dukkha not ceases can't see Nibbāna yet. After seeing dukkha and not wanting and it ceases. Seeing dukkha ceases is the Path Knowledge. You will be free from the eight faults and the doors to woeful births are closed.

(The eight faults for living beings were mentioned in the Aṅguttara Nikāya. These are:

The three woeful planes: 1. Hells, 2. Animals, 3. Ghosts. The commentary divided ghosts (petas) to two types; petas with sufferings only and vimānika petas with half sufferings and half bliss.

Arūpa Brahma gods (with mind only) and Asañña Brahma gods (with body only), Human beings, born with three unwholesome roots (greed, hatred and delusion)

(Being born at) The places where the Buddha's Teachings can't reach out; for example, border areas, hill tribes, etc.

People have wrong views,

The time when a Buddha is not arising, so the Dhamma does not exist.)

You have to practice for seeing the cessation of dukkha. There are no other things to do. If *diṭṭhi-taṇhā* still exist and it's not finished yet. If you can decide this is not me, not I am and not mine and it ceases. [There was an interesting story of a yogi. An Italian man had an interview with his teacher.

He said that every time was seeing emptiness (i.e., impermanence) and he wanted jumping into it, but couldn't do it. (Here wrong view came in and hindered the practice.) Then he asked himself, who wanted jumping into it? "There is no I and no me, who can jump (Here he dispelled his wrong view with practice).

As soon as he contemplated not-self—anatta, the whole khandha disappeared with an explosion. This yogi's experience supported what Mogok Sayadaw always emphasized strongly for, first dispelling wrong view with intellectual knowledge before the practice.

Wrong views were very deep rooted strongly in living beings from undiscoverable saṁsāra. Some bhikkhus' stories in the time of the Buddha also supported it; for example, Ven. Channa, Ven. Yamaka and Ven. Anurādha.

This Italian yogi overcame it because his teacher was also a Mogok yogi. He taught him before, using the law of D. A. process to dispel his wrong view. Even though, wrong view still crept in. You see how strong self-view is! Therefore, anatta doctrine is difficult to understand and accept. Except a Buddha no one can teach about it. Therefore the Buddha said without the Noble Eight-fold Path no one could become arya].

If it's still not mature, it'll becomes maturity with the continuous contemplation. And slowly it will mature. This is not a tiresome task because it is the middle way. Making money for sensuality is very tiresome. It's the same with the practices of torturing oneself.

Contemplation of impermanence is the middle way. If you can't put your feet on the middle way and you are changing yourself between the two extremes. The hedonists (especially modern man) who always follow sensuality do have dukkha and search for dukkha (quite silly). This path should not go. The path of torturing oneself is directly to painful births.

Only meeting with a good teacher can walk on the middle path. The path of sensuality is the way which father and mother teach you. They can do this only. (Sayadaw mentioned about the Bodhisatta's extreme practices).

The path of contemplation of one's khandhas is to know the truth of the khandha. And it becomes right disenchantment. After not wanting it, the khandha comes to an end. The ending of the khandha is Nibbāna.

## Correct One's Mistakes in Time

18<sup>th</sup> December 1960

The Buddha said, one could know in two ways for one's wholesome and unwholesome kammas one had done before. These were doing kammas still alive and near death mental signs arose. If you want to correct them at present is the best way. Before death it can be done. Near death some can do it and some can't correct them. Near death people generally can't make the corrections.

Now, you still can do it if you want to correct them. In this way and at near death you don't need it. In the Aṅguttara Nikāya, the Buddha warned us that we should not take it as I had done unwholesome kamma and nobody knew it. At least you know it yourself. You have to correct them quickly.

If you die before, even though it has the 5000 years of Buddha Sāsana, and your own sāsana is disappeared (Buddhists should take this point seriously). Don't count the Buddha Sāsana with years. Make the counting with your own death. Man, only has the life span of one mind. If one of the breathing in and out mind is not arising and becomes dead. What already has passed is nothing to do with you. Next year is also nothing to do with you.

Sāsana depends on your life span. Only you can cut off the D. A. process and seeing impermanent is your own sāsana. If you are choosing time for tomorrow or the day after tomorrow is a fool.

Today I have no time and not doing it. I will do it tomorrow is sassata ditṭhi. Sassata here is tomorrow I will still alive. It means it doesn't die. Choosing days and hours is by sassata. If you are glad with the forbidden dhamma which send beings to painful births and then you'll finish. Forbidden the Path Knowledge is wrong view. In the whole of saṃsāra beings are hindered by it.

We were climbing up from the four woeful planes with difficulties (Some Buddhists might think we had good times in saṃsāra. We should go and have a check

with the suttas in the Pali Nikāya, what the Buddha had said about it). Now, you know that *diṭṭhi* is the biggest enemy.

(Sayadaw told a story in the Majjhima Nikāya, how *diṭṭhi-taṇhā* hindered a man for realization. In the Kassapa Buddha's time, a layman named Peya because of *diṭṭhi-taṇhā* missed the chance for Path and Fruition Knowledge. If he continued to listen for sometimes would enter the stream. But he had to wait until the Gautama Buddha's time for realization. It was quite a very long period of time for the chance to arise.)

The Buddha taught three principles for the sure realization. (Sayadaw talked about the Governing Principles (*adhipati*) from the Aṅguttara Nikāya.

1. Self as a governing principle (*attadhipati*)
2. Cosmos as a governing principle (*lokadhipati*)
3. Dhamma as a governing principle (*dhammadhipati*)

Taking oneself as a governing principle. 2. Taking others as a governing principle.  
3. Taking the qualities of Dhamma as a governing principle.

I am neither practicing for the sake of the four requisites nor for the fortunes of future births; but to be freed from the dangers of birth, ageing, sickness and death, etc. We can't realize it with the practice for the desire of sensuality and becoming—bhavataṇhā. You should not have your own desire in the practice. You can't practice with desire.

If kilesa comes in or many thoughts arise and admonish oneself. And contemplate the impermanence of whatever mind state arises. Admonish oneself as there are unseen beings watching at me (e.g., devatas, monks have psychic abilities, etc.).

During the practice if worldly mental states come in and contemplate the Qualities of Dhamma, admonish oneself with it. (Sayadaw talked about the Dhamma is calling at you and also passes away. Therefore if you go with the calling and you are seeing death. The calling is arising, with the going and not seeing it is vanishing.

Anyone going with the calling will find out its impermanence. There are also wrong goings. For example, mosquito bites and going with the hand (bang!) This is going with anger (dosa). Therefore you must go with knowledge. It's sure that it'll become non-temporal—akāliko.

## Are You a Fool?

18<sup>th</sup> December 1960

The Buddha said, the five khandhas, wife, children and wealth were like the things in dreams. Dreams are not stable, if you wake up and can't find it. The nature of the khandha is also last momentary. Wealth and belongings are also not stable. Again the khandha is also like borrowed things. It'll return back to the owner. Aging and death will take back the khandha.

Therefore the five khandhas have nothing of me and mine. Also you can't find any of me and mine. If you can see it as arising momentarily and passing away, will know that it's like a dream and borrowed things. Therefore, it never has stability and control.

If you know this, taṇhā (craving), upādāna (clinging) and kamma (action) fall away. If you think the khandha has stability is like the foolish lion (The lion died by its shadow in the mirror.). We are taking the shadow of the khandha as stable. And also are thinking them as beings.

You are making fortunes is like a blind man pouring water. However much you are searching for them can never fulfill it. The six senses-doors are like the six oceans. If you are filling them with taṇhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives.

Therefore, by filling the six senses-doors and you will never satisfy with it. For them in saṃsāra you were over tired. Not knowing is avijjā and filling with taṇhā water is saṅkhāra. You are wasting time with avijjā and saṅkhāra.

If you have the six oceans and can never finish with it. Therefore, it'll finish if you can make them disappear. So, you will arrive to happiness if khandha disappears. Filling the khandha ocean is like filling holes with a pot in it because it'll never fill up. We don't know about the khandha with clinging and affection. By looking after it is like a blind man filling a vessel with holes. For the khandha to disappear must do vipassanā for seeing impermanence.

## **Our Murderers**

25<sup>th</sup> December 1960

I'll teach you the contemplation of feeling. If you want to become a noble person, you should know these seven points on feeling.

- ① To know how many feelings there are? (You also have to know with these seven points for other khandhas.)
- ② To know the cause of feeling.
- ③ To know the cessation of feeling.
- ④ To know the practice leading to the cessation of feeling.
- ⑤ To know the gratification (assāda) on feeling when it arises.
- ⑥ To know the danger (ādīnava) of feeling.
- ⑦ To know the escape (nissaraṇa) from feeling.

You should have to know these things before.

① To know six kinds of feeling (Feelings arise from the six senses-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the six senses-doors according to his teaching on the contemplation of feeling).

② All these feelings arise from contact (phassa). Phassa paccaya vedanā—contact conditions feeling.

③ With the cessation of contact and feeling also ceases. Because it caused by contact

④ Practice with the five path factors. The yogi has to know the arising and passing away. Knowing is maggaṅga (path factors). This is to know the cessation of feeling. If all feelings come to the cessation and what'll leave behind? This is the cessation of dukkha sacca. Have to practice up to this point.

⑤ if you don't practice in this way, because of feeling and gratification arises (assāda). Taking them with pleasure arises. For example, it's pleasant to see it. With pleasure arises and following behind are craving, clinging and action. I am worrying about craving arising and telling you practice for the cessation.

Is it not sure, if pleasure arises and dukkha will follow? Taking no. ④ as a main point for practice. What I am teaching is also focus on no. ④. (That is true. With research on Sayadaw's talks and find out that mostly he concentrated on this point).

⑥ If pleasure arises and you'll fall into the danger of dukkha (ādīnava). And then tanhā, upādāna, kamma and jāti will follow. If gratification arises (assāda) and these things will follow behind (i.e., craving, clinging, action and birth). So, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice with no. ④. And then, it'll become the eight path factors (i.e., escape from feeling or dukkha). This dhamma was showing the process of the practice (by the Buddha). ④ First, contemplate with the five maggaṅga. If you succeed, you will fulfill the eight path factors.

⑥ Feeling is under the fault of three characteristics, such as impermanence, suffering and not-self. Doing the contemplation is to understand the fault or danger. Know these two faults of the khandha with the contemplation.

First, with the contemplation, know the fault of khandha with the three characteristics. Second, know that the khandha dukkha processes are following someone without the contemplation. We are always under the fault of three characteristics.

Can you destroy it? You will escape from it if we know under the fault of three characteristics. Do you still want it? You will not get it if you don't want. Not getting it, you become free. I'll talk about another way of without the contemplation how dangers arise (the connection of D. A. process).

I'll talk only regarding to seeing. The fish in the water dies on land. You may ask the fish in the water should die in the water. It dies on land because of encountering danger. There are also men die in water (fishermen). They die for feeling. If there are no

feelings, do they need to die? The fish in the water is seeing the bait with the hook. Just seeing, it is neither pleasant nor unpleasant feeling, it is neutral feeling (upekkha vedanā). After seeing and wanting to eat, pleasant feeling arises (somanassa vedanā or taṇhā). And it eats the bait and is pierced its mouth with the hook. Then it arrives on land and is beaten by a stick and dies with painful feeling (dukkha vedanā).

Neutral feeling is the showman. Pleasant feeling is the gulper or swallower. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All three feelings are the messengers of death. They all are enemies. We can't overcome these three feelings and always living with death.

Therefore, you can't leave feelings on its own (Sayadaw continued to explain about feeling connects with the five other sense-doors in the daily life). These three feelings exist in your khandha and will kill you together. You are also living with these three feelings.

Therefore the Buddha said: vedanā māro—feeling is the murderer, or killer. The messenger of death has to be contemplated in this way. Without them only, you are free from death. Therefore, have to contemplate until it extinct. If not, they'll kill you. They are the most fearful things.

We are living together with the messenger of death. Don't want to contemplate feeling and prefer them is still wanting to die. By hearing about heaven is good and prefer heaven. We are taking the Brahma world also in the same way. Wherever you'll be and will be killed by them.

Tonight I am talking about feeling very clear. Whatever life you are praying and asking for feeling, it is the same as I may meet the murderers. May I live with them together? Without knowing them and it happens in foolish ways. Therefore there are only murderers in the 31 realms of existence.

You have to practice to escape from feeling. See impermanence of feeling; and then its disenchantment and not wanting it. Then you'll not get the aggregate of feeling. Not getting it, you'll be free from death. And then you are separating from the murderers.

Today talk is emphasizing on practice. And also it includes sense of urgency (*samvega*). You are out of your mind, if you make friends with the three murderer. If you can contemplate to see impermanent, disenchantment and not wanting it and the eight factors will complete. With the khandha disappears and no khandha for dying anymore. No khandha for dying is Nibbāna.

## The Four Noble Truths

6<sup>th</sup> to 25<sup>th</sup> December 1957

[Sayadaw gave the extensive talks on the four Noble Truths with their 16 meanings. Each truth has four meanings. These were delivered in Mandalay City. Some disciples transcribed into books and had two volumes. I had made these notes from the tapes directly. It was not complete translation and just for personal use.

Every Buddhist should know the four Noble Truths to become a true Buddhist, especially on the meanings of dukkha sacca because in some suttas the Buddha himself mentioned that all Buddhas had arisen in the world (also for the future Buddhas) to teach dukkha and the ending of dukkha.

Understanding of dukkha intellectually is also very important. We have to use it in everyday life for contemplation; for the development of love and compassion for oneself and others; to have sense of urgency (saṁvega) for transcending dukkha.

Another important point I want to clear about is Sayadaw's teaching on wrong views. Actually, every true Buddhist teaching was the Buddha's teaching and not our own. In one of his talks even Sayadaw emphasized it. He said his teachings were not his views and ideas. If they were then they became adhamma, which meant not the teachings of the Buddha. It misrepresented the Buddha that the results of them were not good.

All wrong views come out form the identity view—sakkāya ditṭhi. Some are serious ones and some not, for example, the fixed wrong views (niyata micchā-ditṭhi). (Here "fixed" means the results of these wrong views are rebirths in hells.). These are: akiriya ditṭhi—non-action, ahetuka ditṭhi—non-cause and natthika ditṭhi—non-causes and non-effects.

People believe in the law of kamma have the basic right view. But they also have identity view. It's a type of wrong view hinder wisdom development. People have identity view can commit the five heavy kammas which leading to hells. Have identity view but

also believe in kamma and doing wholesome kamma can take rebirths in the planes of bliss (sugati).

So people have identity view and believe in law of kamma can create wholesome and unwholesome kammas which can lead beings to the rebirths in bliss and misery. Here Sayadaw emphasized to destroy sakkāya ditṭhi which is the seed of rebirths, both bliss and misery. It depends on what kinds of kamma we create. At least becoming a Buddhist should have basic right view—believe in the law of kamma.]

## 1. Dukkha Sacca—The Noble Truth of Dukkha.

Pīlanātt̄ha (Pīlana-aṭṭha)—Oppressive

[ The first meaning of the truth of suffering is pīlanātt̄ha which is oppressive. The mind and body oppress, torture and torment the owner who attaches to them. For discerning of their nature the Buddha gave the analogy of a mother gave birth to a twin to represent the mind and the body. The mind baby was without hands and legs, and also with mental disability like a lunatic. So the baby was physically and mentally handicapped. The Buddha was very skillful in using metaphors, analogies and similes to teach people.

The body baby was with blind eyes and had the disease of stomach problem. Why the Buddha gave these analogies? These twins were very similar to the mind and body. The mind cannot move by itself and has to depend on the body. So it had to be without hands and feet. The mind is also polluted with defilements and becomes abnormal. This is a crazy mind and like a lunatic.

The body cannot see without the mind. So it was blind. It had to depend on the mind. The physical body was made up by rūpa—form or matter. Rūpa means rūppati—to be deformed or afflicted, disturbed, oppressed, broken. Rūpa is so called because it undergoes and imposes alternation owing to adverse physical conditions. It is deformed by cold, heat, hunger, thirst, flies, mosquitoes, wind, sunburn, etc. So it is like a disease. Therefore the body baby had stomach disease.

For a mother, there are a lot of sufferings and difficulties to look after these two children all the time. Here the mother is someone who had and owned the mind-body

(beings). Outside the Buddha's teachings, hermits or spiritual people were practising jhānas, both material and immaterial jhānas. Some disgusted with the mind born as non-percipient beings that had only body and no mind. Some disgusted with the body born as beings without the body and only mind. Both groups missed the point and could not transcend dukkha. Nowadays human beings are with over greed and selfishness and polluting the physical world including one's own body and the environments. Therefore the oppressive nature of mind and body become more evident. These are oppressive dukkha created by human beings un-necessarily. Human beings are becoming so crazy that take it as a pleasure and enjoyment (so silly).

In this talk Mogok Sayadaw mentioned about the whole picture with humour. By contemplating the oppressive nature of mind-body process in daily life can lead to strong saṃvega with the khandha.]

There are two knowledge: anubodha नाना and pativedha नाना. By listening dhamma talks and study books—the suttas, and practice in accordance with the knowledge from the study and seeing impermanence. This is anubodha नाना. Pativedha is penetrating the truth of dukkha. (Sayadaw talked about the analogy of the twin babies to elaborate the meaning of pīlanāṭṭha.)

### Saṅkhataṭṭha (Saṅkhata-aṭṭha)—Conditions by Craving—Taṇhā

Mind and body are conditioning by taṇhā. Both of them are oppressed by taṇhā, the carpenter—the builder of the khandhas. In the beginning Sayadaw mentioned two qualities for enlightenment. These are listening to the sacca dhamma and wise attention (yoniso).

By listening sacca dhamma and kilesas become dry out. It's like after drying out a wet log in the sun and burning it. After listening to dhamma talk and practicing with right attention, kilesas were brunt up. At the time of seeing impermanence is with the five factors of contemplative knowledge. At the time of seeing the ending of dukkha is with the eight path factors.

This is seeing Nibbāna. (Sayadaw referred these points to Paṭṭhāna Pali). Saṅkhāre vipassanti and Nibbānam maggassa phalassa—seeing the formation with insight and seeing Nibbāna with the Path and Fruition Knowledge.

Pīlanātṭha is mind and body which oppress the owner (The active part). Saṅkhatatṭha is mind and body which are oppressed by taṇhā (The passive part). Beings get the khandhas are conditioned and controlled by taṇhā. (Sayadaw gave a very good example of the ball player and the ball. Taṇhā is like the ball player and the ball is the khandha).

### Santāpātṭha (Santāpa-aṭṭha)—Burning with Taṇhā Fire

[Khandhas are always burning with the fire of taṇhā. This was a very uplifting talk. Sayadaw emphasized that enlightenment was not difficult. Only need to listen sacca dhamma, wise attention (yoniso) and bhāvetabba—observe anicca continuously.

He already sent disciples on the half way. The other half was the duties of the disciples. Now was the opportunity for enlightenment. Therefore, they should not waste the chances here. If they missed it, and it would never come back again for them. Sayadaw's emphasis on this point was very important and had profound meaning in itself. To have a human birth is quite difficult because most beings are wandering in the painful existences (apāyabhūmi). Even if the merits of wholesome dhamma could bring beings back to the human world, it is very difficult to have such a rare opportunity again.

Bhāvetabba—Developing means, for example, of the four satipaṭṭhāna you can contemplate any one of them. Only seeing the kāya—body, vedanā—feeling, etc. is not developing yet. Seeing their both arising and passing away is called bhāvetabba. It's not tīraṇa pariññā if only seeing kāya, vedanā, etc.; it's only nāta pariññā. It is not yet tīraṇa pariññā by only seeing that much with contemplation.

You have to discern impermanence. The real existence is only impermanence. (Here Sayadaw mentioned how to listen Dhamma. In the time of the Buddha, people got enlightenments by listening to the talks and at the same time observing the khandhas; and they realized Nibbāna at the end of the talks.) You shouldn't underestimate yourselves because many Buddhas had arisen in the past before. (i.e., we had met with some of the Buddhas.)

Now you are born as human beings in a Buddhist country, and also have the chances to listen sacca dhamma. You only need the development by contemplation. Now

is the best chance for ending dukkha. If you miss this chance will like a pebble has been fallen into the water and never comes out or rises up again. Also it's like food come near to one's mouth and suddenly falls to the ground.

The nature of the khandha is to torture and for torture (active and passive). For these purposes we all have it. The khandha is always burning with fire (santāpāṭṭha). It's the fuel and 1500 kilesas are fire. Eradicate kilesa is like extinguishing the fire of kilesa.

Extinguished kilesa is Sa-upādisesa nibbānadīhātu—Nibbāna element with residue or kilesa parinibbāna—the quenching of defilement. The arahant after dies is like the fuel become finished. After consuming of the fuel (both fire and fuel) is anupādisesa nibbānadīhātu—khandha parinibbāna—the quenching of the continuance of aggregates.

(Sayadaw gave the example of mind/body process were like fire and fuel, burning and substituting again and again never end)

It's more evident in hell beings. They are suffering by burning and disappearing, reappearing and burning again and again until their unwholesome kammas are finished. (Sayadaw in one of his talks mentioned some petas (hungry ghosts) had a very tiny hole of mouth and always in thirst. But they never die until their kammas were finished. They were alive with kamma-āhāra—foods of kamma.

So, kamma is one of the acinteyya dhamma—inconceivable. Four inconceivable dhammas were mentioned by the Buddha.

1. The Buddha range of the Buddhas
2. The jhana range a person in jhana
3. The mechanism and precise working results of kamma.
4. Conjecture about the origin, etc. of the world.

Later some Buddhists (may be philosophers and scholars) were thinking about the origin of the world; instead of practicing for the transcending of dukkha, they became philosophers. They mixed the Buddha Dhamma with worldly matters)

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—Changing Dukkha

Torture by changing from ageing, sickness and death. The five khandhas have the nature of change. Starting from the beginning of getting the khandha and ageing and death come with it. It always has these two nooses of ropes to hang us.

Whatever khandha you get has these two nooses. Another example is in the timber factory. The ageing of the iron chain (jara) pulls the timber trunk (khandha) on the death of saw machine (maraṇa) and cuts it into pieces.

(Sayadaw continued to talk about the process of the practice with saccā nāṇa, kicca nāṇa and kata nāṇa). When arriving at kata nāṇa, dukkha is ended, and no khandha is left behind. It's not nothingness. No dukkha left but sukha exists.

The Buddha in the Udāna Pali said that Nibbāna was atthi—presence or really existed. (Sayadaw gave the example of an ulcer. It's cured with treatment. First, it is painful / dukkha with the ulcer; and after, it is happiness/sukha without it. So it's not nothingness but has sukha.). Another example is fire and heat. Fire is like kilesa and heat is dukkha without fire and heat is not nothingness. It becomes cool and peaceful.

## 2. Samudaya Sacca—The Noble Truth of the Cause of Dukkha.

Āyūhanāṭṭha (Āyūhana-aṭṭha)—Creating or Generating Dukkha.

(This is a penetrative talk on taṇhā (samudaya). It gives someone fearful and disenchantment on taṇhā. Taṇhā is the culprit keeping all the results of kamma in saṃsāra to give vipakavattas (resultant round of existence). In the Sutta Nipāta the Buddha said, by not understanding on taṇhā and beings were roaming in the round of rebirths. If penetrate taṇhā will realize Nibbāna.)

(Sayadaw said, for someone the Buddha had arisen for him or not have to know in the following way). According to the D. A. process, vedanā paccaya taṇhā—feeling conditions craving. This is so someone is not in practice that the Buddha had not arisen for him. Vedanā nirodha taṇhā nirodho—craving ceases with the cessation of feeling. This is so someone with the practice that the Buddha had arisen for him. The differences

between faith (saddhā) and wisdom (paññā) are here. The Buddha said, in all of the dhamma wisdom was the best because it could penetrate everything.

I have to talk about the evil things of taṇhā. With this and not wanting it will arise. We are educating for taṇhā to arise in worldly matters. From parents to children are in this way.

(Sayadaw called human beings as the species pushing down someone over the cliff. If we observe the world today, the power of taṇhā is stronger than ever. They are always talking about money and sensual pleasures in all media; never talking about moral issues which make human really a human).

Human begins are always making companion with taṇhā; sometimes with greed (lobha), sometimes with hatred (dosa) and sometimes with delusion (moha). Someone who does not practice always takes taṇhā as companion.

Āyūhanāṭṭha (Āyūhana-aṭṭha) means taṇhā always making arrangements for living beings not to separate forever from dukkha objects and matters. You will wander in saṃsāra if you don't know about taṇhā. You will realize Nibbāna if you know it. Even spreading loving kindness (metta bhavana), taṇhā can come in for making trouble.

Nidānāṭṭha (Nidāna-aṭṭha)—taṇhā is the Cause of Dukkha.

It'll give every kind of dukkha to living beings who accept taṇhā. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. Seeing feeling not exists and craving not arises. This is the arising of the five path factors.

Taṇhā does not arise because of maggaṅga arise; and vipassanā is the cessation of taṇhā by which is not arising. The five path factors are called the forerunner of knowledge (pubbabhāga magga). The last knowledge is called the supramundane path knowledge and it completes with the eight path factors.

Saṃyogāṭṭha (Saṃyoga-aṭṭha)—Fetters or Yokes

Taṇhā (samudaya) is entering a person to fetter or yoke him with dukkha like an ox. Taking anyone of the khandhas with clinging as I, I am and mine becomes identity

view—sakkāya diṭṭhi. [Sayadaw talked about the vipassanā processes and vipassanā nāṇa (seeing anicca) effect on kilesas.]

Vipassanā nāṇa only suppress the coarse and mild defilements like the jhāna samādhi. Only the Path Knowledge eradicates the latent defilements—anusaya. Taṇhā yokes the person with heavy loads like an ox. (Sayadaw talked about how taṇhā effects human beings in society with humour.)

Palibodhāṭṭha (Palibodha-aṭṭha)—Hinder or Disturb

Taṇhā samudaya hinders or disturbs a person to free from dukkha. In the beginning Sayadaw talked to people not to cling to the five khandhas as this is me, this I am and this is mine. Mind/body are arising by conditions and causes. Contemplate oneself and other things as suññāta (emptiness) and then you'll get the suññāta nāṇa. He based on the sutta from Sutta Nipāta, Mogharāja's Question to Buddha, and it was about suññāta. Palibodha means hinder the path to Nibbāna.

Taṇhā prefers the birth, ageing and death of saṃsāra. And it hinders path and fruit. In the Dhammapada, the Buddha compared taṇhā to a mother and avijjā to a father. (This analogy by the Buddha was profound and penetrative with contemplation.)

### **3. Nirodha Sacca—The Noble Truth of the Cessation of Dukkha.**

Nissaranāṭṭha (Nissarana-aṭṭha)—Escaping from Dukkha.

Escape from the three rounds of existence—vattas. These are: kilesa, kamma and viपāka vattas. Sayadaw gave a very strong saṅvega talk, and sometimes it was humorous. It is a place frees from the three rounds of existence.

Only we understand beings are revolving around the three vattas and wanting to escape from them. Therefore first, I'll show how beings are in the endless cycle around the three vatta. Vatta—means a circle, revolving like a ball is called vatta.

(Sayadaw in a talk gave a simile of a ball player and a ball represented taṇhā and khandha. He explained the three vattas by using D. A. process. His demonstration of a being tortured and oppressed by three vattas was quite interesting).

Beings have to suffer until their kilesas and kammas vattas are finished. I'll talk the benefits of escaping from vattas. Living beings are running around in circle, becoming nausea and dizziness. But they are not tired and happy about with it.

After beings are dying and dying and changing heads to heads (He gave some stories of changing heads. Some people only know about the evolution but not de-evolution. They taught us that men developed from monkeys. But they don't know men also can be in de-evolution or degenerate into monkeys. Both are including in the law of kamma. Now human beings are at the point of de-evolution stage).

People don't want to be free from dukkha. There are three crazy types for those three vattas: rāgāumattaka—lunatics of lust, dosāunmattaka—lunatics of anger and mohāumattaka—lunatics of delusion.

### Vivekāṭṭha (Viveka-āṭṭha)—Seclusion

It has the secluded nature. They are in disturbances with the impermanence if you look at mind and body with nāṇa eyes. It will be very clear about them with the practice (i.e., saṅkhata and asankhatā or mind/body and Nibbāna).

If you practice with the contemplation of feeling and it includes cittānupassanā and dhammānupassanā. The life span of a feeling is only ① and ②. At ① is arising and at ② is vanishing. It's during the one mind moment.

Contemplation of feeling arises in the body and the contemplative mind (nāṇa) arises at manāyatana (mind base). At the time of contemplation will see its non-existence. Vipassanā has to be made effort. You have to think and to be mindful. It needs a lot of effort in the practice to see impermanence.

Therefore, you have to work hard and persevere in the matter of seeing Nibbāna. When in Nibbāna it's not tired. At the time of seeing anicca is seeing disturbances. Free

from disturbances is Nibbāna. With vipassanā knowledge (ñāṇa) becoming more mature, you see anicca in details with more disturbances.

Don't say about seeing and knowing Nibbāna. If you don't see the disturbances of impermanence even can't speculate about it (i.e., nibbāna). It's better to see a lot of impermanence and have strong disenchantment with it. With these and rise up to the knowledge of not wanting it. At the time, if you can make the decision—as it's real dukkha, all the impermanences come to an end with a blip!

Because of the disappearance of defilements and impermanences also disappear. The Path Knowledge is seeing the no disturbances. It is not the mind cutting off kilesas. It's the eight Path Factors doing the job. The mind is including as co-nascence conditions—sahajātapaccayo.

Don't take Nibbāna as seeing the nothingness. The Nibbāna—death of kilesa, has the nature of good looking at it. The nature of good staying only comes with the passing away of the arahant (i.e., parinibbāna; we should not take it literally. Although the arahant's mind is pure, he still has the burdened body. Parinibbāna is the complete cessation of the five burdened kandha with complete freedom.) If you are looking at whichever place of the 31 realms of existence, you will only find disturbances with anicca.

These are the causes of defilements (kilesas). It's free from the disturbances of kilesa that Nibbāna is clear away of all other things. In Nibbāna there is not the mind and body as we have. If you ask; "It is the mind or the body?"

The answer is mind dhamma (nāma dhamma). It's not the kind of nāma (mind) dhamma which has the arising, presence and dissolution (uppāda, ṭhitī and bhaṅga).

It's the place where the enlightened yogis are frequently taking enjoyment in it. This is the place where the dhamma of Nibbāna is leading there. These dharmas have to incline towards it. Our mind (nāma) has to incline towards the objects (i.e., the worldly mind). The other minds (i.e., supramundane mind or fruitions) have to incline towards Nibbānic mind (nāma).

Someone entering into the attainment of cessation—nirodha samāpatti or cessation of perception and feeling—saññāvedayitanirodha can incline his/her mind to Nibbāna for seven days. The nāma dhamma of Nibbāna and the fruition knowledge are arising together without separation. (Sayadaw gave the following example).

In the center of Mandalay Zay-cho Bazzar there is a big clock tower. All the cars come from whichever directions have to look at the clock there. It's like this clock. In the same way yogis experienced Nibbāna and it was impossible for them not to see it again. It's the best of the best. All ariyas if they have free of time and always inclining towards it.

Why is that? Because it gives you comfort. Therefore you can call it happiness—sukha (The Buddha defined it as the Supreme Happiness. Transcend all worldly happiness including jhāna). All worldly matters give you dukkha but Nibbāna has the characteristic of happiness, peace and joy.

Is Nibbāna has the body or not? If, it has the body must has to be changed and perished. If without the body and how can it stays put? It has no body, no form, no shape and no image. By looking at it is happy and peaceful. This is someone still has the body (still alive with the body).

It is a very special place. Nibbāna is the noblest thing. The worldlings also ought to like it that is without dukkha It's the best thing for the Buddha. Therefore there are no other things better than that.

Asaṅkhatāṭṭha (Asaṅkhata-aṭṭha)—Unconditioned.

(Sayadaw explained saṅkhata dukkha and asaṅkhata Nibbāna in a very skillful way. He could talk about conditioned dhamma in worldly life with penetration. So, we can see the foolishness and stupidity of human beings. Conditioned phenomena are really dukkha. But all living beings are like a blind elephant pushing blindly through the very thick and dangerous forest. It's quite a tragedy.)

Nibbāna is free from continuous conditioning, and originally stable nature. Everything under the conditioning ends up with dissolution. Only you understand the

conditioned nature and prefer the unconditioned. The five khandhas survive and arise with the conditions of kamma, citta, utu and āhāra (action, mind, temperature and food).

Therefore the conditions are masters and the five khandhas are slaves. Someone can clear away saṅkhata dhamma will see asaṅkhata. This is looking at its nature. Nibbāna has the nature of peacefulness. The Path factors look at it also peaceful because it has no kilesas. This is arriving at Nibbāna with inclining. The real arriving is only becoming an arahant and passing away.

At once time the Buddha with a monk ascended on a mountain and both of them were looking down to the very deep cliff. The monk exclaimed as it was very terrifying. But the Buddha responded to him as not knowing the truth was more terrifying than that. This only died once but if you didn't know the truth would die again and again.

(And then Sayadaw explained about many different types of khandha dukkha came from the conditioning. Every Buddhist should understand about dukkha intellectually and reflect on it very often. If not our knowledge on dukkha is still on the animal level.

Understand rightly on dukkha develop love, compassion and wisdom. In the commentary mentioned three kinds of dukkha. There only took saṅkhāra dukkha as paramattha dukkha. Except dukkha-dukkhatā, the other two—saṅkhāra-dukkhatā and viparinama-dukkhatā can be used as conventional and ultimate dukkhas.

Here Sayadaw was using the saṅkhāra dukkha as the conventional dukkha to explain many things in life. It gives the sense of strong saṁvega.)

This body is not good, so we have to make correction of it. Every day we have to condition it in many different ways. Even we take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching—nibbuta, nature of Nirodha Sacca. (He gave the example from the Aggivaccha Sutta)

Nibbāna dhamma is like the fuels finished and the fire extinguished. No khandhas left behind (both mind and body). It's only staying with quenching. The cycle of saṁsāra is with fuels and fire going together. Therefore the nature of Nibbāna is quenching and clear (Because of no aggregates). Jhānas are peaceful but has body, so not clear away with things.

## **Amatāṭṭha (Amata-aṭṭha)—Deathless**

With the khandhas every living being brings with them ageing, sickness and death. They are like torturers and the khandhas are sufferers. Beings are always burning with eleven kinds of fire: lobha, dosa, moha, ageing, sickness, death, soka, parideva, dukkha, domanassa and upāyāsa. Nibbāna has no ageing and death, and always exists.

Khandhas are like a poisonous tree. The nature of ageing and death poisons exists together with the khandhas. The oppressed khandhas and the oppressive dhammas are going together. (Here Sayadaw talked about feelings in an extensive way).

Living beings are sinking in the pleasant feelings (Like the ants are sinking and sticking in honey). Everyday beings are doing things for enjoying in pleasant feelings. Feeling is like the poison and a murderer. If you looking at the D. A. process and will find that because of feeling and taṇhā, upādāna and kamma come to be.

(Sayadaw ended his talk with the contemplation of feeling). Seeing impermanence of feeling is seeing your own death. After comes disenchantment, its ending and escape from death. It's the deathless of Nibbāna—Amatāṭṭha.

## **4. Magga Sacca—The Truth of the Path**

Niyyātāṭṭha (Niyyāti-aṭṭha)—Escape from the three Vattas, and leading to Nibbāna.

Dhamma carries someone from the three vattas towards Nibbāna. For this purpose Sayadaw was using Vedanānupassanā in practice.

Contemplate to see impermanence every time when feeling arises. It's free from the three vattas while seeing impermanence every time. The contemplative mind (maggaṅga) arises at the mind base (manāyatana). Taṇhā (craving) is a mental factor (cetasika). Also it arises at the mind base. Every time nāṇa comes in and taṇhā can't arise and free from the vattas.

First, seeing impermanence is a cūla-sotāpanna and will be safe from one life to the planes of misery. But at near death still āsanna kamma (death proximate kamma) can come in. So near death if you can contemplate impermanence is not a problem.

(So, near death still can maintain the power of anicca is not becoming a problem for dying. For the maintenance of anicca we need a regular practice. Therefore, Sayadaw encouraged disciples to practice until its safety, i.e., becoming a sotāpanna.)

Continue the contemplation to become disenchantment. Defilements die away if the knowledge of not wanting arises. With the cessation of feeling kilesa vatta disappears.

Sayadaw gave the example of cutting a tree. Yathābhūta Nāṇa cuts the tree at the top points, Nibbida Nāṇa near the base. And the Path Knowledge is digging out the root.

#### Hetu-aṭṭha—Straight towards Nibbāna

Magga Sacca is the straight forwards dhamma and Samudaya Sacca (taṇhā is the crooked dhamma. With the comparison of both will understand them. With the straight forwards dhamma and going straightly will arrive to the place. With the crooked dhamma can't arrive there. By knowing the straight forwards one and can let go of the crooked one.

(Sayadaw using the monkey trap to express the cunning of taṇhā). A monkey out of greed was taking the foods in a trap. It was set up by a hunter with pitch inside. Because of that the monkey's two hands, two legs and the head were sticking with the pitch, inside the trap. In the same way the five khandhas are sticking with the pitch of taṇhā.

#### Dassanāṭṭha (Dassana-aṭṭha)—Vision

The path leads to the vision of Nibbāna and penetrate the four Noble Truths (Sayadaw dispelled wrong view and unclosed the vision of Nibbāna with the Naked Ascetic Kassapa Sutta). I'll explain the vision of Nibbāna. If become knowledge—vijjā, it is not only seeing Nibbāna, but also the Four Noble Truth at the same time. Sammādiṭṭhi—The eyes of knowledge is better than the eyes of the Brahma gods.

For seeing the four Noble Truths is very difficult. Brahma gods can see things clearly with their divine eyes although they can't penetrate it. If the practice not becomes the vision of Nibbāna (dassanāṭṭha) and it can still fall into the dangers of misery. (Sayadaw gave some examples of these dangers and urged his disciples to practice hard).

After it becomes vision—dassanāṭṭha and will has stability without changes. You are only going upwardly without falling down again.

#### Adhipateyyāṭṭha (Adhipateyya-aṭṭha)—Predominance, Governing

Unshakable—after enlightenments; sīla, samādhi and paññā become adhisīla, adhisamādhi and adhipaññā (higher virtuous behavior, higher concentration and wisdom). Nobody can comes and destroy it. There were many stories in the time of the Buddha, Mara—the evil one had tested his disciples and never succeeded. It will become adhipateyyāṭṭha only by seeing Nibbāna which is the ending of dukkha. It still can be fallen apart with ordinary sīla, samādhi and paññā when encountering with the coarse objects.

(For the adhisamādhi Sayadaw gave the example with Devadatta) He had jhāna samādhi and psychic power but not sammā samādhi (adhisamādhi) or paññā samādhi. So he ended up in ruin. (Sayadaw continued to talk about the influence of taṇhā by using the Nadi Sutta).

Living beings with taṇhā and clinging to things which are unstable and unreliable. Devedatta was a good example. Even jhāna and abhiññā are unreliable and no need to talk about the worldly pleasures. (Sayadaw continued to talk on cittānupassanā).

Whatever mind arises contemplate impermanence. After that, continue to contemplate its disenchantment (Nibbidā Nāṇa) to arise. From the knowledge of impermanence to the knowledge of disenchantment is not easy. It takes a very long time to develop. But someone mature in pāramitā it doesn't take very long.

# Pay Your Debts with Knowledge

28<sup>th</sup> December 1960

Only *vipassanā* is the real refuge.

(Sayadaw told the story of Milakkha Tissa, the hunter. Because of working many years as a hunter, his unwholesome kamma ripened even in this life. Later with *samvega* and fright he ordained as a monk and practiced. But a lot of hindrances (restless and worry) appeared in his practice and then he wanted to give up and back to lay life.

Before disrobing, his teacher the arahant gave him a duty to collect some wet woods and burn it down. He was not in success because it was so wet. The arahant with his supernormal power showed him the hell, went there and fetched the hell fire of the size of a firefly. And then put it on the wet woods and it burnt down instantly into ashes. Tissa was very frightened.

Instead of disrobing he worked very hard in practice and became a non-returner. All his kammic debts for hells were paid with knowledge.)

Hells are not ordinary and very severe and frightening. You have to pay your debts in hells with *khandhas* (for unwholesome kammas) if you don't practice.

Among you everyone had been there before because you are always living with greed, hatred, delusion, envy and avarice. Then, how do you protect yourselves? Protect with the Dhamma.

For someone, he has not these debts and no need to teach him. But for someone, who has these debts must practice very hard. It's not important for someone without debts and in sleep. For someone has the hell debts should not be in sleep. You have to pay your debts with the *khandhas* if death comes to you earlier. If you pay them with knowledge (*ñāṇa*) and you will be free from debts. Paying with *khandhas* will never be free from it.

Nibbāna is the matter of knowledge. The whole day a lot of lobha, dosa and moha are arising within you.

(Sayadaw continued to talk on cittānupassanā system) Insight knowledge prevents the kammas not arising yet. And also it prevents kammas already had arisen. People had committed the five heavy kammas and the path factors will not arise.

The path factors can cut off wholesome and unwholesome kammas had already done. It's not good to be in sleep for you if you have debts. And then borrow again these debts are not good. (i.e., without the practice and unwholesome mental states arise).

If you discern impermanence and half of the debts are paid. At last, if you die with impermanence and will arrive heaven and become a sotāpanna there. Dāna, sīla, samatha only prevent unwholesome kammas to be done. But they can't destroy unwholesome kammas that already had been done. (i.e., not let the result arise for some time.)

There are two kinds of medicine; preventive and cure. Dāna, sīla and samatha are like the preventive medicines and vipassanā is the medicine for cure. Therefore don't let go off the preventing medicine. And also have to drink the medicine for cure. This oral medicine can exist only during the Buddha Sāsana.

# Protecting Your Mind

31<sup>st</sup> December 1960

A jackal saw a tortoise, came near and wanted to eat him. But the tortoise knew it and inserted his five body parts of head, hands and legs inside the hard shell.

The jackal waited for sometimes and knew that it's impossible to eat him and left the place. The jackal is king of the death. The five parts of the body; the head, hands and legs are representing eyes, ears, nose, tongue and the body.

If the eye see something and wanting it (*taṇhā*), clinging to it (*upādāna*) and acting to get it (*kamma*) and leading to birth, ageing and death.

It comes out and leads to death from the eyes. It's also the same and meets with the death of the jackal from the ears. They don't know how to use them and how to come out. It's over using them and over reaching the boundary.

You will arrive to the kingdom of death if you want to come out from the five sense-doors as much as you like. The Buddha said, "Someone who is practicing has to behave like a tortoise."

Contemplate the impermanence of seeing (seeing consciousness or the form object) if you see something. And then it becomes the path factors (*magga*). It becomes *anicca* and *magga* that not over-reaching the boundary.

It's not leading to the kingdom of death. It'll lead to *Nibbāna* which is free from dangers. This simile came from *Saṃyutta Nikāya*. Protect the five sense-doors under the path factors that free from dangers.

We all never had done this before in *samsāra* and ended up under the king of death. We have to contemplate one of the impermanence, form or seeing, sound or hearing etc. Don't give up yourself to any birth and becoming. It's the same as giving

your body for death to them. In everyday life, you are afraid of sickness, pain and suffering.

Therefore always take care of the body. In the same way if you take care of the practice and will be free from the king of death.

By taking care of the body can't free from it. You all are always taking care of which you can't protect. But you don't take care of which you can protect. (Sayadaw talked about people; in every day taking care and conditioning for the body) You are doing saṅkhāra dukkha with satisfaction. Taking care of the body is not free from dukkha.

But you are not caring for the mind which can be free from dukkha. (We should think about this point seriously). All of you are difficult people. Aren't you? There is a lot of taking care in matters which you can't prevent them. But you have no mindfulness in things which you can prevent them.

Therefore yogis must practice like the tortoise. If not, you'll become the food for the jackal—the king of death. Have to contemplate for catching any one of them, the seeing or the form, etc.

# The Creator: The Deceitful Mind

1<sup>st</sup> to 5<sup>th</sup> January 1961

(Sayadaw gave five talks on the mind. It's very important to understand one's own mind than any other things because it's the creator of suffering and happiness to all of us. Without understanding the mind that human beings create a lot of problems, chaos and sufferings from the family level to international level.)

T1

Nāma dhamma is the mind. No mind arises on its own. Except Nibbāna Dhātu; no other dhamma is free from the causes and effect relationship. Because of eyes and form, seeing consciousness arises. If you ask me to say it in the complete causes; there are four causes: eyes, form, the light and attention to see (manasikāra).

Therefore it's not right to say I see and my mind because it's nothing to do with you. I am helping you to dispel wrong view. Do the "I" and "me" can really come into the process? You can say I see it but nothing to do with the "I" and belong to the "I". Saying about it one thing and knowing about it is the other. It's quite different.

So can you say this is me, this I am and this is mine? Seeing consciousness is only seeing consciousness. This is a mind arising by four causes. If one of the causes ceases and it also ceases (e.g., the eyes damage, no object, no light and no attention). The eyes are made by kamma.

Form and light are made by temperature (utu). Attention is made by the mind (nāma). If you know that this is not me, not I am and not mine and free from taṇhā, māna and diṭṭhi. And no kamma arises to connect with them and next birth will not arise. So you don't encounter with ageing, sickness and death. You know it as mind arises by four causes; wrong view and doubt die away.

This die away is with the intellectual knowing and not by contemplation. It's called cūla-sotāpanna. With this knowledge it's free from falling into the planes of misery for one life. Contemplate the impermanence of the seeing, its disenchantment and then its ending.

After with these process, you'll be free completely from the planes of misery. With intellectual knowledge, you'll be free from it for one life. And then with the contemplation of to the ending is free for the whole saṃsāra. Therefore you should not forget about this.

With the contemplation of impermanence taṇhā, māna and diṭṭhi die and free from saṃsāra. After you know it and become easy. (Important of teacher) You will die with taṇhā, māna and diṭṭhi if you don't know. Seeing consciousness is arising very fast and if you can't contemplate it, contemplate the color of the object. All of them are can be contemplated.

(continued to hearing consciousness). Hearing arises by four causes; sound, ear-base, air, attention. You can contemplate hearing consciousness (or) the sound (or) the type of sound (perception). Hearing consciousness is contemplating the internal. Sound is external and the type of sound is internal. Have to contemplate to catch on anyone of them. Then you'll be safe from the four planes of misery. No need to worry about them.

## T2

(Continued the previous talk). Today I'll start from the nose door. You'll be a cūla-sotāpanna if you know smelling-consciousness arises by four causes. And you'll be safe from one life to the planes of misery. Why is that? I smell it and it make me feeling good, etc. and having wrong view with it.

Smelling consciousness arises in the nose. It's arising and vanishing. This is looking at the dead with the living. Anicca is dead and magga is alive. Every time with the arising and contemplate it. This is alive with the nose-consciousness.

If you don't know this and don't know what's happening to you. You don't know your own mind. Not knowing is ignorance; and then turning towards volitional

formation (saṅkhāra) and birth (avijjā → saṅkhāra → viññāṇa). Paying attention to the in and out breaths and breathing in and out arise (one of the causes, i.e., attention). Knowing with the analytical knowledge of cause and effect is penetrating with the not-self (anatta).

The causes cease and the result also ceases, it means it is not perished by its own. Arising and vanishing by itself has wrong view in it. Not contemplate this one only but also whatever arising of seeing, hearing, smelling, etc.

Whenever it's arising with the contemplation and you will see impermanence. This is magga (the path factors). Magga means cutting off samsāra. Samsāra is the arising of khandha dukkha. It's cutting off all these dukkha.

You get magga with the contemplation. Contemplate the smell or fragrance / smelly (i.e., perception) if you can't contemplate the smelling consciousness. Contemplate to catch the impermanence of anyone of them. This is seeing the dead with the living.

This is knowing anicca with magga (the dead is anicca and the living is magga). Anicca is before and magga is after. Therefore you are seeing the already passing away with the non-perishing.

(This is not saying that the contemplative mind is permanent. Two minds can't arise at the same moment. Sayadaw was very skillful in explaining dhamma in many different ways. This kind of qualities was very rare in teachers).

Dhamma will arise from the six senses-doors accordingly. There are three points which can be contemplated. If you contemplate the smell is external (i.e., nose-consciousness) then breathing in and out consciousness are internal (mind consciousness at the heart base)

(Note: Knowing all the external objects are arising at two places. The five sense-doors; i.e., eyes, ears, nose, tongue and body doors and the mind-door/base). All dhammas arising in the khandha are anicca. Therefore, it's the contemplation of anicca.

(Sayadaw continued to talk on the tongue-door) tasting consciousness arises by four causes; foods, tongue-base, saliva and attention. Contemplate impermanence if you want to become Mahā-sotāpanna. By knowing intellectually is cūla-sotāpanna.

(It seems to be, a cūla-sotāpanna is someone who has the knowledge of khandha, āyatana, dhātu, D. A. process, suññatā dhamma and discerning impermanence. Some teachers, including Mogok Sayadaw said at least someone had the knowledge of mind and body-purification of view and knowledge of the conditions of mind and body-purification of overcoming doubt).

By seeing impermanence, its disenchantment and its ending and becomes Mahā-sotāpanna. Can you say as all the minds are me, I am and mine? By knowing that they all are arising and vanishing, then taṇhā and ditṭhi will fall away. Seeing impermanence is cutting of the dhamma connect with saṃsāra. Saṃsāra refers to the dangers of ageing, sickness and death.

You have to know taṇhā as connects this life to next life, i.e., to birth. Also it connects kamma to the result. And it connects to dukkha. Therefore taṇhā has three connections and like a tailor. It's the connector of what is not good. It'll do the connection of jobs until it dies out.

Now, you catch the culprit which connects saṃsāra. You all are worshipping taṇhā as a master (mentioned some of them). Taṇhā is asking you whatever he wants and after you die sends you to the planes of misery. You are not in pair with taṇhā, because of not knowing. Not knowing is Ignorance. Therefore you don't know that taṇhā is controlling you.

(Continued to mention about taṇhā in daily life).

T3

A dead body only has the matters of origination from temperature (utusamutthānarūpa). It doesn't have the matters of origination from kamma. Therefore no mind arises in the dead body. Body consciousness (kāya viññāna) has four causes to make it arises.

The tangible elements (objects)—photthabba dhātu, are earth, water, fire and air elements (paṭhavī, āpo, tejo and vāyo dhātu) + body sensitivity (body-base) + matters originating from kamma (kammasamuṭṭhānarūpa) + attention. Because of these four causes, pleasant and unpleasant body consciousness can arise.

This body consciousness is not made by me or other. Knowing as only by causes and doubt falls away. It's not a person nor a being and only body consciousness and wrong view dies. This knowledge does not lead to painful birth for one life. Intellectual knowing is not enough yet and must practice.

Every time it arises, contemplate as anicca, dukkha, anatta and asubha. (with one of them) By watching and contemplating them as (perishing and vanishing). Contemplate it until to know its unstable nature. Contemplate it until you can disband the perception of its stable nature. If you can contemplate its finished point and all feelings disappear.

This is the medicine of the Buddha. Anger and displeasure (dosa and domanassa) will follow if you don't contemplate and take it as painful. And it will connect to the saṃsāra. Why is that? This is your failure of can't contemplate the pain until it disappears. If you can contemplate with magga and it must disappear. Each contemplation is magga. (Here the importance of sati is clear).

Without taṇhā arising, whoever could contemplate the ending of feeling would realize Nibbāna. (For this point, Sayadaw recited the Pali in the Khandhavagga Saṃyutta).

Taṇhā will arise and continue the D. A. process if you can't contemplate painful feeling and want it to go away. If you don't contemplate; avijjā and saṅkhāra arise (by losing sati). If you want it to go away; and taṇhā upādāna arises.

Then, there is no security for the body and you have to go to the planes of misery. At anytime, you can do vipassanā if you can contemplate whatever arising. It becomes

medicine if you know how to use it. Whereas it's for dangers if you don't. (It becomes poison.)

(This was one of the Burmese Sayings. It's a very important point for human to contemplate. Mostly human beings are using their bodies for creating unwholesome kammas all the times. We can see these things a lot in nowadays media. Mind pollutions and environmental pollutions are going together. Using it doing wholesome kammas for oneself and others are quite rare. No need to say about transcending it.)

Khandha is always in the state of impermanence and dukkha sacca. How can it be a good fortune for us? However and whatever looking after your body, it's not free from dukkha sacca. One may go to the planes of misery from the body-door. But he also can close the doors to the planes of misery. It's not difficult if you are staying with the contemplation.

You don't know how to use it and encounter with dangers. With the body-door there are a lot of sufferings going on and on (Sayadaw mentioned some of them. Most of the sañkhāra dukkha are connection with the body). Only without it that you'll live with true happiness. True happiness is Nibbāna.

You are not only concern for your body door but also for your wife and children. Does it appear to you the oppression come from the body door? Which one of the doors you have to spend most of the money? Does it still not appear to you the oppression of the body?

If you can't close your body door and it'll torment you wherever you are. You have to look after it and still have to fall into the planes of misery. People suffer in hell because they have the bodies. People are hungry because of the body. The sufferings coming from the body door are incalculable and no ending about it.

Whoever can make this body not exists is truly happy. People are doing merits for long life, healthy and fortunes in next life but not including of the realization of Nibbāna. They are just for the sake of the physical body. They are still not having enough for the oppression in this life.

Therefore they are looking for more oppression in next life. Isn't it too much? You don't understand the body very well. If you can contemplate the body as anicca, dukkha, anatta and asubha a lot, and do you still have the body to torment you? And you'll be in peace and happiness. What I am talking about the body door is still little.

T4

Mind base (manāyatana) exists in the heart base (hadayavatthu).

[The Buddha used mind base as vatthu. Hadayavatthu was used by Ven. Buddhagosa. It only used as vatthu in the Abhidhamma Paṭṭhāna. Hadaya sometimes used as heart, sometimes referred to as mind.

The mind base is in the blood of the heart (neither the heart nor the blood). The Buddha not mentioned a specific place for it. One teacher had suggested two possibilities; the heart area and the brain. We feel it at the heart if we have emotions. We are scratching the head if we think something]

There are three causes for mind consciousness arise; mind base, the mirror of mano dvāra turning towards mental objects and then thoughts can arise. Thoughts can arise by three causes: mental object (dhammarammana) + mind base + attention.

If you turn the mind base towards the past, present and future mental objects and thoughts arise. If you are turning it towards the objects in the safe even can't see it and still will appear to you. Therefore mind consciousness is the sharpest one.

If you turn the mind base towards gladden things and the gladden mind arises. If you are turning it towards unpleasant things and the unpleasant mind arises. If you are turning it towards the Buddha and the thought on the Buddha arises.

Why you all are happy and suffered? Because you all are turning the clear mirror of the mind towards the wrong directions. If you are turning towards impermanence and seeing impermanence arises. Turning your mind towards wife and children, sorrow, lamentation follow behind thoughts.

You don't turn it towards good directions; mostly turning towards the bad directions. The shadows appear in the mirror are like thoughts. You are like a psychotic person who gets a mirror. After getting a mirror, turn it towards everywhere.

And then look into the mirror and smile (laughing), frown, and (crying). Does it appear by itself? Or turning towards wrong direction? If you are turning toward dukkha saccā and knowing dukkha saccā arises.

Don't turn towards the wrong directions. If not, you'll shed tears; even no one is beating you. All are turning towards not good, such as worries, concerns, etc. You should turn towards happiness if you want so.

Or turn it towards of knowing anicca, dukkha and anatta. Turning the mirror wrongly that all are in sufferings. You will become a good person if you know this one very well. For the Buddha; if someone had the potentiality of liberation and he would appear in his mirror.

If you are turning your mind to this tree which you heard as having ghost in it and frightening mind arises. This one mind is tormenting all living beings. For example, having a family may be good. So people were turning towards it and after the married life increasing more dukkha. This was making a big mistake.

Is it the cause of kamma or the mirror? Without listening to this kind of talk old man and woman are dying with turning the mirrors to wrong directions, such as worries and displeasure. Is it the past kamma or turning towards the wrong directions? The shadows in the mirror are tormenting them. It's more painful than beaten with a stick.

(Sayadaw talked about how Ven. Ānanda became a sotāpanna. Ven. Punna taught to the monks by using the simile of the shadow in the mirror).

From today onwards turning your mind towards impermanent dukkha saccā and maggān will arise. Therefore don't turn it towards the wrong directions.

Mind base contact with thought object, also including attention (adverting—āvajjana) and then thoughts arise. So there are three causes for thought arises. The Buddha also had thoughts. There are two kinds of thought; good to think and not good to think. If you are turning towards worry and worrying mind arises.

These minds arising are not done by you. It arises by three causes. Then your doubt falls away. With a blip it arises from nowhere. After that it vanishes to nowhere. Arising by causes and vanishing by causes, it has the nature of impermanence.

Can you say that the perishing and vanishing nature is me and mine? The arts are made by this mind. Making the world beautiful or ugly is this mind. Cittena niyatiloko—the mind constructs the world. It's the builder of the world. It is also this mind if you don't want anything, only for Nibbāna.

Then you have to contemplate impermanence. It's also this mind if you want to end the world or to expand it. Go and have a look at the puppies. Their different forms are by this mind.

Kamma can make mind and body only. Different kinds of forms and decoration are made by the mind. The mind is leading everything by pulling the strings behind. If the mind is wanting the heavenly mansions to appear and it will appear.

The evil mind constructs hell woks and hell fire. You'll suffer accordingly with its arrangements if you are turning the mirror in the wrong directions. All living beings happen in accordance with the mind. All birds lay eggs. But hen egg becomes chick. Duck egg becomes duckling.

Eggs are the same, but because of the chicken mind and it becomes chick. Kamma only gives the mind and body. It happens accordingly, to the parents' form because of the mind. It's not created by any God. It happens in accordance with the mind, the weather and the temperature.

The white and dark skins are in accordance with temperature. Different forms are in accordance with the mind. Therefore you have to make wholesome minds arise. If you are turning towards unwholesome and D. A. process continues. The wholesome mind arises if it's not turning towards wrongly.

Therefore how to turn the mind is the main point. If you are turning the mind wrongly and it'll make arrangement for you this way. (This point is very important. What we think and what we are. Always has to check in one's own mind. Mind one's own business and not to others).

Turning on the mind is number one. Next, the mind making arrangement is number two. For example, because of the frightening mind and the body is sweating. (Sayadaw continued to give some of the examples.)

Human beings are like a psychotic who gets a mirror, always turning it towards things which are not good. (Therefore most living beings create unwholesome kammas. Most people are taking it as normal and even enjoying it.)

Wars are going on by turning the mind in the wrong directions. Therefore number one is important. The Buddha said that we had to turn our minds. Without sense objects and minds can't arise.

(The Doctrine of mind is the only reality was not mentioned by Him. The Law of Dependent Origination also not supported this point.)

If you are not turning it and minds can't arise. If you have no mind and you are dead. Using your mind is number two. What do you think who make the 31 realms of existence? Your mind builds your own hell.

If you want arriving to Nibbāna and turning your mind towards impermanent dukkha sacca. But now, you want to be in heaven and doing things to be there. Even forest, mountain and earth were made by the mind.

(He talked about how human beings effect the natural environments. Nowadays we see these things very clear; pollution, climate change, etc. We also know that how morality and immorality effect human life span and the environments—the natural world in some of the suttas.)

Saṁsāra is becoming a very extensive matter for people who can't control their minds. Can you ever finish by running along the 31 realms of existence to and fro? Mind

consciousness is very extensive (Sayadaw talked about things caused by science and technology).

Kamma is mysterious and so is the mind. With the mysterious mind and the result is also mysterious. So kamma and mind are mixed together. Without kamma and mind, the mystery will cease. Therefore has to practice insight on the mind. Whatever arising of good or bad minds, have to contemplate its impermanence.

It needs to contemplate to overcome it. And then continue to its disenchantment and ending. After that kamma can't make arrangement and the mind can't control anymore. There is no other refuge except the contemplation of mind. Husband and wife become disharmony is this mind. And making them in harmony is also this mind (mentioned the family life).

It's called loka—the world, because of the arising and vanishing. The world made by the mind is always impermanence. With it and you'll shed tears. Mind is anicca, and whatever its makings are also anicca. Whatever made by anicca is becoming anicca. In this way you'll never come out from the province of anicca.

Therefore, there is no mind and no form made by it in Nibbāna. Without the mind and body is transcending the world. Mind is the cause of dukkha. Dukkha made by it is the result of dukkha. The happiness without them is NIBBĀNA.

## **Wise Attention and Effort**

9<sup>th</sup> January 1961

With wise attention (yoniso) and effort, wisdom (paññā) becomes sharp. Knowledge—ñāṇa cut off defilements of the mind if wise attention is good. With not good attention, you can't see impermanence, and ñāṇa does not cut off kilesa.

You have to remember that including with both of wise attention and ñāṇa, kilesas will be cut off. Then, good yoniso is the helper of knowledge. With only ñāṇa it can't do anything. With wise attention and ñāṇa becomes sharp. With the wise attention of anicca and ñāṇa is cutting kilesas.

With the wise attention of dukkha and anatta are also in the same way. With asubha and dukkha sacca are also the same. With wrong attention, ñāṇa doesn't have the chances to come in. These points were the Buddha taught to Ven. Potthila (told the story of Potthila). An iguana was hiding in an earth mound with the six outlets. If you want to catch it, close the five outlets and waiting and watching at the opened one. In the same way close the eyes, ears, nose, tongue, and body, the five outlets. And then contemplate whatever arising from the mind outlet ( mano).

“From the mind door contemplate of impermanence with good attention.” The Buddha taught to Ven. Potthila from the monastery. If you have right attention and wisdom develops. Wisdom dries up with wrong attention.

(These two points are very important for development of wisdom. In everyday life we should use the Buddha's Teachings wisely to contemplate our experiences. Then we'll see ourselves become wiser and wiser. Not just sitting there for meditation only. If we are watching the polluted media everyday for many hours or unwholesome educations and our mind becomes more defiled).

Anicca, dukkha, anatta, asubha and dukkha sacca; these are the five right attentions. It's like cutting the rice plants. Wise attention is like the left hand collecting and grasping at the rice plants. And knowledge (*nāṇa*) is like the right hand holding the sickle and cutting the rice plants in the left hand (a simile from the Milinda Pañha).

Different kinds of vedanā are arising in the body. *Nāṇa* cuts off kilesas if you can contemplate impermanence of them. With wrong attention and taints—āsava arise. Remember these opposites; the results of wise and unwise attentions.

For example, seeing a flower and not contemplate it as anicca. And instead contemplate it as beautiful and desire (lobha) arises. It's wrong attention and following with anger if you are looking at a person as disgusting.

(All these kinds of things are important in daily life. We built characters and habits by how we behave or react to the sensual worlds).

Taint of ignorance follows with wrong attention. With ignorance and lobha/dosa arise. Have to remember that, if taints arise and you're far away from Nibbāna. If smell arises should not have wrong attention.

Contemplate it as impermanence and the D. A. process is cutting off there. If not, it will follow with anger. You all must remember is making effort with right attention and will cut off kilesas. It's like holding the sickle firmly and cutting off the rice plants with force.

Therefore, there are two helpers for knowledge (*nāṇa*); with right attention and practice with effort and *nāṇa* will become sharp. For example, if you put down a sharp knife and it can cut things off by itself? These words are important, and have to remember it.

Ven. Potthila became arahant with these two points. *Nāṇa* can't be sharp if the mind is straying away to here and there with wrong attention. Contemplate them as not me, nor a person and not a being, only anicca if feelings are arising in the body.

After that, continue the contemplation as dukkha sacca. Rice plants are kilesas, the left-hand collecting and grasping the plant is right attention, right hand holding the sickle is effort and the sickle is knowledge/ñāṇa).

## Rust Corrodes the Iron

10<sup>th</sup> January 1961

Like the rust corrodes the iron, the properties we have collected can destroy us. We consume and use our properties and become craving, clinging and action (*taṇhā*, *upādāna* and *kamma*). Then, we are suffered with our own properties.

Why is it? Because we don't know how to use it. If we are using these things for the sake of practice and not become a fault to us.

Using these things without contemplation and not contemplate the impermanence of the consuming mind. And our properties are like the rust corrodes the iron will send us to the four planes of misery. Contemplate the things we use and the mind will fulfill our desire and leading to realization.

(Sayadaw also mentioned for the contemplation of the other requisites; clothing, dwelling and medicine).

The Buddha gave this talk connected with Tissa Bhikkhu (mentioned the story from the Dhammapada). Near death he didn't contemplate *anicca*, *dukkha* and *anatta* to the robe and died with attachment. And then reborn as louse inside the robe.

It's called *tiracchāna*—animal because it far away from Path and Fruit Knowledge. After human beings die and offering *dāna* and sharing the merits with them.

They can't receive it if they reborn in hell, or as animals and deities. They have their own foods. They can receive it if they reborn as petas near homes and villages. They eat excrements, urine and other dirty things. They can get the merits.

Therefore you have to make effort in your practice. You'll encounter great suffering with one mistake. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate it and with right attention and reflect them as *asubha* or *dukkha sacca*.

You can attach to anything if you don't. Now, you have the time, so making the preparation for it. At near death you can't do it. In this talk you have to remember is your own properties are tormenting you (because of the attachment).

At near death, except the knowledge of Impermanence—anicca *ñāṇa* and there is no other refuge. Therefore must practise for the discerning of impermanence.

## To Nibbāna with One Dhamma

11<sup>th</sup> January 1961

If you contemplate one dhamma and can finish the practice. For example, mind or feeling, if you can contemplate its impermanence and finish the practice. In the body a pleasant feeling arises and contemplate it as impermanent dhamma. Is it still a feeling or not? Or is it the cessation of feeling?

It becomes vedanā nirodha and taṇhā nirodho—with the cessation of feeling and craving also ceases. Craving dies away if you discern impermanence. It arrives to Nibbāna if craving dies. Nāṇa must see the cessation or vanishing. Seeing is magga.

It becomes taṇhā nirodho nibbānam—the cessation of craving is Nibbāna. Not with many dharmas, but with only one dhamma will realize Nibbāna.

(We can see this answer in the Saṃyutta Nikāya, Kinsupama Sutta. The four arahants mentioned their respective practices; six āyatanas, five khandhas, four great elements and anicca. There were also many evidences from the 20<sup>th</sup> century living teachers of Burma. For example, Sun Loon Sayadaw, The-Inn Gu Sayadaw, We-bu Sayadaw, etc.)

The last arahant of the sutta mentioned only one dhamma, i.e., anicca. The three Burmese teachers mentioned only one dhamma, (i.e., ānāpāna). This is eko-dhammo—one dhamma. There are three kinds of feeling. By condensing them and become one (i.e., only feeling and only anicca).

Pleasant, painful or neutral feelings (sukha, dukkha, and upekkhā), whichever one arises contemplate to discern its impermanence. Pleasant, unpleasant metal feelings (somanassa, domanassa vedanā) are also in the same way. Where did this teaching come from?

(Sayadaw told the story of Kundalakesī. She was the only daughter of a rich man and fallen in love with a criminal. Later married him and nearly escaped from his attempted murder.

After becoming a female wanderer—paribbājaka, she challenged everyone with her 1000 questions. Later met with Ven. Sariputta and couldn't answer to his one question, “What's the one Dhamma to Nibbāna?".)

Ven. Sāriputta questioned to her; “Answer me to Nibbāna with one dhamma?” She couldn't answer it and Sāriputta gave her the answer, “With the one dhamma of feeling can arrive to Nibbāna.” (Ven. Sāriputta himself became arahant with the contemplation of vedanā by listening to the Buddha's talk.)

Therefore it needs only learn a system from a good teacher and practice. You are sure to realize it if you can contemplate rightly to see impermanence. Nibbāna can't be searched for. You only can discover it with contemplation (e.g., see the Rohitassa devata's story). If taṇhā dies and Nibbāna. It's quite easy.

(The Buddha's Teachings were simple and profound. But with the practice it needs a lot of perseverance. No elaboration like the later Buddhist teachings.)

(Sayadaw gave instruction on Vedanānupassanā). You at last only see impermanence if you contemplate the arising of feeling. This is eko-dhammo—one dhamma. If it's becoming anicca and magga; is there still has any kilesa comes in?"

Later Kundalakesī became an arahant, and the monk surprised about it. Then the Buddha told them; “If you have a lot of knowledge and not practice for it, it becomes useless. Even with one dhamma and extinguish kilesa becomes precious.”

Its disenchantment and its ending will be sure to reach Nibbāna if you only contemplate feelings and discern impermanence. And then The Buddha said to the monks; “It is not a hero if you can conquer 100,000 enemies. It is a real hero that only you can conquer the kilesa enemy.”

## Note:

There were some self-study western Buddhists rejected some meditation systems as invalid. According to them, they made this conclusion because it could not be found in the Pāli Nikāyas. If the Buddha had to teach everything in details and included everything, even 10 Pāli Nikāyas also not enough (we have 5 Nikāyas). These people should go and study all the well-established systems thoroughly with the Nikāyas is the right way to do. Here I am not saying that all systems you could find in media are authentic. I can give some examples, the Mahasi System and Saya Thet Gyi (U Ba Khin's teacher) Systems are well established for nearly a century now. There were many yogis who had benefited from it (e.g., Sayagyi S. N. Goenka). This talk here is good for reflection on already well-established systems.

## To Nibbāna with Stopping

12<sup>th</sup> January 1961

[According to Sayadaw, in the whole sutta pitaka, with the stopping method and realized Nibbāna were only two persons, Bāhiya Dārucīriya and Ven. Mālunkyāputta. He gave his view on this stopping method in the following talk. Sayadaw himself was quite a well known teacher in Abhidhamma during his time.

His view on the stopping method was also could be had some connections with his understanding of Abhidhamma teaching. It was not only came from his understanding of the suttas but also well experience in his own practice.

He also taught his disciples to sit for samādhi. But in his many talks he didn't mention much about it. In this talk he himself supported the Mahasi Sayadaw's system as right practice.]

Visible form is the sense object (ārammaṇa). Seeing is the eyes. And the knowing is in the heart. Seeing the visible form and the knowing, these can't connect to the D. A. process. Knowing the visible form as white color, red colour, etc. and can stop there is no fault for us.

Hearing a sound and then know it. It is not a fault with the knowing of just hearing. After knowing, have pleasure in it, or disappointment. It becomes a fault if these things arise. For example, you are riding in a car and seeing trees and knowing it. It's not a fault. No kilesa comes into your mind.

This is also a way to Nibbāna. Practice with smelling and knowing, eating (tasting) and knowing etc. There is no fault about them if you know only as sweet, sour, etc.. You have fault if you disappoint with it. You feel the clothes. It's rough or coarse and I don't want to wear it and then it becomes fault.

It's no fault only knowing its coarseness. It's also no fault if you can stop at thinking and knowing it. But now, you all are over passing it (can't stop at just knowing). You are over passing with greed, hatred, delusion, envy, conceit, etc.

The Buddha said that if you could stop at just knowing and could reach Nibbāna. Then you'll ask there is no insight in the stopping (vipassanā). Taṇhā—craving thinning out is vipassanā. We are concerning of following behind with the unwholesome dhamma.

This is called abandoning with knowing. This is for the contemplation during the daily life activities. At the sitting meditation, you have to contemplate impermanence. (Sayadaw's suggestion here is very important for yogi's development and in accordance with the Satipaṭṭhāna Sutta)

This dhamma was taught to Bāhiya Dārucīriya by the Buddha (Told the Story of Bāhiya, including his past life at the time of the Kassapa Buddha's Sāsana). People didn't have any right knowledge and took him as an arahant (During the time as a bark-cloth ascetic).

They gave up their lives for the practice in their past lives (i.e., Bāhiya and his other six companion monks). You all also have to die. Therefore, you have to try hard for the realization. Bāhiya instantly became an arahant after listening to the Buddha's very short discourse.

And it let the monks difficult to believe it. Can stop at just knowing and no kilesa arises is also a practice. If you can practice for no kilesas arise is a practice. Contemplate impermanence also make kilesas not arise. In the suttas, practicing with the stopping were only Bāhiya and Mālunkyāputta.

Some meditation centers are giving this instruction of seeing as just seeing, hearing and just hearing etc. (At that time, Mahasi Sayadaw's satipaṭṭhāna meditation centers were teaching this method). Don't take it as wrong. Why I don't give you this meditation? Among you, no one can stop like them. (i.e., Bāhiya and Mālunkyāputta did not refer to others.)

Therefore I ask you to contemplate the impermanence of whichever dhamma you prefer (i.e., one of the four satipaṭṭhāna). You all can't stop at there only with the seeing. You can't stop, so I ask you to contemplate impermanence. It is not easy for you. If you can stop, it is all right and it is not right if you can't stop. Not the method is not right, but yourself is not right. During the Buddha 45 years of teaching with this stopping method and gained the realizations were only these two persons. All the others were practicing with impermanence.

Impermanence is relating to the majority of people. So don't take it as wrong. You can do it if you can control your mind. They didn't include anicca, dukkha and anatta. They could stop and tanhā died away.

Ven. Sāriputta and others developed their practices with impermanence. I'll explain you only on seeing. You see a form, black or white. And nothing is happening to you yet. If, it's a man or a woman with good looking and ugly come in. Then it's not only a form/visual object anymore. You all are deceiving by the later cognitive mind process.

After the just knowing mind and follow behind with the later cognitive mind process. Normally you were taught with lies. (i.e., with concepts in daily life) All of you not only can't stop, but also deceive by them.

## True Refuge

14<sup>th</sup> January 1961

When someone is in drowning and the ship or the boat has already sunk. At that moment whom you have to rely on? You have to rely on yourself. Here you all are carrying away by taṇhā water; being asked by taṇhā and busy with the family and business matters.

You will reach to the four planes of misery if you're sinking there. By wasting your time with these things and you must sink in the kilesa water. If you are looking at this house and that houses, all are carrying away by kilesa water. Yet they have nothing to rely on.

There is a maggan raft (path factors raft) to depend on. You even don't get the five maggañga if you don't contemplate (practice); still far away from the eight path factors. Someone is carrying away by water will end up in sinking. You will never appear again if you have sunk. Here yourself means the maggan (the path, the Dhamma).

You have to cross the water with your own maggan raft and will realize own Nibbāna. You can't get it with dāna and sīla. It doesn't mean not to rely on them (not enough). You must have your own maggan raft. Why I am urging you too much? Because you are now empty handed.

Every human business matter is carrying away in taṇhā water. You are in loss with stupidity. You are sending here by dhamma. There are three types of dhamma; wholesome, unwholesome and maggañga.

Wholesome dhamma sends beings to blissful destinations (sugati). Unwholesome dhamma sends beings to woeful destinations (dugati). Path factors send beings to Nibbāna. Therefore, beings are sending by dhamma to anywhere.

Dhamma is fixed order—niyama. Fixed order means, after winter and summer comes. It's moving in accordance with the fixed order. Not by the wishes of human beings. This is the fixed order of temperature—utuniyama. The fixed order of kamma—kammaniyama means beings are taking rebirths in accordance with kamma.

Nothing is with your own power; therefore, you have to rely on the dhamma. After death beings have to go with the arrangements of dhamma. Human beings have differences are due to dhamma. All these things are fixed order of dhamma—dhamma-niyama.

What the Buddha said of attahi attanonatho—rely on yourself, it didn't mean this body. He referred it to the Dhamma. But you all are using it wrongly in society. Such as, I have to rely on myself. This body is not-self—anatta. Who owns it? I'll refer this to a story. Because I am worrying that you'll take the wrong refuge.

(Sayadaw told the story of Ven. Kumāra—Kassapa's mother in the Dhammapada; Verse 160—One indeed is one's own refuge; how can others be a refuge to one? With oneself thoroughly tamed, one can attain a refuge, which is so difficult to attain.)

When you're still alive contemplate impermanence. At the time of near death also contemplate impermanence. The cessation of impermanence is here and the path factors will lead to Nibbāna.

# The Diseased Body

15 January 1961

This body is never free from diseases. For example, wanting to stretch and bend the body, wanting to drink water, etc. Whatever you're doing and all are the appearing of diseases. Therefore, it has to be always in the state of conditioning and making adjustments for it. (This saṅkhāra dukkha may be the biggest problem for human beings in their lives).

With the ariyan eyes and observe will see the body as never free from diseases at anytime, such as wanting to excrete, urinate are diseases. Changing postures are also disease. If, it's free from diseases you don't need to make adjustments for it. Making for adjustments are diseases. Always torment and oppress with diseases that it is dukkha sacca.

The Buddha also said about the body as disease—rogato. It always appears to the knowledge as suffering and you know the truth. This suffering arises and that suffering disappears. It goes on and on like this. With the khandha exists and suffering never ends. In the worldlings (puthujjana), craving (taṇhā) follows behind suffering all the times.

The three water roots of craving, clinging and action appear with them. In worldling every time disease arises and gets back disease again. It's the disease if the next khandha arises. The worldling eyes and the ariyan eyes are a great different. With the ariyan eyes and it becomes dukkha sacca and magga sacca.

If disease arises for him and it's cured. Therefore with the practice and it cures the disease. If not, if you have the disease and with the increasing of it. If you don't have any knowledge about it and diseases are increasing.

Without vipassanā is the increasing of disease. With the existing of the khandha and getting back the khandha is like having a disease and more diseases appear. It happens because not knowing the cause of ending the disease. Every time disease arises and knowing behind as dukkha sacca.

If you know the disease as disease and it's the task of ending disease. You have the khandha and oppress by the khandha. Nobody comes and oppressing you. At that time dukkha sacca appears to you. Whatever arises from the khandha and remember it as disease appears. You have to make this decision.

The disease is dukkha sacca and making decision is magga sacca. Ending dukkha is a wise person. Connecting dukkha is a foolish person. Another way is; doing vipassanā is a wise person and not doing is a foolish person. It's very rare to find a person who can end the cause of disease.

For vipassanā practice, no need to choose a place. Disease arises is dukkha sacca, knowing is magga sacca, the ending of the cause is samudaya sacca and no more diseases arise is nirodha sacca. (i.e., the four Noble Truth in practice)

## **Importance of Samādhi**

16<sup>th</sup> January 1961

[Here Sayadaw gave a talk on the importance of samādhi for wisdom development. If we don't listen to many talks left behind by Sayadaw, sometimes we can misinterpret some of his teachings, samādhi is one of them. Sayadaw gave many talks on practice and talked extensively about it.

He stayed in a cave for practice from 1942 to 1945 during the war periods. At that time the worldlings of the world killed each other as enemies; but Sayadaw killed his inner enemies, the Mara and its hordes—defilements.

A man may conquer a million men in battle, but who conquers himself is, indeed the greatest of conquerors. After the war, he came out and started to teach mind development. Before the war he taught Abhidhamma to monks and novices. Sometimes gave Abhidhamma talks to lay people.

From 1945 to 1953, the nine years of his talks were not recorded. In 1954 it was started to record his talks. Without the skill of recording and preserving most of the talks were damaged. Only in 1955 onwards recordings were successful.

Once time, Sayadaw mentioned on the recording of dhamma talks to a lay man. He said to him; “Maung Tun Tin, it's now with the development of science and sound can be recorded. It can lead to Nibbāna if we know how to use it. But if we don't know how to use it and leading into the woks (Hell Cauldrons). Sayadaw's words were like a prediction on science and technology. We can see a lot of mind and environmental pollutions going on by misusing them.]

The Buddha said; “Samādhiṁ bhikkhave bhavetha—Let us develop samādhi before.” Samādhi means concentrate on an object and the mind not running away from it. It is not only on the ānāpāna practice (mindfulness of the breathing).

You are looking at an object and concentrate on it. And you get samādhi if the mind not running away to anywhere. If you don't have samādhi, the intention is one place and the mind falls upon is at another place. Therefore we have to take samādhi first.

People don't have any experience in the practice, just know the in and out breaths, when it is coming in and going out. For about 15, 20, 30 minutes, it can say as you have samādhi if the mind not going anywhere.

(in most of his talks to general audience he asked them to establish samādhi for sometimes with the breathing. But for yogis came to his place for practice under his guidance, he asked them to establish strong enough samādhi for insight practice.)

Let the mind stays at the entrance of the tip of the nostril. Knowing the air comes in and goes out. This is knowing the in breath and out breath. Breathing in and out normally; if the mind not running away after 15, 20, 30 minutes, then you are overcome your mind.

Why the Buddha taught us to do this? With the rope of sati and binds the wild bull of the mind. It is binding at the post of the air. You have to use this mind. If, it's running away and how can you use it. You can't use it for the contemplation of the impermanence.

Having samādhi and what'll happen? Samadhitoyathabhūtam pajanati—A person with samādhi, knows what's happening in the khandha rightly with knowledge. Knowing it clearly as there are impermanences in the khandha.

Why we don't know it? Because you need samādhi. Not practicing samādhi and don't know what's happening in the khandha. Therefore you have to develop samādhi.

Whatever happening in the khandha and you know all of them. Every time whatever arising you know all of them as mind, mental states, etc., e.g., the arising and passing away of form. You know how feeling is arising and passing away, in the khandha.

So you know the impermanence of the five khandha. If still not discern anicca, dukkha and anatta and should go back to samādhi. (Some people think if you are developing insight shouldn't go back to samādhi.)

Re-establish samādhi again. Give you an example, at midnight even a small lizard falls from a ceiling and the sound is quite clear. Why is that?

Because it's too quiet. You know a little itching. You also know a medium and a big itching. Mind of lobha and dosa arise and you also know it because you have samādhi. Why you can't see impermanence? Because you haven't samādhi yet.

First develop samādhi, and after that using knowledge. Turn the mind at the entrance of the nostril towards the khandha. It is becoming clear that after the samādhi practice and to do the paññā. Let samādhi to be number one, and paññā as number two. There are a lot of benefits if you have samādhi.

You know about yourself. Knowing the anicca khandha as anicca khandha is quite valuable. Seeing of everything with the eyes is visual form. With the seeing comes as pleasant and clinging in it will arise. After kamma arises and birth, ageing and death, all of them will follow.

Why is that? Because no samādhi and not knowing about the arising and passing away of them. So these things are following us. It becomes clear that uncountable dukkha are coming to us. If not coming now and it'll be after death because the sec ③ of D. A. process (i.e., taṇhā, upādāna and kamma → jāti) will follow.

A person with samādhi comes to anicca/magga, and taṇhā, upādāna and kamma cease to arise. Knowing rightly is magga. Someone having no samādhi sees only feeling, but don't know rightly as anicca. So he follows with taṇhā, upādāna and kamma, and saṃsāra becomes long because he does not have samādhi and paññā.

It is not knowing rightly without samādhi, and will be sent by kamma to rebirth. Arriving into the cow dung, it became a dung beetle. Queen Upari didn't understand this kind of dhamma; she died and became a dung beetle. Kamma sent her there because it was following with taṇhā, upādāna and kamma.

Isn't frightening? (Also mentioned about the monk Tissa became a louse and told the story of Queen Upari reborn as a dung beetle) Your affection to wife and children is like a dung beetle.

(After Queen Upari died and the king had strong attachment to her and couldn't discard the dead body. But the female dung beetle (i.e., Queen Upari) was very happy with her new partner the male dung beetle)

You don't know where you came from; therefore, you are happy like a dung beetle. You're happy wherever you are. Even before death you are clinging to the nearest person. Not realization of the Path everything can be happened.

Without tanhā, upādāna and kamma will not become dung beetle and louse. Except the Path there is no other refuge. By developing anicca/magga and supramundane knowledge arises. Don't think as I'll practice it later for the Dhamma which ends dukkha.

You know that the wound will grow out. Shouldn't you do the thing which can prevent it? You rely on husband, money and wealth. (This talk was to Daw Tin Hla, a lay woman). These things can't prevent you becoming a louse, a dung beetle and falls into hell. If you rely on them, and it means you want to cry and go to the woeful plane.

# **Craving and Suffering**

21<sup>st</sup> January 1961

During the Contemplation and you will see the impermanence of the arising dhamma. The arising dhamma is dukkha sacca, by itself is without any knowledge. Also take the contemplative mind as dukkha sacca, by itself is with knowledge.

The contemplative mind is dukkha because of its impermanence. Therefore, impermanent dhamma observes the impermanent dhamma. This is dukkha dhamma observes dukkha dhamma. So, dukkha with knowledge (i.e., contemplative mind) can end dukkha of without knowledge (i.e., objects).

Why is that? Because the D. A. process is cutting off. Dukkha sacca means: duk—disgusting, kha—useless, sacca—truth; the truth of disgusting and useless. Therefore it's dukkha sacca. What's the power of dukkha? It's oppressing without any concern to the person with prayers for the khandha.

It's happening not with misfortune but it appears by tanhā. There are two kinds of oppression: Oppression with still having the body (i.e., the arising phenomenon); Oppression with until the body disappears. (i.e., the passing away of phenomenon).

Only the body disappears that knowing the real dukkha (i.e., impermanent dukkha). There are two kinds of dukkha; dukkha with khandha not disappears and dukkha with khandha disappears. Dukkha with khandha disappears is the real dukkha. Put the kind of dukkha with the khandha not disappears in the marana dukkha (dukkha of death).

Dukkha with khandha disappears is dukkha sacca—the truth of dukkha. Marana dukkha supports the samatha practice. Dukkha sacca supports vipassanā practice. These are paññatti dukkha and paramattha dukkha—conceptual and ultimate dukkhas. Marana death is close to dukkha sacca.

It's easy to realize Nibbāna if you have strong perception of death. It's easy to discern dukkha sacca for a person with strong marañña, listening to sacca dhamma. Why is that? Because it's a decisive support—upanisaya paccayo to dukkha sacca. You have few dukkha if you have few affection. Therefore before vipassanā practice reflection on death—marañanusati has great benefit.

Dukkha sacca is oppressing more for someone with more craving (taṇhā, samudaya). Someone with few craving has few dukkha. There are two kinds of oppression: bodily suffering and mental suffering—kayika and cetasika dukkhas. At first, it's torment with body suffering and then with mental suffering.

The oppression is with their companions; such as 96 kinds of diseases, 25 kinds of dangers, etc. Wanting to change the bodily postures very often is bodily dukkha. From impermanence to arrive at dukkha sacca you must contemplate a lot.

In this way will arrive to the end. Why? Impermanence is still at anicca, dukkha, and anatta. Still not yet arrive to the stage of oppression. In this way taṇhā is becoming thinner; with more knowing and become thinner. Today I am talking about the differences between seeing anicca and sacca.

The differences are; kilesa is momentarily thinning—out and uprooting. Arriving at kicca ñāṇa and the knowledge becomes sharp. Why? Because you know the oppressive nature. You will suffer like this if you have the khandha, and then kilesa thins out.

Only arriving at kata ñāṇa and you will see Nibbāna. Asking you to contemplate impermanence is for the developing of kicca ñāṇa and kata ñāṇa respectively (i.e., to know dukkha sacca and seeing the end of dukkha sacca).

At the time of seeing anicca, kilesa is not very thinning out yet. Only at the time of seeing dukkha and kilesa becomes very thin (at the time of seeing the oppressive nature). At the time of seeing anicca, dukkha is still bearable because it is seeing dukkha momentarily.

Kilesa dies out only by seeing the oppressive nature. You can see the developing of dukkha sacca only by seeing anicca. Knowing sacca is sacca ñāṇa. Knowing the oppressive nature is kicca ñāṇa.

With the maturity of kicca ñāṇa and will arrive to the kata ñāṇa (the ending of dukkha.) These are the three knowledge. If sacca ñāṇa becomes mature and will arrive to kicca ñāṇa. Seeing the impermanence of dukkha is sacca ñāṇa.

After kilesa thins out continue with the practice and the knowledge of not wanting arises. It becomes kata ñāṇa with its cessation. The teacher is wrong if he can't teach these stages. The disciple has not yet discerned that these three stages are also not Nibbāna.

How many kinds of kicca ñāṇa? In the four meanings of dukkha sacca:

Pīlanāṭṭha (Pīlana-aṭṭha)—oppressive nature, mind/body oppress and torment the person. It's the active part.

Saṅkhataṭṭha (Saṅkhata-aṭṭha)—conditioning by taṇhā—craving. It is the passive part.

Santāpāṭṭha (Santāpa-aṭṭha)—khandha is always burning with kilesa fire.

Vipariṇāmāṭṭha (Vipariṇāma-aṭṭha)—khandha always has the changing nature.

The builder of the khandha is taṇhā. For example, taṇhā is like a manager (employer). And kamma is like an employee. So kamma is working for taṇhā. Who is the more fearful one? Therefore taṇhā is more fearful than kamma (Human beings are in the opposite and worshipping taṇhā)

Taṇhā is saṅkhārakkhandha. Even it arises and ceases, its power (energy) is leaving behind. Therefore the Buddha called it taṇhā—the carpenter, the builder and not referred to kamma as such. Kamma can't reject it as—I don't want to do it if taṇhā is still existing. So the Buddha used it as taṇhā samudaya sacca and not kamma samudaya sacca.

[In one of his talks; Sayadaw mentioned that the Bodhisatta's perfections were coming from the over four incalculable aeons—asankheyakappa of cultivation.

Therefore, his kammic energy is also incalculable. The Buddha's power is one of the inconceivable. But after no more taṇhā and everything was finished for him. If he could come back again and again means still have taṇhā]

With the cessation of taṇhā, Nibbāna arises. Kamma is naturally going with it if taṇhā ceases. Even though taṇhā arises and ceases, its energy is leaving behind. Therefore, beings suffer with its arrangements (Gave the example of foot baller and the ball).

You're going along the direction sent by taṇhā without your wishes. Until taṇhā not dies, it'll never discard its power (gave another example of a tailor). Someone with latent taṇhā and it'll connect only dukkha. Someone has a lot of inversion (vipallāsa) and think it as connection with happiness (sukha).

It'll never connect to sukha but only dukkha. But we are talking about it as good kamma from death to connect with birth. After that comes bhavaṅga citta—life continuum mind. It's dukkha sacca. Anantara paccayo—proximity condition, the result is without delay (no intermediate stage). This is giving dukkha without gap between them. Don't take the cause and effect connection, but as dukkha connects to dukkha.

Taṇhā is ordering kamma; "Go and connect like this, connect like this." There is not any good point in kamma. After birth with consciousness and bhavaṅga citta, after that advertent mind (āvajjana) arises. Taṇhā connects the mind with proximity condition—anantara paccayo, (without any gap).

Therefore whatever mind arises only dukkha sacca arises. Every mind arises and disappears. Put on the right thought glasses—sammā-saṅkappa on the right view eyes—sammā-ditṭhi and will see clear. It is only dukkha continues.

Therefore the nature of taṇhā is like a tailor having the power of conditioning. It's saṅkhata dukkha sacca. It arises with the condition of taṇhā and saṅkhata dhamma. It controls the 31 realms of existence. Your thought on taṇhā is as an ordinary small thing (So, all worldlings do not take it seriously and they suffer.).

It connects with dukkha and not sukha. Connection by impermanence and only impermanence arises. Eating is dukkha, bathing is dukkha, excreting and urinating is

dukkha, etc. Its power is going up to the worlds of Brahma gods. There is no other thing except this connection of dukkha sacca. Therefore the Buddha said that I only taught dukkha and the cessation of dukkha.

[ Sayadaw continued to talk about taṇhā with kāmāsava and bhavāsava—taints of sensuality and becoming. Both of them are taṇhā. The differences are with the types of person who creates them: the one with big and the other with small taṇhās.]

Kāmāsava created the realms below the Brahma gods, and bhavāsava creates the worlds of the Brahma gods' worlds. From sotāpanna to anāgāmin, they destroy kāmāsava by stages, and arahants destroy bhavāsava.]

Always reflect as all dukkha come from taṇhā. During the observing don't reflect. What'll happen if you reflect? And it becomes cintayamāna ñāṇa and not bhāvanāmaya ñāṇa (Reflection and Observing). They are different. Don't be mixed up.

What are the differences between cintayamāna ñāṇa and bhāvanāmaya ñāṇa? With cintayamāna ñāṇa more bhavaṅga cittas arise and in bhāvanāmaya ñāṇa less bhavaṅga cittas. Bhavaṅga cittas take the objects of the past. Cintayamāna is thinking, planning, reflecting.

Let a time for the reflection. And let a time for observing. In this way it becomes quicker in the practice. It's cintayamāna to reflect on one's own khandha with truths. Contemplation of impermanence is bhāvanāmaya. With these two practices kilesas not easily come in between the practice.

What're the differences between less and more bhavaṅga cittas? It is a dukkha pati-pada person (pracitce with difficulties) with more bhavaṅga cittas. It has connection with kilesas. Contemplation without reflection and the realization is slow.

[How to use cintayamāna and bhāvanāmaya ñāṇa? Sayadaw said cintayamāna was helpful to stop kilesas coming in during vipassanā. He encouraged yogis as before sitting should reflect dukkha or the dangers of taṇhā (i.e., cintayamāna and then sit for bhāvanāmaya. More bhavaṅga citta means with more kilesas or dukkha pati-pada person.]

Taṇhā connects to kamma, to consciousness, to mind/body, etc. Except magga paccayo—path condition, everything is made and connected by taṇhā. Making it into a cycle and is called oghā—floods. Without thoughts and nāṇa is not right. Including the Bodhisatta and wise people were also using it.

Taṇhā is tormenting someone with the prayers for the khandha. Connection of dukkha without breaks is also taṇhā. Vipassanā is looking at the injuries afflicting by taṇhā. It's oppressive and conditioned in different ways that dukkha sacca.

Let the conditions be; “Do you want to be oppressed?” We have to think about these two points. Oppressed means for the passive side. Accept everything to come. Oppressive means the active side. The mind oppresses the mind and form oppresses form.

These are the two points of pīlanāṭṭha—oppression. Saṅkhatāṭṭha (Saṅkhata-āṭṭha)—knowing that it's happening according to one's desire (i.e., desire for the khandha.).

# Fulfilling One's Duty

27<sup>th</sup> May 1961

Someone is wasting the chance of Path and Fruit (Magga and Phala) if he can't catch up to the point of truth (sacca). The person who is listening to the teaching but not following to the end is also not getting the Path Knowledge.

(To support these two points. Sayadaw told the stories of Ven. Sāriputta and Dhānañjāni brahman; and laymen Pesa of the Buddha Kassapa's time. Sāriputta taught the brahman the samatha dhamma and he was reborn in the Brahma world.

But he had the potentiality for enlightenment. Later Sāriputta went there again and taught him vipassanā dhamma. Pesa's story had been mentioned before).

Even someone has the pāramīs, these two points are important. Teacher and student, if each person is lacking one of these points will lose the chance for realization. A person can be checked with the following five points whether he has the pāramīs or not. These are:

① Encounter with the Buddha's sāsana.

② Meeting with those who can teach the sacca dhamma, that is the Buddha or the disciples of the Buddha.

③ Able to listen and understand the sacca dhamma.

④ Can practice in accordance with the Dhamma (Here Sayadaw emphasized the discerning of impermanence.)

⑤ Repay the gratitude to the teacher with the successful practice.

If you complete with ①, ② and ③ points and have the pāramīs. If you can complete ④ and ⑤ with the practice and fulfill the goal.

The sutta discourses were the khandha records. Entering the Path has to look at the khandha. (Giving the Dhammapada story of two monks; one was a scholar and the other was a yogi. The scholar couldn't answer the practical questions put by the Buddha. But the yogi could answer them.)

We can perform the sāsana duty with learning (pariyatti) and practical knowledge (patipatti). The real learning knowledge comes from the practical knowledge of the khandha. Don't know the khandha directly and only from the books can be bitten by taṇhā, māna and diṭṭhi.

One can realize Path and Fruit if knowledge (ñāṇa) is in accordance with the reality. One thing you have to remember is, if kilesas come in and it takes longer. Therefore it is important not let kilesas come in between the reality and knowledge. Practice in the morning and it can be realized in the evening. Practice in the evening and it can be realized in the morning (half day).

A wanderer asked Ven. Sāriputta; "What is the most difficult thing in loka—the world?" Ven. Sāriputta's answers were; Free from businesses (activities) for the practice; live in seclusion for the practice; and seeing anicca. Not included the pāramīs in these three points. One will realize the Dhamma if practice with these three points.

You will get it (discerning anicca) if you succeed with the no. ③. The Buddha and Sayadaw mentioned the importance of anicca in practice in their suttas and talks)

(Sayadaw continued to talk on the hindrances from the Saṅgārava Sutta, Aṅguttara Nikāya. The reason of having impermanence (conditioned dhamma) and can't discern it is covering by hindrances. Then, how to solve it? For example, lobha arises and it will cover up impermanence. First, you have to contemplate the impermanence of lobha mind. After that continue the contemplation whatever the khandha shows you. Because of these hindrances that can't realize Path and Fruit.

## **Impermanent and Taintless**

30<sup>th</sup> May 1960

A person with the contemplation of impermanence and knowing of Impermanence is becoming taintless. With this, affection to the khandha of taint of sensuality (*kāmāsava*) not arises. Thinking of it as it's me; the taint of wrong view (*ditṭhi-āsava*) also not arises. Not knowing, the taint of ignorance (*avijjāsava*) also not arises.

Someone is doing the task of contemplating impermanence and knowing of impermanence becomes taintless. Become taintless means seeing the impermanence of one's own khandha and others' khandhas. Discerning of dukkha and anatta are in the same way.

Why is that? Because it only becomes anicca and magga, anicca and magga, etc. in the process and āsavas can't come in between them (Sayadaw explained as it was impossible by prayer and rely on outside power with the simile of the hen and her eggs).

If you not contemplate, and then like the baby chicks die in the darkness of inside the eggs. It was like living in the darkness and dying in the darkness. Someone is discerning the beginning of the impermanence and continues the contemplation āsava will come to an end.

It's like the hen and you must do the three jobs of anicca, dukkha, and anatta. Seeing impermanence is fulfilling the task of anicca, dukkha and anatta. The Buddha also taught anicca vata saṅkhāra—conditioned phenomena are truly impermanent. Maybe you'll complain as you're still with the seeing of impermanence.

In this same sutta the Buddha gave another simile, i.e., the simile of adze. Nāṇa is slowly eroding the kilesas if you are contemplating impermanence. Each day erodes a little bit, etc. and lobha, dosa and ditṭhi are becoming fewer than before. If you continue the practice, it thins out slowly and at last disappears.

Don't think about it as no benefit. When will it finish (if you ask me)? It'll finish if the impermanence ended.

## Dukkha and Nibbāna

24<sup>th</sup> June 1960

In the Udana Pali Text, the Buddha said that Nibbāna did exist. If you ask; “How does it exist?” It does not exist for everyone. King Milinda asked Ven. Nāgasena; “What kinds of people have Nibbāna (realize)?”

Someone is developing the practice and knowing what should be known will get it. If you thoroughly penetrate DUKKHA will get it. You must remember this one (This point is very important. No one realizes Nibbāna by prayers and outside power without practice. Realization never happens without the practice of the four Noble Truths).

Someone thoroughly penetrates it as only impermanent dukkha sacca and will know that there is no sukha at all. Someone doesn't penetrate dukkha sacca will not abandon samudaya sacca (i.e., taṇhā) and, not develop magga sacca (the Eight-fold Path). With the continuation of the dependent origination process will never realize it.

I am asking you to contemplate feeling (vedanā). And you'll ask me; “Why seeing the arising and vanishing of it?” The reason is; after the feeling arises and before the contemplative mind (ñāṇa) comes in, there are a lot of bhavaṅga cittas (life continuum minds) arise between them (i.e., between feeling and ñāṇa).

(This is the cognitive mind process mentioned in the Abhidhamma). At the time ñāṇa comes in and seeing that the arising feeling is not there anymore. It is arising and vanishing and you only see that. And you'll ask; “Isn't contemplate the non-existence?” Non-existence is the concept of not really exist.

If you contemplate the not existing, and it'll become contemplate the concept. In the text it also mentioned that vipassanā had to contemplate the present moment. Mind dhammas (nāma dhamma) are arising and vanishing in the rate of hundred thousand billions times within a wink of an eye. Therefore it's sure that you'll find it not there anymore.

When you come in for the contemplation, the arising feeling has appeared for sometime already. Therefore *vipassanā* means contemplate the not existing. There are two kinds of not existing: totally not existing and from existence to non-existence. Totally not existing is concept. From existence to non-existence is not concept.

(Sayadaw gave an example of an elephant. An elephant came to the compound of a house, roundabout at midnight. It slept there and left some droppings and went away in the very early morning. People of the house waking up in the morning saw the elephant's foot prints and the droppings.

But at that time the elephant was not there anymore. Although the people knew that the elephant was sleeping here last night. You should know *anicca* in this way).

Feeling exists as the paramattha dhamma. Not existing is *anicca* (disbanding) which the contemplative mind sees it not there. It's the knowledge of knowing the existence to non-existence. It's not knowing the totally not existing. It becomes permanent (*nicca*) if you contemplate the existing.

It becomes concept (*paññatti*) if you contemplate the non-existence. It becomes the real *vipassanā* knowledge if you can catch on the existence to non-existence with the contemplation. Feeling is arising and also disappearing. You only find this.

It's the contemplation of the dukkha of the *vedanā*. Magga only sees dukkha arising and dukkha ceasing. *Vedanā*'s *anicca* is dukkha *sacca*, knowing it is magga *sacca*, *taṇhā-upādāna-kamma* not arising is *samudaya sacca* and *jāti-jara-maraṇa* not arising is *nirodha sacca*.

By doing one and finish the four truths. Thoroughly penetrate dukkha *sacca* is your task. You can contemplate anyone which you appreciate (i.e., body feeling, mind and dhamma). If you see arising dukkha and ceasing dukkha and it's right.

(Sayadaw continued to talk on Channovada Sutta, about Ven. Channa who committed suicide, MN.144 *Channovādasuttam*). Someone succeeded with the practice of seeing impermanence, and at the time of death could change the rebirth sign.

(Here Ven. Channa became an arahant before passed away). It was becoming a habitual kamma—āciṇṇaka-kamma for him that with the practice he could change the rebirth sign.

# How to Think?

1<sup>st</sup> July 1960

Worldlings have two kinds of thinking. With thinking that sorrow, lamentation, pain and grief arise. There is also with thinking sorrow, lamentation, pain and grief not arise or can extinguish them. At what time sorrow and grief arise?

We are thinking about this and that when we are staying alone. At the times of sleep and waking up, we are thinking about family and business matters. It's like looking for one's own dukkha. (Many human beings are like this). We are thinking about things which are not good and follow with sorrow, lamentation and grief.

One's own thoughts are tormenting oneself. One's khandha and others' khandhas are not-self. Not self becomes self and you can't - sleep. Also you are thinking on suffering (dukkha) as happiness (sukha). You are thinking about the impossible so that pain and grief arise. (Here we can see the super-stupidity of human beings with their super-taṇhā.)

The Buddha taught us how to think (from the Saṃyutta Nikāya). All thoughts come from wrong views (diṭṭhi). For example, if I am old it's quite difficult for me. This is thinking with diṭṭhi. You're going to the apāya (woeful plane) from the sleeping bed. With thinking and not-self becomes self is thought of wrong view. In the Saṃyutta, the Buddha taught us to think for Nibbāna and not to think for apāyas (painful births).

Start with thinking: Where do ageing and death (jarā, maraṇa) come from? Where do these two dukkhas come from? Then, it becomes right view (sammādiṭṭhi). The ageing and death are dukkha sacca and thinking is becoming magga sacca.

It comes with right thought. This is thinking what is existing and not with what is not existing. Ageing and death arise by birth (jāti). Here jāti becomes samudaya sacca (the cause of dukkha). Again; where is birth coming from? Birth is dukkha sacca and thinking is magga sacca.

And then if you ask; “Is thinking a practice?” my answer is, if kilesas not arise, it’s a practice. *Ditṭhi / taṇhā, upādāna* not arise. It becomes magga sammā-ditṭhi (path factors right view). Birth also ceases. And it’s knowing nirodha sacca.

In the future you must think in this way. With this D. A. process is sure to cut off. Because no kilesas come in. Why does it not include anicca, dukkha and anatta? You have to note it as the contemplation of the mind—cittānupassanā.

Where is kamma (dukkha sacca) coming from? Kamma is dukkha sacca and thinking is magga sacca. *Ditṭhi/taṇhā samudaya* not arise. It’s killing ditṭhi and taṇhā. It’s practicing to know sacca, developing the truths (*bhāvetabba*). You should note it as practice with developing—*bhāvetabba*.

(Here Sayadaw taught how to use the twelve links of D. A. process for thinking. We have to contemplate the whole series in the same way.)

This method is reflecting the D. A. process in the reverse order (*paṭiloma*) and getting the path factors. Where is taṇhā coming from? It’s from feeling. Feeling can’t arise by itself. It is arising together with the other four khandhas. Feeling arises depending on the body.

Therefore if you can contemplate feeling to the extinction (i.e., the ending of feeling) and dukkha totally ceases. With thinking in backwardly and the object of contemplation appears to us. With the contemplation of feeling is seeing its impermanence, its disenchantment and its ending become the eight path factors.

And then feeling ceases and Nibbāna arises. With the contemplation, the cessation of feeling comes; it’s called uppāda nirodho—the cessation of the arising dhamma. The cessation of taṇhā, upādāna, kamma and jāti without arising is called anuppāda nirodho.

Therefore these are the cessation of the khandha and kilesa. (Vedanā and jāti are khandhas; taṇhā, upādāna and kamma are kilesas). The Buddha gave the example of firing a clay pot. During firing the pot and it’s hot. After finish and put it outside become cooling down.

Here also the same. The pot in the fire stove with heat is like the khandha with kilesa heat. After outside the stove and cooling down is like the khandha without kilesa. This is saupādisesa Nibbāna—Nibbāna with the khandha, but without kilesa.

Even though still has the khandha the yogi sees Nibbāna, with the cessation of kilesa. This is called Nibbāna element with the khandha.

## Four Nibbānas

1<sup>st</sup> July 1960

There are four Nibbānas: sotāpanna Nibbāna, sakatāgāmi Nibbāna, anāgāmi Nibbāna and arahant Nibbāna. There are four abandonments with four Nibbānas. To become a sotāpanna have to kill diṭṭhi—wrong view. To become sakatāgāmi, anāgāmi and arahant have to kill taṇhā.

Now, you are worldlings—puthujjana and must kill diṭṭhi. By killing diṭṭhi and the coarser taṇhā with it also gone. Taṇhā is not a leading factor here, instead diṭṭhi is the leader. If you ask which taṇhā dies with diṭṭhi? This is the coarser taṇhā leading to woeful planes. By killing diṭṭhi, this taṇhā dies with it.

The cup is also with it if you are taking water. Diṭṭhi is sticking in the khandha. The eyes contact with visual form is phassa. With phassa good or bad vedanā arises.

The I (self) concepts on phassa and vedanā are falling away if you know in this way because it is only the paramattha dhamma arising. Whatever dhamma arises and follow with knowledge and diṭṭhi falls away. It dispels diṭṭhi because we don't want birth to arise. (Sayadaw explained up to kamma-bhāva on dispelling diṭṭhi)

If you know the present moment D. A. process and diṭṭhi is falling away. In all day, the D. A. processes are going on from the six senses-doors. The assemblages of dukkha are going on in turn. These are going on until before death. For birth you have to go after death.

From the six senses-doors whatever arising is only dukkhakkhandhassa—the assemblage of dukkha because every time it arises and not knowing is wrong view (taking the experiences as me and mine). It becomes satipaṭṭhāna—mindfulness if you know it.

At the time of sleep, no *diṭṭhi* is with it and only the *bhavaṅga* cittas are arising with sleep. These minds (i.e., *bhavaṅga* cittas) can't give the bad or good results. The mind is doing the natural breathing.

(Sayadaw said that each day the actions of the D. A. process are arising in uncountable numbers. Therefore the results are also uncountable. It's quite terrifying. Therefore to understand the Buddha's Teachings rightly and correctly, it needs to understand the D. A.)

We shouldn't interpret the Buddha's Teachings with our own views and philosophy. It was quite clear why the Buddha only taught dukkha and the end of dukkha. The Buddha own enlightenment could not separate from it).

The wholesome merits you have made are insignificant, if comparison with the *diṭṭhi* kammas. These you are creating in the whole day from the six senses-doors. (Just think about your whole life) How much terrifying it's? (Even wholesome actions, they are *diṭṭhi* kamma if doing them with identity views—*sakkāya diṭṭhi*.)

(Therefore the Buddha warned us that our frequent homes were the four *apāya-bhūmis*—woeful planes.) D. A. processes are at rest is only in the sleeping time. In dispelling *diṭṭhi* you have to know the arising dhamma. If you know the arising dhamma will also know the vanishing dhamma.

For example, looking at the lightning; after a bright light and it instantly disappears. Why? It's too fast. *Diṭṭhi* falls off if you know the arising, and knowing the vanishing becomes *vipassanā*. It's easy, and not difficult at all. *Diṭṭhi* becomes thinning out with *taṇhā* if you contemplate a lot. With the knowing and ignorance also thins out.

(continued to talk about Ven. Anurādha.) The Buddha was a doctor and only gave the medicines. It can cure only by taking it. Therefore, we have to extinguish our own hell fire. There are only these two dukkhas: dukkha arising and dukkha ceasing in the world (*loka*).

No person, no beings exist. Only the arising dukkha and the vanishing dukkha exist. After that comes *Nibbāna*—the permanent extinction of dukkha. A person not

knows dukkha and only looking for dukkha. Not knowing the arising is looking for dukkha.

Because of not knowing the truth (sacca) and saṃsāra is becoming very long. Only can penetrate dukkha sacca and dukkha will cease.

# On Insight Knowledge

27<sup>th</sup> November 1960

[ Here Sayadaw delivered an interesting talk on insight knowledge. Usually he didn't mention ten or 16 knowledge as mentioned in the commentary on Abhidhamma. He only followed or talked about them which were mentioned in the suttas.]

(Told the story of Ven. Susīma, who came in and ordained for the purpose of stealing the teachings)

Contemplation of impermanence is including samatha and vipassanā, because it has the five path factors (i.e., three samādhi factors + two wisdom factors). Insight knowledge come before and then followed after with The Path Knowledge.

In the Buddha's Teachings samatha practices were not the main point. With insight realize Nibbāna. In the Paṭisambhidā Magga; bhāvetabba—developing was referring to loka magga—mundane knowledge or insight knowledge.

It's the five path factors. In the five path factors are not including the sīla factors. Because the sīla are not stable, coming in and out.

Between the last insight knowledge (vipassanā magga) and the Path knowledge (lokuttara magga), even no bhavaṅga citta comes in. It's anantaratapaccayo—proximity condition. Up to gotrabuññā—change of lineage (from a worldling to become an aryan) are the five path factors because all of them are with the impermanence.

It completed with the eight path factors (five path factors + three sīla factors) only at the Path Knowledge because sīla becomes stable at that time. All the insight knowledge are only changing the views step by step. But the process is only with the five path factors.

There were only two stages of knowledge (i.e., insight knowledge and the Path Knowledge) what the Buddha taught Ven. Susīma. In the Anattalakkhana Sutta

(SN.22.59 Anattalakkhaṇasuttam)—The Discourse on the Universal three characteristics, taught three stages of knowledge; i.e., discerning impermanence, its disenchantment and the ending of it.

In reality the knowledge is not changing but the views are. All insight knowledge are with impermanences, but the views are as danger, fear, disenchantment, not wanting, etc. You just doing the practice and kilesas will become thin out (told the simile of the handle of an adze).

You'll have the Path Knowledge if kilesas are gone. Changing of views are taking as changing knowledge. I am concerning that you may taking it as your knowledge not develops (Because only just seeing impermanence). Kilesas become thinner means the development of knowledge.

Whatever view is changing and your duty is contemplating the impermanence of the saṅkhāra dhamma. After the knowledge becomes mature and it disappears in a blip and substitutes with the Path Knowledge. We just do the contemplation whatever the object is showing.

For example, could Suramutta (a drunkard layman) know the insight knowledge? Suppabuddha the leper was also in the same situation. The insight knowledge were related to Ven. Sāriputta because he had the sharp knowledge (second after the Buddha, but later Buddhists had looked down on him).

Nobody knows the process of the knowledge. Whatever object is showing only impermanence exists. (Sayadaw compare Ven. Sāriputta with Ven. Mahā-moggallāna) Ven. Sāriputta took two weeks for full enlightenment and Ven. Mahā-moggallāna only seven days. Why was that? Ven. Sāriputta had many records. He was analyzing the knowledge and it took longer time.

In the questions and answers between Ven. Sāriputta and Ven. Mahā-koṭṭhita; Start with impermanence (also, up to arahantship.) if you want to become a sotāpanna. Therefore you shouldn't have many teachers and many nāṇas processes. People will have no shame and fear (hiri-ottappa) for wrong doing if he has ignorance—avijjā.

[The Buddha said hiri-ottappa dhammas were the protective Dhamma of the world (lokapāla dhamma). If we observe today modern world, human beings are going the way of no shame and fear of wrong doing.]

Only without ignorance (become knowledge—vijjā) has shame and fear of wrong doing (Sayadaw gave the story of Ven. Patācārā Therī. Here we can see the importance of wholesome education, including all media)

The main point is reaching the top of the mountain. It's not the main point whether you are ascending there with two or three knowledge. Ven. Sāriputta said that he was the only one and should not follow him (in regarding with the 16 knowledge).

# Part 11

## No Free Time Is for Sufferings

4<sup>th</sup> February 1961

D. A. is one's own khandha process and it's going on every day. Don't take them separately as different. This time it's arising and this time it has to be cut off. That'll not make it continues. If you don't cut it off is collecting unwholesome kammas. You have to be very careful on this point.

For example, on the body pleasant feeling arises. This is the arising of the D. A. of the khandha. After that the appreciation of taṇhā, saṅkhārakkhandha continues to arise. One khandha ceases and another khandha continues to arise. Let's look at its cause and effect connection.

Vedanā paccaya taṇhā—feeling conditions craving, khandha continues to arise. This will continue to upādāna and kamma, so saṅkhārakkhandha are continuing to arise. One khandha ceases and another khandha arises. Vedanā and kamma are this life (vedanā→taṇhā→upādāna→kamma). Kamma paccaya jāti—action conditions birth.

These are the birth of the five khandhas will arise in next life. And then jarā and maraṇa (ageing and death) khandhas continue. It is doing the job of connection of two lives. It has no demerits but looking for dukkha. Everyday these kammas are uncountable. These kammas are also anicca.

So why shouldn't it disappear? Because these taṇhā, upādāna are not yet abandon with the Path Knowledge. So, they are always as latent disposition in the mind. They are keeping all these kammas for not to disappear (Taṇhā is storing these kammic energy with it).

If one of the kammic energy has finished and it sending out another one, etc. Then if you fall to the plane of misery can you come out again? There are many uncountable kammas of this life and past lives are in its storage.

Therefore, the Buddha said that there were no time limits of lifespan in the hells. If you're making one mistake; "Do you have the chance to come out again?" Therefore, let us look for a refuge. It's necessary to look for a dhamma making these kammas become fruitless.

If not only dukkha sacca will arise. With the realization of sotāpatti magga (stream entry knowledge), the storage of many past lives and this present life unwholesome kammas become fruitless. If you are heedless and lazy, you are only coming to this human world for a visit (just wasting time).

And you will go to painful planes of existence if you die. You have debts (and) shouldn't be in a relaxed mood. No contemplation of vedanā with insight that taṇhā and upādāna are storing the kammas. They release it one by one and do you have any freedom? Don't be afraid of the results but the causes.

Contemplate the impermanence of vedanā. If you not pay attention for them and it will do the connections. This is dhamma niyama—fixed order of the dhamma. Vedanā → taṇhā, upādāna and kamma → jāti continues. (mentioned about vedanā in the Sakka Pañha Sutta)

Contemplate the three feelings. If you not forget them and vedanā paccaya paññā—feeling conditions wisdom (with practice). And if you forget them, and vedanā paccaya taṇhā—feeling conditions craving. Forgetfulness is ignorance. If you are in a more relaxed way and it make more connections.

The fault of heedlessness is very great indeed. Why it becomes vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases? Because magga arises (path factors) and feeling ceases, so taṇhā can't arise. You have no free time means connecting the D. A. processes.

You are working for feelings that connecting with taṇhā and upādāna. The fault of no free time is very great indeed. The cessation of taṇhā means it's not arising. Instead at

the place of taṇhā, magga arises. Taṇhā, māna and diṭṭhi will cease (i.e., Nibbāna) if you can contemplate to the ending (or cessation) of vedanā.

## Who is Your Creator?

16<sup>th</sup> February 1961

(From the beginning, Sayadaw explained the D. A. process of the tongue door.) Vedanā paccaya taṇhā—Feeling conditions craving. Feeling is paṭiccasamuppāda—the cause and craving is paṭiccasamuppāna—the result, cause and effect process. Taṇhā and upādāna are called taints—āsava. It's including all āsava; these are: kāmāsava, bhavāsava, diṭṭhi-āsava and avijjāsava—taints of sensuality, becoming, wrong view and ignorance. During the eating, contemplate the impermanence of taste consciousness. With this, the feeling not connects with the action (i.e., vedanā to kamma), and the four āsava are cutting off.

Directly cutting off are; kāmāsava, bhavāsava and diṭṭhi-āsava. Avijjāsava includes as sahajāta—conascence. If jāti, jarā and maraṇa—birth, ageing and death are not arising and then āsava ends.

If the Buddha had not arisen or if you not contemplate them birth, ageing and death arise. Births will uncountable to arise, because of not ending the āsava. Kammas have to do the jobs for āsava.

Who made the taste consciousness? Only someone has the āsava and it'll arise. There are not these things in Nibbāna. Do you know that it was made by the āsava of past life? All the objects of contemplation are made by the āsava. (This point is interesting for contemplation and has some hidden meanings.)

The things made by āsava are anicca and the contemplation is magga. Āsava of the past made dukkha sacca. All these things are anicca, dukkha, anatta, asubha and dukkha sacca. We have been found out the injuries made by the āsava. It's better to know them profoundly and contemplate.

Let you to know with the contemplation that the things made by the past āsava are not right. In the past you didn't have the sāsana eye (i.e., Dhamma eyes). So, it happened randomly. Vipassanā dhamma is the nearest to Nibbāna for the ending of āsava.

If not, your prayers for Nibbāna are only in a traditional way (We can see this mentality in some Buddhists, only rely on prayers and vows with outside power).

The whole body is made by āsava. In the Buddha's First Discourse (Dhammacakka-pavattana Sutta) said, upādānakkhandhapi dukkha—the five khandhas subject to clinging (āsava) are dukkha sacca. In the process of ending āsava, with the contemplation of impermanence and magga arises.

Only with magga arises and āsava will end. Your own defiled things are āsava dhamma. Āsava creates the khandhas and it's not kamma. If you want to clear on this point; after his enlightenment, the Buddha made this exclamation; “Taṇhā man, the carpenter, you can't make the khandhas again for me.” It means as I had no more āsava (taṇhā) for a new khandha.

# What is the Most Important Thing?

19<sup>th</sup> March 1961

[In this talk, Sayadaw used his own verses on the Four Noble Truths to explain the practice. These verses are:

- ① Every formation (i.e., conditioned phenomenon) is impermanent; remember as dukkha sacca.
- ② Taking the impermanence as me; remember as the cause (samudaya) of affection
- ③ The ending of all the mind and matter; remember their cessation as Nibbāna.
- ④ The knowledge of the cessation; remember as the Path Knowledge]

It's important to know the truth. It's like a stick throwing up to the sky and falling down again in a random way if you don't know. Your destination of rebirth is random and without stability. Therefore, you have to practice and know the truth until your bones and skin are worn out.

At the time of encountering the sāsana and you must work hard. As the khandha is dukkha sacca and it needs to discern their oppressive nature. (pīlanāṭṭha). (continued the story of naked ascetic Kassapa). Avijjā—ignorance is not knowing the truth (told some stories of the people fell into hells, animal realms, etc.).

Now, you can smile and also have to cry in the future. The practice of satipaṭṭhāna is the task of knowing the truth. For knowing the truth, avijjā—ignorance must become vijjā—knowledge. Only looking after the mind and body, when'll you have the free time? It oppresses mercilessly to someone has affection for it. (It oppresses like the twin of blind and handicapped babies i.e., body and mind to the mother).

People didn't have any affections were all in Nibbāna now. Except the task of becoming a noble person (ariya), all the other things are oppressing you. You must know that the khandha is the oppressive dukkha sacca. With more affection to it and more oppressive it'll become.

If you are treating it well and do you still have free time? You must see its oppressive nature with knowledge. Observe the five khandhas with the five path factors.

① Every formation is impermanent; remember as dukkha sacca. If you're discerning the impermanence of conditioned dhamma and seeing dukkha sacca. Arising is dukkha and vanishing is dukkha. In the khandha only the impermanence will arise. Pay more attention to discern impermanence than family and business matters.

Because in the Samyutta Nikāya, the Buddha was urging as if we had the chance for listening the truth (for enlightenment), even we should accept the spear inflicting on us.

(Every day in the morning time 300 spears, in mid-day for 300 spears and in the evening for 300 spears, respectively. Even though we may die for once only; we will die for many lives to come if we don't know the truth. Also, many uncountable sufferings are waiting for us, such as in hells, as animals, as hungry ghosts, etc.)

Seeing, hearing, smelling, etc., whatever arises; they vanishes with change. With the blind and handicapped (i.e., body and mind) combine together, seeing, hearing, smelling, etc. are arising. After the arising, both are vanishing (mind and form). The mind is quicker and the form a little slower. Because of the changing and vanishing that it is dukkha sacca.

Contemplate form if you prefer kāya (form); contemplate mind if you prefer mind. You'll end up with the knowing of dukkha sacca by seeing impermanence. Whatever you are contemplating only seeing impermanence, and knowing the truth (sacca).

② Taking the impermanence as me; remember as the cause of affection. If you not contemplate and become ditṭhi/tanha and continue the saṃsāra. Beings are falling down randomly and it's not good for happening. And it needs to abandon them. "I think Therefore, I am" is attaching to wrong views and arising everyday quite a lot.

You have to do this task very quickly as going towards the cemetery because you're going towards death (i.e., closer to death every second). The saying of your becoming

older means it's closer to the cemetery. ① is for contemplation (i.e., saṅkhāra dhamma, the five khandhas). ② is for abandoning (diṭṭhi/tanha). What is Nibbāna? With the contemplation of impermanence, it becomes mature and with a blip mind, body disappears (even if you're contemplating the mind). This knowledge (ñāna) is in contemplating but under the knowledge these are disappeared.

③ The ending of all the mind and matter; remember their cessation, as Nibbāna. Your destinations are becoming stable if you realize it (Will never fall back into the planes of misery). You will sure to realize it if your practice is also right with viriya (right effort) and you're a tihetuka person (born with three wholesome roots of non-greed, non-hatred and non-delusion).

Here only ① and ③ verses are important. It's like you get the train ticket at Mandalay Railway station and arriving at Rangoon (Yan-gon) Railway Station (compared to the 1.and 3. verses). You're passing through the knowledge between them. (From impermanence to Nibbāna; it's also the same as from Mandalay to Rgn. It will pass through other stations on the way.)

④ The knowledge of the cessation, remember as the Path Knowledge. After the lokuttara magga arises, ① and ② maggas cease (① is arising and ② is vanishing). After the Path Knowledge and Fruition Knowledge arises. And then you are becoming a sotāpanna.

After the Path Knowledge ceases and the Fruition Knowledge arises is akāliko—non-temporal/immediate. (This point was not accepted by some scholars. But the yogis know what they are talking about).

Don't lose these four verses. These are the processes of the practice. Don't mix up the vibrations of impermanence with me (self). If the hungry mind arises and don't let it become I am hungry. Watch and observe, it'll disappear. If contemplating this way, do you still think as the saṅkhāra is me?

Wanting to sleep as me, wanting to eat also me and saṅkhāra will continue. Is it not terrible? Therefore, before the contemplation, it's important to dispel sassata and uccheda diṭṭhi first. Are these saṅkhāra dharmas arisen by you or by others? Or by you and others (both)? Not at all.

It is arisen by avijjā and saṅkhāra. After dispelling ditṭhi and practice with no. ① (i.e., the objects of contemplation or khandhas) then no.③ (i.e., Nibbāna) will arise. Then you'll get no.④ (i.e., the Path Knowledge).

# The Process of Existing and Not-Existing

16<sup>th</sup> August 1961

Why aren't we starting from nāmarūpapariggaha ñāṇa and paccaya-pariggaha ñāṇa (knowledge of discernment of mind/matter and discernment of conditions)? Because you had already known about them. You can differentiate or analyze mind/body and relate to cause and effect.

Therefore, today we start from the insight knowledge. (continued to talk about cittānupassanā) The five path factors—maggañga are neither black nor white kammas (unwholesome and wholesome). Mind arises and vanishes at the same place.

It becomes the five path factors if you're discerning the arising and vanishing. I'll explain the meaning of discernment. Seeing (discerning) is knowing it as not-existing (in the same moment). By contemplating the mind, you're knowing that the mind is not-existing anymore. Not-existing is anicca / knowing is magga.

I am not teaching for good to hear about them, but teaching you how to practice. In the whole samsāra you had not found these things before. Now, you are free as a blind and crazy worldling. Why? Because, now you know which is not-existing as not-existing and know which is existing as existing. (not becoming deluded).

Before it's existing and with the contemplating is not-existing. So you know it as existing and not-existing. You know its impermanence. How did you live your life before also become clear? You were living like a blind and crazy person.

You must ask "How does knowledge (ñāṇa) develop with the continued contemplation?". At first, you're alive with the seeing mind; after that it dies (passes away). After that you're passing away (die). Alive with the wanting mind and passing away with the wanting mind. So you'll see your own death.

For example, you see your own corpse and someone's corpse. Which one is more disenchanting for you? It's developing into the knowledge of disenchantment. Before

that it develops from the knowledge of rise and fall (udayabbaya ñāṇa) and knowledge of dissolution (bhaṅga ñāṇa).

If you see your own death, it develops into nibbidā ñāṇa (knowledge of disenchantment). Mind and body are can't separate and arising together. How knowledge arises in the disenchanted person? I only get these deaths wherever I'll be.

It's marañampi dukkha saccam—death is dukkha sacca. So he knows it as dukkha sacca. It's clear for him as all are dukkha sacca. By thoroughly knowing dukkha the contemplative mind which seeing from dukkha existing to dukkha not-existing.

This is knowledge changing, changing to amoha—non-delusion. At first, it only turns towards dukkha existing; then turning towards dukkha not-existing. Dukkha not-existing is Nibbāna. The contemplative mind becomes the Path Knowledge.

After that, Fruition and Reviewing Knowledge arise. The important point is to contemplate. Knowledge will turn towards Nibbāna by itself. And then become a sotāpanna.

With the really disenchanting; it becomes really not wanting it and the mind really turns towards Nibbāna. All three types of kammas are cut off (i.e., black, white, and mixed kammas). Therefore, firstly to see impermanence is our matter. Secondly disenchantment, and thirdly contemplate to know dukkha sacca thoroughly are our matter.

After that knowledge will turn towards no impermanence by itself. All these came from Milinda Pañha. Without the dawn period, the sun'll not arise. Without the dawn period of knowledge of impermanence and disenchantment, and the sun of the Path Knowledge will not arise.

Without including these two knowledge (impermanence and its disenchantment) and the Path Knowledge will not arise. Today I explain with cittānupassanā and tomorrow with vedanānupassanā.

## The End of the World (B)

28<sup>th</sup> October 1961

(Told the story of Rohitassa Devata who had searched the end of the world in his past life as a hermit). The end of the world means Nibbāna. Someone will arrive there only by going with knowledge (ñāṇa); anyone can't go there by other ways. The world (loka) is saṅkhāra loka—the conditioned world—the five khandhas.

Saṅkhāra loka is the khandhas arise by conditioning. Arising and vanishing moment to moment is loka. You'll not arrive to Nibbāna with good kamma but with good knowledge. So it's clear that Nibbāna is ñāṇa path. Kam path is to the 31 realms of existence.

There are three paths: kam path jhan path and ñāṇa path (Some short Burmese words came from the Pali language—kam=kamma, jhan=jhāna, ñāṇa=ñāṇa, etc). Kam path is the far cause. Jhan path is the near cause. Ñāṇa path is the direct path, the cause of sending there. (Kamma and jhāna are supporting cause and ñāṇa is producing cause to Nibbāna).

Human life span is short (now human life span is around 75 years. It will be degenerated to 10yrs in the far future; see the Cakkavatti Sīhanāda Sutta of Digha Nikāya, DN.26 Cakkavattisuttam). You have to follow the ñāṇa path if you want to be quicker.

Within this two armed length body observe with maggan ñāṇa. Follow with any one of the four satipaṭṭhāna in according to your preference. Practice with vedanā if vedanā is distinct for your knowledge; if mind then with the mind, etc. Follow with ñāṇa whatever the arising. It is vipassanā to follow the impermanent saṅkhāra loka with ñāṇa.

The Buddha taught that the four truths exist in the khandha. Except lobha, mind and form are dukkha sacca. If taṇhā not exists is nirodha sacca. Sometimes I am asking

you; “Do the khandhas disappear?” is loka nirodha sacca. The ariya sāvaka eye is magga sacca.

(Here we can see Sayadaw’s skill in using dhamma language. Loka nirodho is the cessation of mind and body. The ariya sāvaka eye is contemplative knowledge). With the observation, loka will tell you as I am dukkha sacca.

This khandha will tell you, anicca, dukkha and nirodha. (Here nirodha is the cessation of the khandha). Khandha is the teller and nāṇa is the observer. Whatever has to say and it’ll tell you. If, it has nothing left to say and will not tell you anymore.

Then the observer will see the ending of it. The ending of the khandhas is Nibbāna. Birth and death are loka. Arising and vanishing are loka. Arising dukkha and vanishing dukkha are loka. You have to make a decision that there is no happiness in the 31 realms of existence.

If you ask: “How long has it to be contemplated?” It’s right to say as it’s difficult and also easy to say. It takes longer time if you have thick kilesa. If your kilesa is thin; practicing in the morning, you even can realize it in the evening. Don’t take it on the pāramitā. What is happening to me, it's my pāramī? Don’t think about it. You only need to invigorate your faith—saddhā and effort—viriya.

Take it as seeing the truth if you discerning impermanence. After listening to the sacca dhamma, observe to see it. With more analyzing about it, take more time for the practice (And then talked about vedanā in practice).

There is no time without vedanā. During the pregnancy is dukkha. After birth is also dukkha. Dying is dukkha. Nothing exists except dukkha arising and dukkha ceasing. You’ll surely find out as only dukkha. Dukkha also disappears if the khandha disappears. It disappears under the contemplative mind.

Nibbāna exists at the end of the khandha. Just following it and will arrive to the end. Contemplation with bhāvetabba and will see Nibbāna. By waiting with good kamma and it will never arise. Only waiting with nāṇa and it’ll arise. The end of loka means your own loka (one’s khandhas) with the knowledge of not wanting arise and it will end.

# Why So Many Corpses?

29<sup>th</sup> December 1961

I am old now. I'll die very soon. Think yourself with these things. Where are ageing and death coming from? It is from birth (jāti). Aging and death are dukkha sacca—the result. Birth is samudaya sacca—the cause.

Thinking about the khandha and these things appear. Then you know about truths (sacca). Again where is jāti coming from? From kamma-bhāva—the producing of kamma for becoming. Kammabhava is the cause—samudaya. And jāti is the result—dukkha.

It becomes nirodha sacca if both of them cease. The practice of their cessation is magga sacca. Therefore you have to practice magga sacca. Thinking in this way is knowing about the truths. You're afraid of kamma (here, black or unwholesome ones).

Why is that? Because it makes jāti—birth (painful births). It makes dukkha sacca. But also you're expecting good kamma (for blissful rebirths and enjoying the fruits). This also will give you dukkha sacca. By thinking backwardly (the reverse order—paṭiloma of D. A. process) and will find the five khandhas as the cause.

Because of the five khandhas that taṇhā arises. From the khandha and taṇhā arises is not knowing about it. This is not knowing it as the five khandhas (with ignorance and have diṭṭhi/taṇhā). The Buddha said that taṇhā came from upadhi (acquisition); it means khandha.

With affection to one's own khandha and others' khandhas that taṇhā arises. If you have affection to the khandha means you want to die. (According to the D. A. process; section② → section③ → section④ = the five khandha → taṇhā, upādāna, kamma → jarā, maraṇa).

It is wanting to die whatever khandha you have affection. With the affection to the khandha, you have to die wherever you'll be. All your corpses were piling up (like

mountains). Don't say that it's kamma. It's the cause of affection to the khandha (*taṇhā*). Affection means foolishness for deaths. The D. A. process is telling you that you have to die because of affection.

Khandha is section ②, affection is sec.③ and death is sec.④. Having to die again and again are tormenting by affection. In the many kinds of death which one do you like? (Sayadaw mentioned some of them) If you contemplate the impermanence of your khandha and you have no affection for it. No affection is magga. It's non-greed (alobha).

This khandha is like a kind of liquor mixed with poison. You have to die if you drink it. In the same way, you also have to die if you have affection to the khandha. The poisonous liquor is like the khandha (In one of the suttas, the Buddha compared it with the four poisonous snakes). The foolish worldling is the person clinging to it; the one who drinks the poisonous liquor. No affection arises if you contemplate the impermanence of the khandha. You will not die again if you are without affection for it.

## Dāna and Nibbāna

5<sup>th</sup> December 1961

[A talk on dāna offering. U Kyaw Thein and Daw Tin Hla (a couple) offered a Dhamma Hall for practice. Sayadaw explained to them how to make dāna for a decisive support—upanissaya for Nibbāna.]

Dāna gives the rebirth-linking result (paṭisandhi) and present life result (pavatti). Pavatti result means to encounter with a good teacher and helping a decisive support for the cause of the path. It is leading to the path condition (magga paccayo).

To encounter a good teacher is the power of decisive support. Dāna is also a decisive support for the path condition. To arrive human world and encounter with the Buddha's Teachings are upanissaya. Without upanissaya and having the nāṇa ear to listen saccā dhamma is impossible.

The Buddha himself said that upanissaya helped the path condition and could let Path and Fruition Knowledge to arise. (Sayadaw talked about the five results coming from the offering of monastery buildings in the Aṅguttara Nikāya These are: Āyu, vāṇa, sukha, paññā and bala—long life, good looking, happiness, wisdom and power).

Wealth and properties can be changed at any time before death. It can be met with the five dangers of water, fire, king, thieves and one's own family members. It can be also misused and spending them with one's kilesa. Therefore, dāna offering is like taking things out from a house on fire. You can't take it with you if you die, you have to leave behind.

(People who do not do dāna, merits and wholesome things are foolish indeed because human world is the most important place for living beings to cultivate goodness and practice for transcending dukkha. Instead most human beings are wasting their precious time and chances with sensual pleasure and unwholesome dhamma).

Dāna offerings are like taking things out from the burning house and save it as one's own properties. You should not think it as reducing or spending your wealth. The thirty-one realms of existence are kilesa fire. So, they are burning with the fire of dukkha. The Buddha was admonishing us for not taking out things from the burning fire."

(Even most people don't know as these are burning with fire. And it's worth to do it. Here Sayadaw mentioned a current news happened in Rangoon (Yan-gon) where a man was robbed and killed by robbers). His khandha and properties are burned down with fire.

(Again, Sayadaw talked about the last day of the Buddha. The Buddha laid down his burdened khandha at the sal-grove in Kusinārā. Because of the sañkhāra dhamma and nothing was left there nowadays. All the grandeur was gone. It was quite a sāmvega story. It was not more than a dream).

By performing dāna and it finished with anicca. It is also the same nature if you don't perform. Dāna offerings with the enriching of wisdom finished the same. But it is following with non-greed, loving kindness and wisdom (alobha, adosa and amoha). It follows with lobha, dosa and moha if you let it finishing by itself. The differences are one ends dukkha; and the other connecting dukkha. (We should think about this point seriously).

(Sayadaw talked about the six wholesome and unwholesome minds mentioned about with the D. A. process.) Offering dāna with alobha, adosa and amoha (paññā) is not connecting samsāra. Offering with seeing dukkha sacca and can't connect dukkha. Not wanting is magga—alobha. Not wanting the khandha and properties are offering with magga. (He instructed the couple how to have right attention).

The khandha is always burning with eleven kinds of fire. To have the khandha is becoming fuels. Therefore, wanting to end the fuels (khandha) and extinguishing the fire (kilesa) that we are performing dāna. A dāna combines with truth (sacca) and volition (cetanā). Cetanā (kamma) has to follow behind knowledge.

(Sayadaw gave an example with the Buddha) The Bodhisatta (Buddha to-be), for many past lives (incalculable) had done a lot of great dāna pāramīs (perfection for

givings), but only with the knowledge of becoming a Buddha. If his volitions (cetanā/kamma) had to follow him would not become a Buddha.

But only let cetanā following behind knowledge (*ñāṇa*) that became a Buddha, and attained Nibbāna. *Ñāṇa* as a predominant quality is seeing dukkha. *Ñāṇa* is as a leader, whereas cetanā as a follower. The kammic power becomes blunted even though *ñāṇa* is still making the kammic power. Therefore, it's the dhamma cutting off kamma.

# Practicing for Dying

11<sup>th</sup> to 12<sup>th</sup> August 1962

T1

[Here Sayadaw gave two talks on vedanā and how to deal with them, especially near dying. We shouldn't waste our precious life as a human being by doing useless things and leading to painful rebirths. We should observe and study on people near dying.

Even we ourselves had experienced more or less these things with our family members or friends; it was quite painful to see people died painfully and in tragic ways. Their ways of dying were expressing their painful rebirths.

The flood water of ageing, sickness and death are waiting for us as arising. We need to prepare the maggin raft to cross over the ocean of samsāra to a safety place. He taught vedanānupassanā for dealing with taṇhā. And he already had taught cittānupassanā for dealing with diṭṭhi.

Taṇhā is sharper than diṭṭhi, and avijjā is powerful than taṇhā. Eradication of kilesa is from diṭṭhi to taṇhā and taṇhā to avijjā successively. Diṭṭhi constructs the lower khandha of painful births. And taṇhā constructs higher khandha of human to arūpa brahma worlds.

Vedanā can appear on the body and in the heart area (hadaya vatthu). It's important to observe at the right places. It's ñāta pariññā—theoretical knowledge and without this, it can't do tīraṇa pariññā—development with contemplation.

There're three kinds of vedanā: sukha, dukkha, upekkhā appear internally and externally of the body. Usually we only use sukha and dukkha in our daily life language, and not including upekkhā. In vipassanā contemplation if not observing at the right places and Nibbāna not arises. It will be impossible if the objects and mind (ñāṇa) are not in accordance with each other. It can't cut off D. A. process.

Sayadaw explained the vipassanā process very simple and clear. He placed serially five small betel nuts on the table in front of him. The first to the third nuts were representing mundane path knowledge (all are discerning anicca; udayabbaya, bhaṅga and nibbidā ñāṇa).

The fourth is the Path Knowledge (not seeing anicca anymore and instead their ending or Nibbāna). It can't kill kilesa perfectly yet (anusaya). It's only the seed of ariya. The first to third knowledge are still the worldling mind. The fourth knowledge is ariya mind. From ① to ④ are ceasing successively, and complete with the eight path factors.

The knowledge following after the ④ are also seeing Nibbāna. The 5<sup>th</sup> is seeing Nibbāna and also killing taṇhā (i.e., the Fruition Knowledge kills anusaya). The knowledge of ① to ③ are very important, because it has connection with development —bhāvetabba. The fourth and fifth knowledge are arising naturally (the outcome of 1, 2 and 3 knowledge)]

The one with the ordinary dāna and sīla is a sleeping person. It is in sleep without preparing the maggin raft and doing things in accordance with taṇhā. This is sleeping with avijjā and taṇhā. Taṇhā is sharper than diṭṭhi. Avijjā is sharper than taṇhā. During the time of vedanā paccaya taṇhā (feeling conditions of craving), he was still a bodhisatta.

Wanting to become a Buddha, the bodhisatta was contemplating vedanā until it became ending. (Gave instruction on Vedanā). Vedanā arises on the body and also in the mind. Contemplate it at the arising place. As an example, on the body sukha vedanā arises and in the mind also happiness arises.

If arising on the body, then contemplate on the body; in the mind also in the same way. It can't attain Nibbāna if the contemplation is not at the right place. It means the object of contemplation and contemplative mind are not at the same place. It also means D. A. process can't be cut off.

Three insight knowledge must arise: ① udayabbaya ñāṇa—knowledge of rise and fall, ② bhaṅga ñāṇa—knowledge of dissolution, ③ nibbidā ñāṇa—knowledge of disenchantment. All three of them are contemplating of impermanence. ① to ③ are the

knowledge of a worldling. All are the path factors of a worldling (5 maggan); known as all are in dissolution.

After ③ ceasing, one does not see the dissolution. At the ending of them, see Nibbāna arising. It's the no.④ mind, i.e., the Path Knowledge. It is seeing Nibbāna, but still can't kill kilesa yet. The fourth not see impermanence but still can't kill the latent kilesa. The fourth is the seed of ariya. From ① to ④ can't cut off kilesa are the same and only different in views.

After that maggin raft will appear. ④ arises for the cutting off the worldling status, not for the kilesa. After the ④ ceases and the eight path factors appear. It's no.⑤ and also sees Nibbāna. It needs to ask who shows Nibbāna to him. ④ showing it and ⑤ seeing it. ④ is the cause and ⑤ is the result.

⑤ is seeing Nibbāna and killing taṇhā. ④ only seeing it and can't kill taṇhā. ① to ③ are seeing anicca but taṇhā not dies. ④ is seeing Nibbāna and taṇhā also not dies. ⑤ seeing Nibbāna and taṇhā dies. If ① arises must leading to ⑤ and it's sure. The task is finished with these five points. (The Buddha Dhamma is clear-cut and in details, and not like other teachings with uncertainty and walking in the darkness.)

## T2

Death and birth (cuti and paṭisandhi) are only far away from each other in realms of existence (e.g., dies as human and reborn as devata. As dhamma they are very close to each other. After death and hell birth arises (as an example for painful birth).

This dying kamma is near to death. This near kamma is making this birth. The kamma you had done before such as building pagoda and monastery were quite far away. Therefore, the near kamma gives the result. (The good kammas of the past had done before not arise at the time of death).

So, it's called āsanna kamma (maraṇāsanna kamma, near death kamma). Who has done it? At near dying; it's overwhelming with vedanā and dukkha vedanā is unbearable. The mind also becomes unbearable. You have to separate vedanā with anatta (instead, we

combine vedanā with atta). For that I want you do the contemplation from now on, so that at the time of death, you'll know that it's vedanā or the impermanence of anatta.

I want you all to practice hard earlier to overcome vedanā and seeing their vanishing of anatta. At near death it becomes anatta mind. Anatta is a knowledge. After that death comes and becomes arahant at the same time.

Even not become an arahant, after death to a blissful birth. If you can't bear dukkha vedanā and near death the five mind moments of dosa arise (as anguished state). Death and dosa mind are near to each other at that time. Therefore, the wholesome kammas you have done before can't give the result. Instead the near kamma gives the result. It's called āsanna kamma (near death kamma).

Therefore, it needs to contemplate vedanā to become anatta. (Sayadaw gave the example of the āsanna kamma with the older bulls near the entrance of a cow pen. The older bulls come out first when the cow pen is opened in the early morning because they are near the entrance. Here older bulls are āsanna kamma and the entrance is death)

Other habitual kamma (āciṇṇaka kamma) are far away. But they'll give the results later. Now at this time you're in good health and with contemplation to know the impermanence of vedanā. Later if vedanā come, you will see the vanishing of it. And you will die as a magga/phala person because you discern impermanence with the contemplation at near death.

It's a great loss if you do not exercise for dying (we should take this point very serious). For someone in practice, even not becomes an arahant and near death it can be. Why is that? Because near death has strong determination.

At that time you will not pay attention to family matters and has strong effort. (Some disciples of Sayadaw cut off communication with their family members when they were near death. They shut themselves in their rooms, listening to Sayadaw's talks and contemplating their khandhas and died).

You will encounter with the worse situation if you are taking it easy and relax now. With the practicing kamma at near death, it's also these vedanā. The practice kamma

before death was just normal desire (chanda), viriya and paññā. Now at near death the chanda, viriya and paññā are becoming stronger (Because it's the last hope).

As like cittānupassanā is important (in daily life), and near the entrance of death vedanānupassanā is also important. Vedanā arising is anatta and vanishing is also anatta. They are arising and vanishing in accordance with their nature. The mind is seeing anatta and becomes āsanna kamma. And then becomes arahant; if not and takes rebirth in the blissful plane.

(Sayadaw told the differences between human beings and devata). Devata doesn't have bile, phlegm, mucus and blood like human being. So, the mind of a devata is bright and clear. Human has a lot of phlegm and mucus full of the volume of a condensed milk which can affect the mind base. In the celestial realm and continues the contemplation, with a blip discerns impermanence.

It doesn't have any obstruction because devata body doesn't have phlegm, mucus, bile, blood, etc. There is only one mind separated (i.e., between death and birth) them. It can enter the stream instantly. You can remember your merit only without the coarse vedanā (i.e., painful feeling), otherwise you can't if it's coarse.

Now, you know that people not doing the practice will be in danger. I am telling you clearly that by doing the practice will be successful, including the benefit and the faults without it. At near dying by reciting the Metta Sutta is impossible because can't hear anymore (depend on the situations).

Near death mostly dukkha vedanā arises. One dies with anger or anguish without the habitual kamma (Sayadaw gave the story of the 30 monks at the time of the Buddha to illustrate the benefit of habitual kamma.) Thirty monks were practicing in a forest. A tiger came and took for a monk every night. At last they knew the situation and they had to alarm each other if the tiger came back again. It came back again and dragged a monk away. The other monks were chasing to save the victim until they couldn't follow anymore. They reminded the victim to rely on his practice. The victim overcame the dukkha vedanā because of his habitual practice (kamma) and became arahant before passing away.

At the time of seeing anicca even vedanā not appears in the yogi mind. Separate vedanā with contemplation and discern anicca/anatta. All conditioned phenomena are anicca and dukkha. All dhammas are anatta. Do you still see vedanā? You only see the vanishing. Later he became an arahant before passing away. It was not by vedanā, but with anicca, dukkha and anatta.

You will see this only if you are practicing now. One will die with anger or anguish if no contemplation, whereas he will have the path factors with contemplation. You have to prepare for it if you don't want to die with an unpleasant death. At near death you can't rely on other things.

Before that, you have to prepare for the anicca, dukkha and anatta. Near death even not die with anguish and with the attachment to family members and wealth becomes peta (hungry ghost). Die with delusion of unclear mind becomes animal. You have to suffer by the arrangement of āsanna kamma. Vedanā are killing the whole world (With stupidity, the whole world is chasing the killers out of love.).

Therefore, it's very important. Near death is overwhelming by vedanā. So, don't take it lightly. With it the wholesome mind can't arise. Someone has the preparation and it doesn't have power over him. Even it can send to Nibbāna. Vedanā is also a nutriment (āhāra).

(The Buddha taught four kinds of nutriments. These are: ① Phassa—contact ② Cetanā—volition ③ Consciousness ④ Foods. Another meaning of āhāra is the cause carries the result with it. ① to ③ are mind nutriments, and ④ is physical. With phassa different types of vedanā arise.

Cetanā conditions rebirth-linking consciousness (one of the important causes). Here consciousness is (rebirth) consciousness and it conditions mind/matter (nāma/rūpa). It increases new matters with foods. One frees from samsāra with clear knowing of these four āhāras. One who can abandon foods becomes anāgāmin; furthermore he becomes arahant if overcoming phassa/vedanā.

One can abandon taṇhā and becomes arahant if seeing the faults of cetanā (kamma). It has the danger of contact with sense objects with phassa existing. It has the danger of becoming (bhava) while cetanā exists. It has the danger of connecting

mind/matter when consciousness exists. We have to eat foods to free from the other three dangers. Abandon taṇhā which we are conditioned by them. This is from Sayadaw Dr. Nandamalabhbhivamsa's talk.)

So, we're alive with vedanā. How hell beings survive in hell? Nobody comes to feed them. They're suffering with dukkha vedanā. Their vedanā are āhāra. At the time of the Buddha there were large petas. Their bodies were as high as a palm tree.

Their mouths were tiny as a needle hole. It made by kammas. Kammaniyama acinteyyo—the law of kamma is unthinkable. They didn't have the kamma to eat foods. They were alive with vedanāhāra. (In one of his talks also referring it as kammāhāra).

It includes mind if you contemplate vedanā, and vice versa. Then, contemplate the one more distinctive to you, and it's easy to catch on. In regards to vedanā; when it's pleasant—oh! it's good! When painful, Ahh! it's pain. (Sayadaw gave some examples of them). With vedanā, it starts becoming uncomfortable; it does not become severe (i.e., painful feeling) if you can contemplate it. (This point is important for dealing with vedanā. See the following)

You contemplate the beginning of vedanā and big vedanā not arises. Sitting and watching the in-breath and out-breath, the vedanā will arise. It's not there when you observe it because contemplative mind can arise only after it's passing away. Vedanā is arising and vanishing (khaya/vaya). Contemplative mind is magga.

After that, three kinds of vedanā arise accordingly. You can contemplate at every time of its arising, and it becomes khaya-vaya/anicca and magga. Vanishing is as an object benefitting the magga. With watching and observing—anicca/magga are arising accordingly.

# **Seeing Nibbāna with the Pure Mind**

23<sup>rd</sup> August 1962

You must know about Nibbāna in practicing dhamma to Nibbāna; to know about the place of the destination and try to practice for arriving there. If not, you will not try for it. King Milinda wanted to know the following six questions and he asked Ven. Nāgasena.

- ① Phenomena arisen by kamma
- ② Phenomena arisen by causes
- ③ Phenomena arisen by temperature—utu
- ④ Phenomena not arisen by kamma
- ⑤ Phenomena not arisen by causes
- ⑥ Phenomena not arisen by utu.

① Cetanā—volition-kamma causes living beings to arise. Kamma causes mind and matter to arise. ② Seeds, trees and forest fire arisen by causes (fire, seeds) ③ Temperature causes earth, water, air and mountain to arise. Sky and Nibbāna phenomena are not arisen by kamma, causes and temperature.. Nibbāna is not the path of kamma; you have to remember it as the path of knowledge (ñāṇa) instead.

(Sayadaw made a critical view on people asking Nibbāna with prayers and merits). If you try to attain Nibbāna with kamma will not get it. I want you to try it with ñāṇa. You can't connect it with cause and effect. Therefore every day I am talking to you searching with knowledge.

You must regard knowledge (ñāṇa) as the main point/factor. Nibbāna is the way with the path factors of right view—sammādiṭṭhi maggan. Nibbāna is ñāṇa way. Therefore the Buddha was searching Nibbāna with knowledge and leaving kamma behind. You have your own ageing and death. Can you separate ageing and death with you?

Ven. Nāgasena explained Nibbāna to King Milinda. It's not arising at the present. If arising at the present and everyone'll see it. Also it not had arisen. This is not the kind of dhamma arisen by others; not the past dhamma, and not the present dhamma, also not a future dhamma.

Some people makes prayers such as “may we realize Nibbāna in the end of our lives”. (Sayadaw corrected their mistakes) The ending of becoming never happens without practice. This is the same as “may we never realize Nibbāna”. Don't put the words of at the end of my life in your prayers. It should be only “may my practice supports the realization of Nibbāna”.

You have to make it yourself if you want to end it. It is wrong if you take it as it will end by itself. It will end if you want to end it by practice and meeting with a spiritual friend—kalynamitta. You have to correct your traditional view. It will never end if you leave it by itself (i.e., it's important of the practice and not only rely on kamma). It's not a kind of dhamma made by other. Therefore the Buddha said, “Teaching people is my task. Practicing is your duty.” Nibbāna is free from three periods of time (had arisen, is arising and will arise).

If, it's free from the periods of time, should we take it as not existing? We can't know it with the five sense doors of the eye, body, etc., among the six senses doors. We can only know and see with the mind door. Do you satisfy with the saying of looking with the mind? Sleeping and thinking are also the mind. So you can ask me as does every mind can see Nibbāna? With a clear question and will appreciate the answer.

You can see it with the pure mind whereas you can't if it's not pure; only with the mind not mixed with kilesa. Your mind is still not pure if you're still not seeing Nibbāna. If practicing, we are the disciples of the ariya. Don't mix up with the five hindrances.

Knowledge(ñāṇa) becomes quite sharp with the discerning of impermanence and disenchantment. But it's still in the āsava of the sense sphere. Vipassanā knowledge are still mixed with kilesa; still not free from the sphere of āsava. There are three types of mind (mano): ① mano mixed with kilesa ② ñāṇa mind in the sphere of kilesa ③ mano free from kilesa.

The mind will see Nibbāna when it thoroughly penetrated dukkha and not wanting of it. It will be free from kilesa, and seeing Nibbāna only when magga citta arises. Even the arising of insight knowledge are still under the influence of ignorance. The pure ñāṇa is lokuttara ñāṇa. It's still not pure if not arriving to the Path Knowledge. It's still not pure after the disenchantment and not ending of it. So this is about pure knowledge and not kamma.

At the time the mind is pure will see Nibbāna. This is the thing of a noble person (ariyan). So it's free from the three periods of time. Today we know about ourselves. Nibbāna does not accept someone who has the leprosy of kilesa. People don't want to go Nibbāna. Instead they are wanting to be near the fire.

They have the kilesa leprosy so that they can't close to Nibbāna (This simile came from the Māgandiya Sutta). Nibbāna has nothing to do with the place. The mind is pure at the time can see it at anywhere and at any time. Purity and impurity of the mind depend on sharp or not sharp knowledge.

So insight knowledge arise for this process. Also has connection with far or not far from kilesa. In the Dhammacakka-pavattana Sutta—the First Discourse mentioned three knowledge; ① Udayabbaya ñāṇa or Yathābhūta ñāṇa—the knowledge of rise and fall ② Nibbidā ñāṇa—knowledge of disenchantment ③ Magga ñāṇa—the Path Knowledge.

It had arranged for kilesa; ① Knowing anicca, dukkha and anatta are not yet disenchanting to the mind and body. ② is the Knowledge of the middle level. ③ Seeing Nibbāna with the freedom from the sphere of dukkha. ① and ② are saṅkhāre passati—seeing saṅkhāra dhamma ③ is Nibbānaṁmaggasa-nibbānaṁphalasa—seeing Nibbāna with Path and Fruition Knowledge.

## Two Ways of Dying

29<sup>th</sup> August 1962

Listening to dhamma talks is for the freedom of death (This was true for Sayadaw and his disciples. Is it true for all Buddhists? Some Buddhists expounded new ideas and philosophy for the becoming—bhava-taṇhā). During the listening of talk, we are moving towards death.

I'll teach you the way of dying. (Told the story of Ven. Phugguna, the sick monk at near death) Khandha accepts everything which you all fear of. Therefore, it becomes worsening if you're staying longer with it. All dukkha are accumulated with it. Someone not knowing the truth is a crazy and blind person.

Do you still have desire for this useless khandha? (Sayadaw mentioned some problems of the khandha.) It's not beneficial to look after the khandha. It's only moving towards ageing, sickness and death. It is dukkha sacca to collect wealth and other things for this khandha without any benefit. But it's never arising to our mind as enough is enough.

Ven. Phugguna died as an anāgāmin (non-returner). His eye, etc., bodily faculties were clear and bright and looked like an alive person. There are two ways of dying; → ① Die with listening to talks ② Contemplation on one's khandha and die. You have to listen to the kind of dhamma talks to understand dukkha sacca.

(This is very important point to keep in mind because Ven. Sāriputta gave a talk to his friend, the brahman who was dying with samatha and reborn as a Brahma god. Later he had to go there again and gave another talk on truth (sacca dhamma). He also gave sacca dhamma to Anāthapindika at his death bed. It should be this kind of talks).

If the dying person had time and listened to the Buddha's talk or one of the disciples' talk (Here Ven. Phugguna listened to the Buddha's talk) If you don't have time for these and contemplate by yourself near death. Painful feeling will usually arise at near

death dukkha. Contemplate it as impermanent, oppressive, dukkha sacca khandha and follow with maggan.

Therefore, it is dying with magga in this way. Someone in pain is the nature of dukkha vedanā. With the arising and vanishing that vedanā disappears. Vedanā is anicca and contemplative mind is anicca nāna. It's not easy to listen to talk near death. You have to look for a person to give talk.

Also he must be a person can give sacca dhamma. (Nowadays is easy because we can access recorded tapes on Dhamma. Some of Mogok Sayadaw's close disciples were dying by listening to his recorded tapes. In Sayadaw's Biography, once time he mentioned to a disciple the benefit of recorded tapes and recorder.

If we can use it properly even it can send us to Nibbāna, and blissful births. Using it wrongly send us to hells, animals and ghosts realms. Nowadays media are choosing the second way. Doors to hells, animals and ghost realms are opening to most of us).

Therefore the best way of dying is with one's own contemplation or practice. King Milinda asked; "Can All attain Nibbāna?" The answer was not all.

The one who can attain Nibbāna is:

- ① What should have to be known with penetration must penetrate it. What should have to know with analysis has to analyze.
- ② What should have to abandon has to abandon.
- ③ What should must realize has to realize.
- ④ What should have to develope has to develope.

(All these are about the Noble Truths). One who knows the truths will attain Nibbāna. [This is no. ① point].

There only is zero left if you don't even try one of them. And then I myself can't help you. If you try one dukkha sacca, all are included. (This was from Saccasamyutta) The maggan analyze it as dukkha sacca. So it includes magga sacca. Magga arises and

samudaya ceases. Khadhanirodho nibbānam—the cessation of khandha is Nibbāna. And nirodha sacca appears.

## **Note: On sickness and dying**

Here we can see two talks on dying. These were given over a month before his death. These are good for reflection on sickness and dying food for the heart. In Sayadaw's last year of life (i.e., 1962) his style of talks was changing slightly. Most of them had the sense of strong samvega on ageing, sickness, death and sufferings. He was very concerned about the Dhamma welfare of his listeners. Always urging them to practice diligently to transcend dukkha and there was not much time for them. It was also a hint for his disciples of his passing away in the near future.

I had seen a Chinese documentary film on sickness and dying of old people. There were two groups of them: ordinary people and Buddhist yogis. The first group had no Dhamma knowledge and practice. When they were close to death or at dying with chronic diseases such as incurable cancer which made them suffered a lot physically and mentally. They were straggling for their lives with difficult breathing and so forth. It is very painful for your heart to see their difficult conditions and suffering.

The scene of old Buddhist yogis made your heart feeling with joy and inspiration. Their dying and death were quite remarkable. Some of them were in sitting postures and passed away calmly. It seemed to be they were like mature yogis. Some of them were in lying postures and with the smile on their faces which like in Sayadaw's talk – dying with the smile and grimace. I don't know their ways of practice, and it could be from Pure Land System. Among these yogis I recognize one of them. She was Miss Song Kuei Lin who died in 2010 at the age of 50 with severe cancer of the womb. I had listened to her video lecture on her tragic story. It resulted from her over sensual pleasure with men. When she found out about her deadly cancer, by then, she had already had relationship with more than 40 men.

Everything had its causes. When she was young in her teens she was influenced by polluted media – such as films, TV, etc. She was wrongly educated by these negative media and followed the wrong way of life. Later she married a man and has a son with him. This man later ended up in a prison. The son also born with mental disability. Because of her terminal cancer, she only had three months to live. She also had an old

mother to look after. I can feel and understand her miserable conditions with sufferings. We can use Dhamma to contemplate and reflect on her life.

In the Maṅgala Sutta (Discourse on Blessings) the first two blessings were - not consort with the fools and consort with the wise. Her life of degradation began with a life of consorting with fools - and here that includes unhealthy media and men. Here we can see the penetrative wisdom of the Buddha. With this kind of polluted mind and actions she could never meet a good husband and gave birth to an abnormal son were nothing strange about it. It happened accordingly to the natural law of mind and kamma actions (kamma) – negative forces only attract negative phenomena.

Every living being carrying wholesome and unwholesome karmic energies with them in the round of existence. The last three months of her life were giving her the opportunity to change its destiny towards some direction. In 2010 a small group of people came to her NE province and gave some public lectures for a few days in the provincial city. All of these personal lectures were based on personal experiences, knowledge of Chinese culture and moral education that have dramatically changed the lives of these people. Fortunately, she came to these talks and introduced herself to the group, becoming one of the educators herself. These people were from all walks of life – some doctors, scholars, businessmen and women, etc.

This association with the wise changed her life of three months. Her mind and actions were in the right direction which alleviates some of her mental pain. In this group there were some who highly educated with other skills helping her with the disease and mental pain. Even her physical pain and the cancer situation feeling a little better. They introduced her to the pure land practice and with it, she ended her life wisely in a very short period. Some of her practice were – confession, repentance, service and Dhamma practices. At last, she died peacefully and her physical condition was not looked like a patient at all. Her face was calm, and the body limbs were soft and pliable. All these were the signs of good rebirth.

There are two important blessings which changed her miserable life into a peaceful ending. These are consorting with the wise and directing oneself rightly. Without association with wise and compassionate kalyāṇa-mittas, her life ending could be very miserable, and it would lead to the bad destination.

Ageing, sickness and death are our great teachers and divine messengers. [Here divine messengers refer to the Devadūta Sutta (MN 130: **Devadūta Sutta, Majjhima-nikāya**.)] True wisdom and compassion arise only by understanding dukkha profoundly. Wisdom and compassion are inseparable like two sides of a coin.

The art of living and dying are very important for everyone. We can only get this kind of precious education from the Buddha Dhamma. Everyone should train themselves with the Dhamma, otherwise we will all regret it later.

## **Dependency Is Wavering**

(no date noted)

It mentioned that someone had to fulfill these two factors if he wanted to enter the stream in the Petakopadesa Text (an old commentary): ① Listening to saccā dhamma; and ② after that, having right attention, such as materiality, feeling ..... consciousness, dukkha saccā, etc.

There are two ways of knowing the truth: knowing by hearing from a teacher's teachings; and practicing accordingly to the teaching and knowing directly, making decision by oneself. There are also two kinds of right attention: Right attention from the teacher's teachings; and right attention come from direct practice.

Decision comes from right attention and with the practice will realize the Path Knowledge. By knowing thoroughly as real dukkha saccā and dukkha disappears (khandha disappears). You know dukkha exists and also not exists. It's penetrating dukkha and realizing the cessation.

The four Noble Truths will be completed only one can make one's own decision. Heavenly mansions in the celestial realm, hell fire and woks in the hell has arisen are waiting for us. Here dukkha ceases and all these things ready for us are disappeared. With dukkha ceases and the disappearance of the results, these are happening at the same time.

So you ought to do this task. If you still don't arrive to this end of knowledge and shouldn't relax or feel safe. We have uncountable wholesome and unwholesome kammas of our own.

[The untrained mind usually takes pleasure in unwholesome things. The defiled mind only does defiled things. Therefore we can justify our wholesome and unwholesome—merits and demerits.]

You have to demolish the four painful rebirths from here. You must take it seriously for your own matter. You have a lot of your own debts. You are still immersed in pleasures. What kind of people you are?

The Buddha taught the way to Nibbāna. Taṇhā and diṭṭhi are connecting to each other, as example, my son, etc. It's in the state of wavering if you always have dependency on taṇhā and diṭṭhi. [Sayadaw gave the following example. Orchids grow on a rock; with the earth quake, the rock is shaking and the orchids also.

In the Channovada Sutta, Ven. Mahācunda (Sāriputta's younger brother) reminded Ven. Channa who was very ill and wanted to commit suicide. He told to Ven. Channa, the Buddha taught the monks constantly giving close attention to this point.

It was wavering for someone who had dependency; whereas it was no wavering for someone who was independent. Without wavering, there was tranquility and no inclination. Without inclination, there is no coming and going, nor passing away and being reborn. There was neither here nor beyond nor in between these two. This was the end of dukkha.]

Our khandhas connect with taṇhā and diṭṭhi, e.g., if you're sick. The khandha is always changing and perishing. If you always have affection to the khandha with taṇhā and diṭṭhi and it's always connecting. These two dhammas are very important. (i.e., taṇhā/diṭṭhi and khandha).

You're very pleasing with the wavering. There is no wavering if khandha and taṇhā/diṭṭhi are not connected. How to do it for not having wavering? By watching and observing the khandha, you'll see its unstoppable perishing. If you see impermanence, taṇhā / diṭṭhi is falling off. Taṇhā and diṭṭhi are the closest to our khandha.

Vipassanā is watching and observing the nature of the khandha for what is happening to it. If it's rising and falling, just know it as rising and falling. If it's in dukkha, just know it as in dukkha. If it's showing not yours, just know it as not yours. Watching and observing it like a stranger (alien), you will know the anatta nature. Someone not in wavering, mind and body are peaceful and he is free from kilesa.

You will be free from kilesa by knowing its nature thoroughly. Doing the sitting and observing do you need to be taught? Watching and observing with *ñāṇa*, the khandha will tell its nature. You will understand dukkha nature with a lot of contemplation. It has dukkha and only tells dukkha to you about dukkha.

## The Creator

(no date noted)

After you know how bad the mind is and will become disenchantment with it. Therefore let us contemplate the mind. The result of this khandha came from kamma. Could it be done by itself alone? You must ask me. Did it have any leader above him? The mind is controlling and governing on kamma.

Mind is the cause and kamma the result. Kamma is so strange and wonderful and the mind also. With the mind, in the future the result will arise. You're following the path without ending. Does everyone have the same result? For example, body, face, etc. It's not the same that there is something controlling it.

Kamma strangely making the construction and each one of us is not the same. Living beings fall into hells are in different types of hells. With different kinds of kamma and different kinds of result arise. If you ask why kamma can give different kinds of result? At the time of doing kamma the mind is strange and wondrous. As the mind is so strange and wondrous, the kamma also is.

With the strange and wondrous kamma and the result khandhas are also strange and wondrous. Someone can't control his mind and creates kamma like a blind elephant passing through the thicket forest. With blindly creating kamma the results will arise blindly/randomly. The Buddha mentioned the importance of controlling the mind in the Cittavagga, The Dhammapada.

In the Aṅguttara Nikāya, a monk asked the Buddha three questions.

①. What is leading the world? (The mind is leading the world. All kinds of action are leading by the mind)

②. What is pulling the world? (The mind is pulling and pushing the world to rebirths, e.g., celestial realm, hell realm, etc. arise with the inclination of the mind)

③. With which desire is the world following? (The world is following and arising with the desire of the mind)

The Buddha answered that the mind was leading the world. (The world was referred to the mind and body, the five khandhas or living beings)

For example, you have come here to listen to talk, it is led by the mind. Falling into the realms of becoming is led by the mind. Now you know that who is the culprit leading living beings and wandering in samsara. Our khandhas are controlled by the mind.

Before we didn't know the master of kamma. Now, you have found the master of kamma. The mind makes you suffer and shameless in the 31 realms of existence. If you overcome/conquer the mind and everything is finished. Devadattta (the cousin of the Buddha) couldn't control his mind and fell into hell.

Because of the mind, living beings are arriving into the wombs of different kinds of animal, and taking rebirth anywhere. They are arriving into others' mouths as corpses, etc. (i.e., as foods). People are taking these things as coming from kamma, so they don't practice cittanupassanā. Instead they are making good kammas. Most wrong views have connection with the mind.

For example, it makes me angry; I want to eat, etc. Cittanupassanā is the quickest way to enter the stream. With the contemplation of vedanā and it kills tanhā, with kāyanupassanā to lobha and dhammānupassanā to moha. Mind and feeling are arising together (sahajata). It's like the fire and the light. The result of kamma also will be gone if you can control or overcome the mind.

Therefore the mind is leading the world (i.e., answer to Q ①). Again the mind is pulling the worlds. The mind is pulling it towards the family members and arriving there (i.e., the A to Q ②). Again the world is following the desire of the mind. Because of the mind, volition (cetanā/kamma) arises.

The result of khandha arises because of kamma. Is it possible if you don't kill the primary cause (i.e., the mind and not kamma)? The mind will make you become a being eating vegetarian or excrement.

(People living in the poor rural area are using a deep pit toilet. There will be a lot of white worms appearing there after a while. It seems they are wriggling and struggling among each other for the excrements. Nowadays human beings are like these worms, just only thinking about money, power, fame and sensual pleasure. They never mention about moral issues except money and pleasure. The media and people behaviors testify this point)

How much terrible it's? Don't listen with a normal ear. We must conquer it. If not it'll conquer us, and becoming corpses in others' mouths, in hell works. Living in the egg shells and becoming worms are arranging by the mind.

If you can't overcome to contemplate the sense bases (*āyatana*) with sense objects impinge on it and the mind will lead you here and there. The mind is making people crazy. If you overcome the mind, there are no craziness, ageing, sickness and death.

If you overcome the mind and no kamma arises. And without kamma and no ageing, sickness and death arise. (By using the reverse order of D. A. process—*paṭiloma* and tracing the cause of birth, ageing and death, and it ending at sense bases—*āyatana*.)

*āyatana* ← phassa ← vedanā ← taṇhā ← upādāna ← kamma ← jāti, jarā, maraṇa.

There are six sense bases. It's matter (*rūpa*) from cakkhāyatana ..... to kāyāyatana, and manāyatana is the mind. The cessation of sense bases is Nibbāna (from the Saṃyutta Nikāya).

Therefore, the Buddha said there were no cakkhāyatana ..... manāyatana in Nibbāna. You have to make the mind ceases if you want to arrive Nibbāna. Therefore the Buddha said that there were no sun and moon, *āyatana* existing in Nibbāna.

Let us contemplate manāyatana—the mind. Normally if the mind arises it leading to feeling ..... action (vedanā .... Kamma). In the whole saṃsāra we didn't cut it off that the khandha processes were continuing. Without cutting off we are running in a circle.

If you overcome the mind and the world of living beings will end (satta loka). I am encouraging you to work hard for the overcoming of the mind. It's only following behind the mind with magga. Every time mind arises contemplate its impermanence. You'll complain as it's difficult to follow behind the mind every time arises.

Normally you're following downstream with the mind. Downstream is always easy. You're easily following behind phassa to kamma. Now, you have to follow only one (the mind). During the five steps you're not tired. (i.e., phassa → kamma) For this only one step, you say you are tired. So what can I do?!

If you keep the playful monkey for quiet and it'll not happy (here monkey is the mind). You have to follow behind the mind every time it arises. If not after the five steps and you'll fall into the wok (hell). If *ñāna* can't overcome the mind and kamma will influence you.

It is very important to overcome the mind. In the Dhammapada it had mentioned that someone could train the mind was leading to Nibbanic Happiness. Let us tame the mind with maggā. The mind is also making the material world of breathing (in/out breathing mind). The air follows behind the mind. If you're breathing long and it's long.

The matter arises in accordance with the mind. At walking, the body is also walking fast if the mind is fast. It was also by the mind that we had been missed with every Buddha.. It's clear that the mind is controlling us.

(Sayadaw continued on the practice of cittānupassanā using the simile of a spider). Contemplate the impermanence of the mind arising from the six sense doors. You have the khandha process, so asking you to cut its dukkha. With magga following behind the mind and can't continue the khandha process.

The ending of the mind is the ending of the khandha. Then you will attain Nibbāna in this life. Taṇhā also can't follow behind the mind and saṃsāra is cutting off.

## Not a Soul, Only an Intrinsic Nature

no date noted

The Buddha's Doctrine is to know the arising and passing away of phenomena. This is every Buddha's Doctrine by watching and observing the khandha, except impermanence and you can't find hairs, teeth, etc. How do you observe and see it? You have to learn the way from a good teacher, with observation and will see it.

If you have this knowledge, taṇhā, upādāna and kamma will cease. Only by seeing impermanence that you are becoming the Sāsana insider (can be said as a true follower of the Buddha). Even universal monarchs (cakkavatti rājas) could give the five precepts (sīla).

Outside the Sāsana the Velama brahman (the Bodhisatta) had performed the greatest dāna (offerings). With only dāna and sīla will not attain Nibbāna. But it also needs to do the practice (Dāna and sīla are the supportive conditions and not the direct ways.)

If you are still not seeing the impermanence yet, even though born during the Sāsana is still an outsider. Only by discerning impermanence and diṭṭhi will fall off. By seeing the arising or vanishing and becomes an insider. Then you have the seed of liberation. The knowledge of in accordance with the truth arises in your heart (because of anicca dukkha sacca).

With this knowledge will continue to know the higher knowledge. Discerning impermanence is a cūla-sotāpanna, and will not fall into the painful birth for one life (i.e., next life). If not near death kamma (āsanna) can come in and disturb you to fall into painful birth (gave the example of Queen Mallikā and the monk Tissa).

So you have to practice hard to discern anicca. Someone not seeing impermanence is sticking with diṭṭhi. And seeing it as an entity and can't free from the sphere of concept. A type of vedanā is arising and if you can discern it as not there with the contemplation.

In this process, the arising and vanishing are the duty of the phenomena (dhamma) and discerning with the contemplation is the duty of the yogi. It also has impermanence by itself even if you're not observing or looking at it. It's the fixed order of phenomena (dhamma niyāma).

Someone observes it and *diṭṭhi* fall away and he is closing the doors of painful existence. If not, *diṭṭhi* will arise and open the doors to painful existence. Knowledge is closing the doors of painful birth and *diṭṭhi* opening it. In your heart there are dhammas opening the doors of hell and closing of it.

These are wrong view and right view. If you want to close the doors of painful existence and don't neglect what the khandha are showing you. I am often reminding you of to be mindful, diligent and contemplate with wisdom.

You will see it if you observe in this way. What is the benefit of seeing impermanence? Taṇhā, māna and *diṭṭhi* will die. Be mindful is satimā. Diligent is ātāpī. Contemplation with paññā is sampajāna. These came from the Satipatṭhāna Pali. Have we to practice with three of them? Not at all, it comes together. These dhammas are can't separate.

Khandha is impermanent; therefore the person and being are disappeared. It becomes right view and wrong view has to be disappeared. Its intrinsic nature arises and its intrinsic nature disappears are seeing impermanence. It disappears without a person nor a being. Ni-satta, ni-jīva, sabhāva—this is not a person, nor a soul and just only an intrinsic nature.

Ultimate phenomena (paramattha dhamma) are phenomena of intrinsic nature (sabhāva dhamma). All khandhas are sabhāva arise and sabhāva disappear. Each one of them is sabhāva. (Sayadaw explained them with the example of a lightening). If you discern ni-satta, ni-jīva, sabhāva are seeing rightly.

Every day I am teaching you are about wrong view and right view, and only changing the forms. I make your wrong view into right view. I am helping you discern impermanence (If we study many Sayadaw's talks can see these points. We can understand the compassion of the Buddha and his noble disciples.

Nothing is more important than closing the doors to painful and miserable births. Even a real Bodhisatta couldn't escape it. We can see it in the Jataka Stories of the Bodhisatta. Anyone didn't had the prediction from a Buddha in the past was not a real Bodhisatta and just only in name).

## Why Can't Discern Dukkha?

no date noted

To know the present dukkha is important. First, to know the present dukkha, and the second become afraid of it are important. You will not afraid of the future dukkha if you don't afraid of the present dukkha. This khandha is present dukkha.

If you only know ageing and sickness, knowledge can't arise. To know the dukkha of at the time of healthiness is important. Only that you know the real dukkha. If you know the dukkha of ageing, sickness and death, is called *samvēga dukkha*. With this kind of dukkha, the path (magga) not arises.

It can lead to Path and Fruition Knowledge to know the dukkha when you're healthy. It can't lead to magga when dukkha comes from groaning and crying. Knowing dukkha with the healthy body in activities can lead to the Path Knowledge. People were still healthy when they went to listen to the Buddha's teachings.

Dukkha with pain and aches are *pattaka dukkha*. *Pattaka dukkha* are distinctive dukkha. Even animals can know it. Dukkha arises at the time of healthiness can lead to the Path Knowledge. You can see this only with *nāṇa* eye; whereas you can't see it with the ordinary eye. This is called *apattaka dukkha*.

You'll get only *samvēga* if you still don't practice after getting old (It means with old age difficult to do the practice). You can't attain Path and Fruition Knowledge. *Apattaka dukkha* exists but not in a distinctive way. And observe with *nāṇa*, you will know it as real dukkha.

*Pattaka dukkha* is what everyone can see; whereas *apattaka* is not that everyone can see it. People are practicing without *samādhi* that can't see *apattaka dukkha*.

(This point was the Buddha said to the monks). For ten minutes or 15 minutes let the mind concentrates on the meditation object (here the breath). It is *samādhi* if the mind not running away, but no penetration yet. It's just only *samādhi*.

Therefore if you all are arriving here, I am asking you to sit for samādhi 20 minutes or 30 minutes. (Sayadaw gave short instruction for ānāpāna samādhi. If someone went to his place and practiced for some time, he asked to develop strong enough samādhi before vipassanā)

After developing calmness of samādhi and turning towards the khandha will see the apattaka dukkha. You'll attain Path and Fruition Knowledge only with good health. And at near death you can't and will only see pattaka dukkha (without the practice only see pains).

The Buddha was asking us to practice when we were still young. At the time of the Buddha most people attained Path and Fruition Knowledge when they were healthy. Only few had realized it when they were sick. These people were also had previous experiences. After with calmness of samādhi you have to observe the five khandhas. Don't observe all of them.

The Buddha taught four satipaṭṭhāna. You have to look for the most attached object. Mostly attach to the mind with wrong view. (Sayadaw gave instruction for cittānupassanā) The saying of paramattha sabhāva means the ultimate phenomena have only intrinsic nature; not as a body,

For example, you see the itching and then it's not existing. It's arising and vanishing of intrinsic nature. It's ni-satta, ni-jīva—free from a person or a soul and you only see its intrinsic nature. We give the names just for knowing them, as examples, seeing mind, hearing mind, itchy mind, etc. (i.e., to know the arising object for contemplation).

## Becoming and Not Becoming

no date noted

Becoming again is dukkha. It's dukkha sacca. Not becoming again is sukha—happiness. It's nirodha sacca (Sayadaw mentioned many kinds of dukkha, because of the body). Not becoming again is Nibbāna. It's all kinds of dukkha not arising. You have to practice with the mentality of not becoming again.

This is practice for the dying of bhava tanhā—craving for becoming. So you have to practice it very quickly. You'll be suffered if becoming again. It needs to be watched and observed your khandha (Sayadaw was using Ven. Sāriputta's gāthā on the practice as an instruction.)

You have to reflect and contemplate this khandha again and again with knowledge. For example, you watch and observe when vedanā arises and will see its arising and passing away again and again. It was including with the becoming again and again. All these are dukkha.

You will discern more if the knowledge becomes sharper. You will see the becoming again and again. Don't be let it out of sight. I am teaching you the way of to know the becoming again. I want you to know the becoming dukkha. At first, it's dukkha. After a while the knowledge becomes sharper and penetrates it as real dukkha.

In reality it's the truth (sacca). Seeing dukkha and real dukkha are quite difference. If you ask me; "When'll the Path Knowledge arise?" The answer is seeing only dukkha and not arising yet. But seeing the real dukkha and it'll be arisen. The day when the truth arises will enter the stream.

You will know the real dukkha by observing the becoming dukkha again and again. It becomes vijjā udapādi—knowledge arises with the right knowing. Knowledge arises in the heart base (i.e., the hadaya vatthu). During the time of knowing the becoming dukkha again and again, our dying and suffering are never ending.

We are dying with the ageing and death dukkha carrying with them. Then we know kicca ñāṇa—the knowledge of its functioning (i.e., the oppressive nature). We are burning with the fire of ageing and death carrying with them. With the function of burning and it disappears.

You will suffer again in this way if you are becoming again. And then kicca ñāṇa is becoming clear. Knowing its vanishing is sacca ñāṇa. By seeing kicca ñāṇa very well and latent disposition ceases (i.e., anusaya).

It means contemplation very well with kicca ñāṇa and will enter the stream. This is kata ñāṇa—knowledge of seeing the ending of dukkha and arising by itself. You'll know it after the practice.. Knowing the arising dukkha and the vanishing dukkha are sacca ñāṇa. Knowing the vanishing by oppressing is kicca ñāṇa. With the knowledge becoming sharper and sharper, you don't want it anymore.

If you are fear and disgusting of becoming again and it ceases. If you contemplate the vedanā and the vedanā ceases, if the mind and the mind ceases. Knowing dukkha not exists is kata ñāṇa. Dukkha not becoming again is Nibbāna. You can't attain the Path Knowledge in this life if you don't discern becoming again.

You do not need to worry about it if you are discerning it. If you don't see it, then it resists as a bodily concept and does not discern dukkha. This is a padaparama person or double rooted person (duhetuka). He only develops pāramī in this life if he is doing the practice (but he will have the potentiality for the realization in next life).

Anyone has the potentiality of attainment if he discerns becoming again. He is including among the people of ending dukkha. Now you know how much important of discerning impermanence. Udayabbaya ñāṇa, bhaṅga ñāṇa all are discerning of becoming again (i.e., knowledge of rise and fall, knowledge of dissolution).

Except the Path Knowledge, all insight knowledge are discerning the becoming again). The reason of not becoming again is the ending of sañkhāra dukkha. It is the unconditioned Nibbāna. The happiness (sukha) of not becoming arises, which is Nibbāna. At the ending of becoming again is the existence of Nibbāna.

Not arising of becoming again is Nibbāna. Dukkhassa antaṁ karissati—at the ending of dukkha is seeing Nibbāna. Every time seeing the impermanence, diṭṭhi and taṇhā which lead to woeful planes are still hidden underneath. Therefore the knowledge of seeing the becoming again is still like a hidden disease and not a cured one.

It'll pull you down to the woeful plane if you do not continue to do the practice. So kilesas are hiding there and waiting for the chances. People are not doing vipassanā and kilesa diseases are always in stimulated states. Therefore you have to practice until seeing the becoming not rises again.

Only then the hidden disease disappears and the waiting kilesas are gone. Becoming again is dukkha and not becoming again is sukha. In the samsāra it's only in this way. With the contemplation it's also in this way.

# **Don't Live and Die with Ignorance**

no date noted

Listening to the dhamma talks are the same as study the Teachings. By turning inwards to the khandha with knowledge and attaining yathābhūta nāñña is quite beneficial (i.e., the knowledge of as it really is or rise and fall) The Buddha was concerned for the monks and giving the four types of rain as examples to teach them (from the Aṅguttara Nikāya).

These four types of rain are:

- ① With thundering and not raining
- ② Without thundering and raining
- ③ Not thundering nor raining
- ④ With thundering and raining

The Buddha taught with compassion and wanted them to practice. The first one is someone has dhamma knowledge but not practice. The second one is someone not has much knowledge but practice intensively what he has known. Let's say with one of the satipaṭṭhānas and getting the result. The third one is someone without knowledge and practice. The fourth one is someone has dhamma knowledge and practice.

You older people must practice like the rain without thundering and raining (most older people were sitting close to Sayadaw). You shouldn't behave like the third person. The fourth person is a very good one. There are more second type of people; therefore, no need to be in low spirit.

When did the letters start to appear? It arose only after the Buddha was passing away. At the Buddha's time (before letters arose) there were more people attaining liberation. Wisdom has the powerful quality of penetration.

If we are choosing something in the world, wisdom is the noblest and sharpest thing. We have to be born and died in the darkness if we're not doing the task of

wisdom. This saying is you'll die with ignorance—avijjā. Also it's starting with ignorance (i.e., The D. A. process).

King Milinda asked Ven. Nāgasena; “What are the differences between wisdom and knowledge?” (paññā and nāṇa). They are the same. Non-delusion (amoha) is also paññā. It's paññā if you know the three characteristics. Anicca exists and you know anicca, it is paññā.

Other characteristics are also in the same way. Anicca, dukkha and anatta are objects of conditions—ārammaṇapaccaya, and because of them knowledge on the objects—ārammaṇika arises. Because of dukkha, the knowledge of dukkha arises; because of anicca, the knowledge of anicca arises, etc.

Paññā can't arise if no one teaches anicca, dukkha and anatta. (Therefore only a Buddha had arisen and beings had the knowledge). Ignorance covers up the three characteristics. We are born with ignorance. I am asking you to do vipassanā is to know the reality.

Therefore never forget that the knowing has to be in accordance with the reality. The darkness of ignorance will be ceased if the light of wisdom appears. Both of wisdom and ignorance are in the process of cessation (i.e., wisdom cut off the D. A. and ignorance continues it).

What are the differences? Their cessations are not the same. For example, the mind of wanting to eat arises; it's paññā if you know its cessation. If you don't know and other minds continue to arise, it's ignorance. For example, I'll go and buy this food. For a vipassanā yogi, knowing dhamma arising here and vanishing here is paññā.

With the disappearance of ignorance, you see the existence of impermanence. If not seeing the impermanence, it is not a good long life even living for one hundred years. And at near death, it becomes sorrow, lamentation, etc.; it is the cause of not knowing (avijjā / ignorance). Therefore, one will die with ignorance and take rebirth in the wok (hell cauldron).

(Here, Sayadaw was reminding and encouraging his disciples with samvega not to waste their times and did the practice). An earthworm was born in the darkness and died

in darkness. It represents ignorance/avijjā. We are living with ignorance if we are not seeing impermanence yet.

You'll see it if I explain. For example, a sound arises and passes away. The thought that it's nice to hear will arise (for a pleasant sound) if you don't pay attention to hear and its vanishing. In the case of paññā, it happens also after seeing the vanishing and ceasing (the contemplative mind/ñāṇa). But the kamma of paññā bhavana is not ceasing, (the potential energy of ñāṇa). It arises again and you know it.

I am talking about the power of vipassanā ñāṇa with one discerning. King Milinda not cleared about this point, so Ven. Nāgasena gave an example. At night wrote a letter under a light. After finished the letter and the light went out. But in the morning went to see the letter and the words were still there. It was like the energy of kamma. Each time with the discerning and the paññā energy are leaving behind with the mind.

Therefore, you will see impermanence if you continue with the contemplation. So discerning of impermanence is very important. If not, you're an earthworm. Mostly you lose the attention of rising and passing away because it's covered up with ignorance/avijjā. I am urging you that practice hard to become paññā when you are still healthy.

(Continued to talk on Satipaṭṭhānasamāyutta) For example, wanting to eat something arises and if you only know the wanting to eat mind, it's satipaṭṭhāna. It's not becoming bhavana yet. Only after the arising and knowing the ceasing becomes bhavana. Whatever mind arises and observe to know its vanishing.

Vedanā are also in the same way. A person with samādhi will know its arising every time. Satipaṭṭhāna bhavana is called magga (the path factors which see impermanence) Even you don't have book knowledge; you can contemplate to discern it. You will attain Nibbāna if you see impermanence. (Sayadaw continued to talk other things; about impermanence with the simile of dawn time, and then listening to sacca dhamma and wise attention.)

# **Wise Attention and Wisdom**

no date noted

Wise attention (yonisomanasikāra) means anicca exists and one can make the attention as anicca. For the other characteristics, it also is in this way (including asubha—loathsome/foul). With the wise attention, *ñāṇa* follows behind. With wise attention, *ñāṇa* cut off kilesa / defilements.

Wise attention is paramattha dhamma (ultimate reality). *Ñāṇa* cutting off kilesa is also a paramattha dhamma. Both of them are mental factors (cetasika). Wise attention is the first and cutting off kilesa is the second. Both of them are dhamma cutting off kilesa. These two points are important for people practicing vipassanā.

King Milinda asked Ven. Nāgasena; “What are the differences between wise attention and wisdom?” (Ven. Nāgasena gave the example of cutting off the rice plants with a sickle). Here wise attention is turning towards the object. Only with the including of *ñāṇa* that kilesa is cutting off. The vipassanā journey will be succeeded with both good attention and *ñāṇa*.

Only with both combine will see impermanence and kilesa will be cut off. (Connection with wise attention, Sayadaw told about the story of Prince Jayasena and Ven. Bhūmija. Jayasena asked four questions to Ven. Bhūmija, MN.126 Bhūmijasuttam). These questions were:

- ① Some people making wishes, prayers and practice, but not attain the Path and Fruition Knowledge.
- ② Some people not making wishes nor prayers, but with practice and also not attain the Path and Fruit.
- ③ Some people sometimes making wishes and prayers and sometimes practice, also not attain Path and Fruit.

④ Some people not making wishes/prayers nor practice.

So not attain anything. What are the reasons behind these? Ven. Bhūmija answered; “With unwise attention will not attain anything and I never heard about these things from the Buddha. This is my view about them.” I refer to this story for the importance of wise attention.

For example, on the hand a painful feeling arises. If you don’t see its vanishing and it’s without *ñāṇa*. For the painful feeling you have the attention, so you know it. Painful, painful is *satipaṭṭhāna* (here the mental noting of the arising of pain). Not knowing the pain disappears is without *ñāṇa*.

You will know that it does not exist if you know the vanishing. You only know the existing before. You have to note this point. If you only knowing the pain (i.e., painful, painful) and it’s *yoniso*—wise attention. It’s not including wisdom yet. I am now talking about the important point.

The big pain disappears if the pain reduces. Only with wise attention not attains Nibbāna. Only *ñāṇa* can follow behind and will realize it. It’s the dhamma instantly leading to Nibbāna that I am talking about its important.

In the *Satipaṭṭhānasamyutta*, it mentioned that it will not attain Nibbāna with only *satipaṭṭhāna*, but it must include the *satipaṭṭhāna bhavana*. *Satipaṭṭhāna* only knows the arising dhamma and *satipaṭṭhāna bhavana* knows the vanishing. *Satipaṭṭhāna* is *yoniso* and *satipaṭṭhāna bhavana* is *paññā*.

Only just knowing the arising and not the vanishing, then no maggan follows. Therefore it doesn’t cut off D. A. process. I am talking about the important point for someone wanting to realize Nibbāna instantly. Therefore I am urging you all, for practicing to know the arising and vanishing. [Here wise attention (*yoniso*) is knowing a khandha arising and not as an entity, a self or a soul but as a conditioned phenomenon (dhamma).]

For example, while drinking water you feel that it’s good. You have to contemplate to know its goodness; and also think about its not existing (i.e., it’s existing and not existing). Knowing its goodness is *satipaṭṭhāna*. Knowing its goodness not existing is

satipaṭṭhāna bhavana. In this way the D. A. process is cutting off. Another e.g., is; I am angry is satipaṭṭhāna. If you don't know the angry mind disappears and not becomes bhavana. Only knowing anicca becomes bhavana.

Therefore I am exhorting you as have to know the arising and vanishing. Knowing the arising is wise attention and not including nāṇa. Therefore whatever mind arises, have to know the arising and vanishing. (Sayadaw gave another example for the hungry mind) Knowing the hungry mind is with right attention. Not knowing the hungry mind disappears is not including nāṇa, and continues the dependent arising process.

(Sayadaw continued about right and wrong attention / yoniso and ayoniso with the simile given by the Buddha. A man in need of oil would pile gravels in a tub and press it, even made a wish for results, having made no wish, both having made a wish and no wish, and neither having made a wish or nor having made no wish. He would be incapable of obtaining results).

Right attention is the main point. Wishes and prayers are not. With right attention and can follow with nāṇa, and will arrive to Nibbāna. Practice is the main task and right practice is important. D. A. process is supporting this point. You don't need to choose a place for practice. You can do the practice where the mind arises. The problem is you don't do it. Mind will arise wherever you are.

(Sayadaw gave another example of a cow.) If you want milk by twisting the horn of a cow and can't get it. Therefore it's important to practice rightly. It's bhāvetabba and getting magga if discerning impermanence. By getting magga and have the benefit of cutting off saṃsāra.

# Human Characters

no date noted

Satipaṭṭhāna is making the five khandhas into four groups. The reason behind is for many life times people have lobha—greedy characters contemplate feelings—vedanānupassanā. If have wrong view—diṭṭhi characters contemplate minds—cittānupassanā. With weak intelligence contemplate forms—kāyānupassanā. With sharp intelligence contemplate dhammas—dhammānupassanā.

Forms have the body and easy to discern (or coarser phenomena). People have different characters that have four types of contemplation. With the wrong arrangement of the process in practice and can give the wrong meditation. (It's not wrong with the system but with the character)

For example, only after killing diṭṭhi and comes for lobha. And after dispelling diṭṭhi with the teaching and should do vipassanā. If not it is only wasting time and will end up with tiredness. It's like a monkey gets a coconut fruit. Someone prefers sour taste is a dosa person. Prefers sweet taste is lobha person. Prefers bitter taste is a moha person.

Whatever they prefer and eat accordingly to their characters. Dosa person is closer to nāṇa. So give him dhammānupassanā. He is a blunt person. Someone has a lot of thinking and planning; it is thought (vitakka) character and the teacher gives him the ānāpānasati.

You have to contemplate whatever preference according to your character. Faith—saddhā character was excessive faith and no wisdom. And paññā character penetrates things. There are six types of character. Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases.

Therefore give vedanā to a lobha character. It is easy to success with the meditation on truth if someone has sharp knowledge. In the end the arising dhamma has

the nature of cessation. So if you discern impermanence is all right. At last all of them converge at impermanence.

It'll spend a lot of time if the practice is not a suitable one given by teacher or taken by oneself. This is not easy to become a meditation teacher. The lobha person is walking slowly. His sleeping place is always clean and tidy. A dosa person's place is in a mess. He wants to be quick and pressing his front feet in walking.

Therefore there are deep impressions if you check his sandals at the toes' places. A moha person doesn't have the straight foot steps. (For the importance of a teacher, Sayadaw gave the example of Ven. Sāriputta and Ven. Anurādha).

A person having wisdom becomes conceited then let him contemplate the impermanence of māna (conceit). A person with sharp wisdom and conceit, give him dhammānupassanā. The first thing is taking the meditation method according to one's character.

After that, he must dispel wrong view, and then contemplate the impermanence. I am not just giving for a talk but for the way of practice. There are three stages to strip off diṭṭhi: knowing, developing and abandoning (theory, practice and result). (continued on the Anurādha's story).

Form or matter (rūpa) is changing and perishing. Changing means disbanding one's nature. Perishing is also the same. Disbanding one's nature is anicca. Form disbands form's nature and vedanā disbands vedanā's nature. Other khandhas also know in this way (i.e., perception, kammic formation and consciousness). This is form, this is vedanā, etc.; these are stripping off diṭṭhi with knowing.

Knowing the disbanding of one's nature with contemplation is vipassanā. Knowing by falling away diṭṭhi is with perception (saññā). It's learning from a teacher. It's not with wisdom yet. Paññā also has two kinds; lokiya and lokuttara paññā—mundane and supramundane wisdom.

Let's do the practice. First, must strip off wrong view with mundane wisdom. For example, form is disbanding its own nature. Does it still have form there? Know the other khandhas also in the same way. If you can discern the disbanding of its own

nature is mundane wisdom. It is not *tīraṇa pariññā* yet if you are still seeing form as form (understanding with developing).

Only seeing the anicca lakkhaṇa—the characteristic of impermanence, D. A. process will be cut off. We're talking as cittānupassanā—contemplation of mind. It's necessary that we have to use it. It's not only contemplating as mind. But also have to discern the impermanent characteristic of the mind.

If you're still seeing it as mind is a nutty person. For example, a mosquito bites you. From the not itching vedanā and it becomes itching vedanā. This is changing and disbanding its nature. You will realize Dhamma in the evening if you're discerning in this way, practicing in the morning.

This was taught by the Buddha. You are not right yet if you're still not discerning anicca lakkhaṇa. Dhamma is inviting you, ehi passiko (inviting one to come and see)—calling you to observe the nature of its cessation. Or the cessation of the dhamma is calling at the magga dhamma.

When the maggān arrives here; does it still exist? The not existing lakkhaṇa is anicca lakkhaṇa. Not really existing dhamma is only a concept. Knowing from the existing to not existing dhamma is lakkhaṇa. The inviting dhamma and the contemplative mind have to be in accordance with each other.

The object of contemplation is inviting you and also not existing after that, because rise and fall are very fast. At the time of the contemplative mind observing it and seeing the not existing of it. You must see the lakkhaṇa.

In our speech is talking about the contemplation of impermanence. If talking rightly, you have to contemplate the anicca lakkhaṇa. Seeing only the not existing is its lakkhaṇa. For you to note; seeing from its existing to its not existing is anicca lakkhaṇa.

Follow ehi passiko with sanditṭhiko is seeing the lakkhaṇa (i.e., inviting dhamma and seeing dhamma). Still seeing vedanā is nāmapariccheda nāṇa—knowledge of discerning the mind (here vedanā). The mind is inviting you and also disappearing. If you can follow with every calling and seeing its lakkhaṇa (i.e., seeing its not existing).

You must know the calling and also have to contemplate it, and then will know its lakkhaṇa. It is wrong if you are still seeing its entity. And seeing lakkhaṇa is right. During the time of inviting you it's there. When you contemplate of it and it's not there. Whatever dhamma you're contemplating and it must be this way.

The arising dhamma inviting you and its vanishing shows the lakkhaṇa. *Hutava abhavuttēna aniccaṁ*—At the time of contemplation with the inviting and seeing its not existing is impermanent. If your contemplation is right and D. A. process will be cut off. If not right and it'll not be cut off. Not existing is anicca and nāṇa is lakkhaṇa.

The object is anicca and nāṇa is lakkhaṇa. The ways of stripping off diṭṭhi are not the same. The time you discern form, vedanā, etc. are with perception. With discerning impermanence is paññā. Diṭṭhi falling away with perception still has the body concept. With paññā is without the body.

The differences are here. There is no existence of stability, me and mine. Mundane wisdom is good. We have to develop this wisdom. You have to catch up with its lakkhaṇa while dhamma arising every time. With a lot of contemplation, development is even not seeing its perishing lakkhaṇa. Not seeing means nāṇa is becoming mature.

By killing diṭṭhi and it become thinner. It's staying there as anusaya—latent disposition. With anusaya vanishes and not seeing anicca (or the khandha). Instead you are seeing the nicca lakkhaṇa—permanent characteristic. It's Nibbāna. If you're discerning anicca lakkhaṇa, it's vipassanā nāṇa. Without it (i.e., anicca or the khandha), and then it changes from the conditioned to the unconditioned (from saṅkhata to asaṅkhata).

## Not Becoming Dog Again

no date noted

[Sometimes Sayadaw's talks were like a lion's roar; fearless and only regarding for the truths, not concerned about the listeners' status and wealth. In the sutta, the Buddha described it very simple but profoundly. Because of Sayadaw's sharp mind some of his profound talks were strong *samvega* and humorous. It could give the listeners different tastes of Dhamma/Dhamma rasa.]

In the Khandhavagga Saṁyutta, the Buddha taught clearly that we should not have affections to the dukkha khandhas. For this the Buddha gave the simile of a dog. A dog was bound with a collar and rope to a strong post. So it couldn't run away from the post. (There are two suttas with the name of "Leash". Sayadaw based his talk on the second sutta. SN.22.100 *Dutiyagaddulabaddhasuttam*.)

It only could run around the post with its collar and rope. It became an ageing, sick and dying dog at the foot of the post. The dog was eating, drinking, urinating and excreting near around it. Its ugliness was no end. The collar and rope were not cutting off and the post not came out. So, it couldn't see any freedom. It was unpleasant for others to see it.

The Buddha wanted to show our ugliness so that he gave this simile. The strong post represented the five khandhas. Attachment to the khandha was the strong rope. Taking them as me and mine was the *ditṭhi* collar. Deluded, crazy and blind worldling was the dog. Don't take it as an offending remark. Your foolishness and stupidity are not different from this dog.

If you still have taṇhā/māna rope, *ditṭhi* collar and clinging to the khandha post is like this dog. It is also the same way if you want to go celestial realms and brahma god realms. Praying for the becoming is changing post; i.e., as human being, celestial being, etc. because you don't want to be free as dog mentioned above.

The power of not knowing/ignorance is so great that people are saying things and doing things whatever they want. (Just reflect on nowadays human and the Earth problems).

Now, praying is only for becoming a dog. If becoming worse than that, just go to avīci hell. Don't be ended up with the artists, but at truth. (This referred to art drawings and books which describe about celestial realms without really seeing with their own eyes.)

Khandha is dukkha sacca (i.e., the post); rope and collar are samudaya sacca and the dog is the sufferer (dukkha beings). Beings make their own posts; bind themselves with ropes and put on collars and running around their posts in circle, showing themselves in the 31 realms of existence without shame. Not doing vipassanā practice, the post, rope and collar will be never broken off; and then they will never be free from becoming a dog. (Nowadays dog culture is extremely popular. It seems dog numbers are nearly overcome human number. Where are these dogs coming from?)

The post is broken off if you see the impermanence of the five khandhas. Not connecting with taṇhā, the rope is also cutting off; and then not seeing the khandha as this is mine, this I am and this is myself. (Not taking the khandha with taṇhā, māna and ditṭhi).

It becomes a spiritual worldling from a crazy worldling (From andha puthujana to kalyāna puthujana). And then you're not happy to be at the base of the post. You make the decision for digging out the post, so continue the contemplation. If developing to the knowledge of disenchantment and has the seed of a stream enterer. With the disenchantment and continue the contemplation without giving up.

All are included if you choose one of the contemplations (with one of the four satipaṭṭhānas). There is no need to contemplate all the five khandhas. With the knowledge of not wanting and free from this is mine, this I am and this is myself. The post, the rope and collar are falling off. Except vipassanā there is no other true refuge. If you have compassion for yourself and just do the practice. You must have to do it.

## Difficult to Know Dukkha and Vedanā

no date noted

King Milinda asked Ven. Nāgasena; “Does everyone attain Nibbāna?” Someone who can know dukkha and penetrate dukkha will attain it. With these knowledge, it's the cessation of taṇhā. The cessation of taṇhā is Nibbāna. Here are two important points. These are: ① to know dukkha, ② and to penetrate dukkha.

No.② is not wanting dukkha, so taṇhā ceases. No.① is important to know about dukkha. No.② is important for no connection with dukkha. It has to be cut off with knowledge (ñāṇa). It's important for a teacher to teach the student to know dukkha. It's also important for the student not wanting dukkha by cutting off.

To know dukkha again and again and developing by not wanting it. The knowledge of not wanting will arise only by knowing about dukkha. If you don't know, you're wanting it. Vulture likes the putrid carcass of a dog because it's with the vulture eye and knowing.

You must also change from the knowing of the vulture eye to the knowing of a human eye. Whenever you observe the khandha, it's only asubha and dukkha (loathsome and suffering). You must change it from the worldling eye into an ariyan eye. Wherever we were before, we only made prayers and wishes for dukkha and asubha. And we only are clinging to dukkha and asubha. Vulture eye and its knowing refer to taṇhā, upādāna.

(Sayadaw continue to talk about the cause of dukkha by tracing the D. A. process in reverse order, starting from jarā, maraṇa dukkha.) Vedanā, taṇhā, upādāna and kamma are the real dukkha. We never complain about it as dukkha. Never complain about good to eat and live as dukkha (i.e., vedanā).

According to D. A. process, samudaya becomes dukkha and again dukkha becomes samudaya. For example, vedanā → taṇhā → upādāna = samudaya → dukkha/samudaya → dukkha, etc.

We never observe taṇhā arises and taṇhā dies away. Do we really know the real dukkha? When dukkha vedanā arises and wanting it to go away of taṇhā comes in, and continue to upādāna and kamma. For pleasant feeling (sukha vedanā) and the liking taṇhā arises and also continue to upādāna and kamma.

Even dukkha itself exists, do you still know dukkha? Even not knowing about dukkha is far from penetrating dukkha. So, we don't attain Nibbāna. All you know is the very coarse dukkha (painful feeling). Vedanā is covering up Nibbāna. Pleasant feeling (sukha vedanā) is the biggest enemy. It's the most affectionate thing for all of us.

Vedayita sukha and santi sukha are totally different (happiness come from feeling and peace). Vedayita sukha is oppressing and tormenting you. Happiness (sukha) of good feeling oppresses you so that you never attain peaceful happiness.

(For this point, Sayadaw gave the examples of ants die in honey and fishes die of baits) At last the fish dies with dukkha vedanā by beaten. In your whole life, or saṃsāra vedanā are taking in turn and oppressing you. Don't say about of understanding dukkha sacca, even we're falling in love with it. Not knowing dukkha sacca is the worst and the most stupid thing.

## **Bond with Diṭṭhi Rope and Carrying Away by Taṇhā Water**

no date noted

Before contemplating diṭṭhi with vipassanā; it's necessary to clear away its influence beforehand. If you have the I/me and then you have mine. Therefore if you have diṭṭhi and taṇhā will follow. Diṭṭhi is binding a person and taṇhā river/water carrying him down stream.

Therefore even he is seeing the river bank and he can't climb up on it. Even though it is taṇhā water which carried him down towards the four woeful planes, he can't free himself from it because of been bound with diṭṭhi rope. We were carrying away randomly by taṇhā water in the whole saṃsāra. We'll encounter with big waves and whirl pools.

The five sense objects were floods (ogha). Therefore you have to be sunk in them. The whirlpool is also pulling you in and sinking you down. Here you don't need to be afraid of the flood and taṇhā. You have to be fear of bound with the diṭṭhi rope. Therefore the Buddha said that diṭṭhi was very important.

D. A. process makes you sink and sensual objects make you in dizziness. Taṇhā is carrying you away down there. Diṭṭhi makes you without energy and power. It was also making you missed with the Buddha and the Dhamma. Taṇhā also has not the power to carry you away if you conquer diṭṭhi.

Also you are not going into the whirlpool and flood. And there is no more sinking in the D. A. process. Therefore diṭṭhi is very important. It opposes the good and holy dhammas. It was for this reason that the Buddha taught us to abandon diṭṭhi first by giving the similes of head on fire and the inflicting by spears.

Wholesome dhammas can give the result of Nibbāna as supportive conditions. But we don't attain it because of mixing up with diṭṭhi. If you are making merits for the purpose of Nibbāna, then don't mix up with diṭṭhi.

(Sayadaw continued for dispelling diṭṭhi with the five khandhas). Viewing the khandha wrongly as a living being is diṭṭhi. Bound with its rope strongly and be not able to take it off, it is diṭṭhupādāna—clinging the five khandhas as me. You are not free from the four woeful planes if this diṭṭhi is not falling off.

Showing with the D. A. process; diṭṭhupādāna → kamma → painful birth. And the Buddha continued to say that it will freed from the four woeful planes if diṭṭhi had been fallen off. Therefore diṭṭhi has to be fallen away. The reason why diṭṭhi arises from the five khandhas is not clear about the sammuti saccā and the paramattha saccā—conventional and ultimate truths.

(For this point, Sayadaw gave the example of a woman who was becoming with sorrow lamentation, pain and grief with the death of her husband) This comes from not understanding about these five truths. The reason is overcoming by the conventional truth.

The five khandhas are disappearing for her and becoming sorrow, lamentation, and crying as I have lost my husband. This is crying for the non-existing thing; crying for the atta—the husband. Her non-existence husband was disappearing. This is the most difficult thing to deal with. (Worldlings are really in the state of super-craziness. Ariyans will laugh amusingly by pressing their bellies).

You all were in the whole saṃsāra had troubles, difficulties and died. And all were oppressing and tormenting by the non-existing things. Beaten with the non-existing stick, in reality can never die (But people die with sorrow, lamentation, pain and grief by the non-existing things).

You must clear about the five khandhas, also about sammuti and paramattha if you want to strip off diṭṭhi. There were eight causes to teach on conventional truths; three causes (i.e., three universal characteristics) for the ultimate truths. Teach sammuti for the sake of shame and fear of wrong doings (hiri and ottappa dhammas), etc.

Not knowing the five khandhas analytically and penetratingly, and ditṭhi will not fall off. There are three kinds of analytical and penetrative knowledge/knowing. These are: ñāta pariññā, tīraṇa pariññā and pahāna pariññā respectively (i.e., knowledge of theory, practice and result).

# Dispelling Diṭṭhi Before Insight

no date noted

(In the beginning Sayadaw talked about Ven. Anurādha who had doubt and didn't know how to answer the questions of the outsiders) I am talking about the process of the practice in accordance with the Buddha. You have to dispel diṭṭhi first before the insight practice.

Ven. Anurādha had doubt because he couldn't give the exact answers to the outsiders. His answers were giving with wrong view (diṭṭhi). He practiced by himself without giving up diṭṭhi. There is no need to answer for them if people are asking questions with living being (satta) because living being does not exist as a reality. Worldlings always have diṭṭhi in their hearts.

There is no need to answer every question which refers to non-existence (one of the ways of the Buddha was to answer with questions). There are four types of questions to test someone having wrong view or not. It mentioned in the Abyākatasamiyutta—connected discourses on the undeclared.

[ Note: The four types of questions mentioned in the Abyākatasamiyutta are:

- ① Does the Tathāgata (or arahant) exist after death?
- ② Does the Tathāgata (or arahant) not exist after death?
- ③ Does the Tathāgata (or arahant) both exist and not exist after death?
- ④ Does the Tathāgata (or arahant) neither exist nor not exist after death? ]

Some of the questions mentioned among the texts are no need to answer. You yourself are not clear about with it if you give its answers. There are two causes for not attaining magga and phala (Path and Fruit Knowledge). These are: ① the five heavy kammas ② with the wrong process in the practice.

(The Buddha continued asking questions to Ven. Anurādha and helping him to give up wrong views). If you observe the way which the Buddha asking questions, it was

clear that before the contemplation and helping him to dispel ditṭhi. During the time of listening dhamma talk ditṭhi falls away is important. And then during the sitting meditation it doesn't need any more.

Therefore without listening dhamma talk can't enter the stream. Only by listening of suññatā dhamma and leading towards magga and phala. It's the dhamma devoid of a person and living being. Only becoming suññatā dhamma and ditṭhi will fall away. Nothing is more important than suññatā dhamma.

[ Note on wrong view and suññatā dhamma:

Why suññatā dhamma are so important in the Buddha's teaching? There are many reasons about them. Here we contemplate a few of them. Except a sammā-sambuddha (the Buddha), no one could teach it. Therefore, it is very rare and difficult indeed that any living being has the chances to listen to and to know them. It relates to insight practice (vipassanā) or wisdom (paññā). Without the knowledge and practice of suññatā dhamma, no one can realize Nibbana except the pacceka-buddha.

Even most Buddhists do not know about them. Most of them are ordinary Buddhists and not a true one. Therefore, in the future suññatā dhamma are the first one to be disappeared. We can dispel people's wrong view only with void or emptiness. The self-view (identity view) is very deep rooted in living beings' mind. Without dispelling and eradicating of wrong view (sakkāya ditṭhi) living beings will never safe from the painful existences, which even a bodhisatta could not escape. With self-view latent in the heart, human beings can do all sorts of unwholesome or evil actions which they can think about. We can see the over-selfishness in the world today and the outcomes of it create a lot of human problems include internally and externally (mind pollutions and natural pollutions).

The Law of Dependent Origination is the medicine cure the disease of selfishness or selfish disease. Therefore, Mogok Sayadaw used this teaching to teach Buddhists in his whole life.]

# A Noble Life and Practice

no date noted

T1

Ven. Bhadda asked Ven. Ānanda with two questions : ① The dhamma had to be practiced, and ② the ending of the dhamma which had practiced. (In the original sutta was, the holy life and the end of the holy life). The dhamma which has to be practiced is on the five khandhas. You must send the mind (*ñāṇa*) on them.

The path factors—maggan are the dhamma has to be practiced (For discerning impermanence need the five path factors). Khandhas are the places of defilement. Every time the causes are ready for there and it comes out from the khandhas.

The five khandhas are the hiding places of kilesa enemies. The practice comes to the end if the hiding dhammas die. (There are four stages to kill all the kilesas. For the first stage, entering the stream and practicing with the five path factors; and practicing with the eight path factors for the other higher three stages).

Kilesa will die away if you can attack the impermanent khandhas with *ñāṇas* (maggan). All the kilesas die when the practice comes to the end. For a stream enterer, wrong view and doubt dying away, the way towards the stream is coming to the end. He makes the residence of kilesas become the residence of knowledge (*ñāṇa*). These words are important.

Someone is called worldling (puthujjana) because *diṭṭhi* and *vicikiccha*—wrong view and doubt latent in it. Becoming the residence of knowledge is a stream enterer (sotāpanna). It sends to Nibbāna if *ñāṇa* conquers the battle, whereas it sends to woeful planes if kilesa conquers.

It's important that knowledge can enter the place of kilesa. *Diṭṭhi* makes this khandha as this is me and this is mine. Knowledge replies as not you and not yours; it's only anicca, dukkha and anatta and then occupies its place.

T2

There are dhammas which need to be practiced and cultivated. (i.e., dāna, sīla, samatha, etc.) Which dhamma is the noblest one? You also should want to know the end of this dhamma. There are the five path factors (for discerning impermanence), and ending with the eight path factors (To discern the ending of impermanence) for Dhamma having to be practiced and developed.

These are the answer for both questions. Our own perceptions about them are talking in long terms. We have to fulfill our pāramīs/perfection slowly. This is your old perspective. Don't follow the long way. You have to follow the short way.

According to the Pali suttas and yogis' experiences are sure about the short way (In the suttas, the Buddha sometimes used two knowledge and sometimes three knowledge. Two knowledge were; discerning impermanence and the ending of it. Three knowledge were; discerning impermanence, its disenchantment and its ending.

If you discern impermanence and it's right view (sammā-diṭṭhi). Right thought (sammā-saṅkappa) is the pointer and shows you it's there. There was a saying of no awareness even not seeing a cave. Without mindfulness/awareness is not seeing it. If you see it means including sati (mindfulness).

Samādhi can't do anything and only aiming to the object (towards impermanence). Right effort (sammā-vāyāma) is urging and encourageing the other four factors.

In the beginning have to practice with these five factors (as the active part). Wrong view and doubt are hiding in the five khandhas. In the first place I am teaching about becoming a stream enterer (sotāpanna). Therefore it does not include other kilesas. At first, strip off diṭṭhi with the five path factors; and later, cut off its root with the eight path factors.

(Sayadaw continued to explain about caraṇa dhamma and vijjā dhamma. One of the Buddha's attributes was vijjā-caraṇa-sampanna. Caraṇa means good conducts.

There'll be many levels from the Buddha and down to moral person. Sayadaw listed dāna, sīla and samatha, etc. in it. Vijjā means knowledge, paññā—vipassanā paññā.)

Ditṭhi is making the five khandhas as I and me. But paññā responds as no/nonsense! It's anicca. Vipassanā practice is the battle between ditṭhi and paññā (between wrong view and right view). It knocks down the person to woeful planes of existence (apāyabhūmi) if ditṭhi wins.

It frees the person from woeful planes if wisdom conquers. You're always making companionship with micchā ditṭhi (wrong view). Each time only a Buddha had appeared in this world and right view came to existence (Even some Buddhists misunderstood this important point and took all other outside teachings were the same and they were only different in names).

By contemplating the khandhas and seeing impermanence and ditṭhi dies away. For example, a man was hit with a bullet. Even it hits the body and the mind dies away. Vipassanā is like this. If the hell seed not falling off yet and don't be in smile. What I am asking you for practice in discerning impermanence is to kill your biggest enemy. The practice is finished if ditṭhi can't hide out again.

T3

In the khandha an itchy sensation arises. Does it exist before or arising now? Itchy sensation is not changing in place. It vanishes there if it appears on the arm. And contemplate it as arising and passing away. If not, it becomes I am itching. It's not I and not me that after arising and passing away. Then ditṭhi dies away. These are the path factors can alleviate feeling (vedanā) and can kill wrong view (Here are the five path factors).

Someone contemplates with insight is disbanding the khandha and killing kilesa. (The five khandhas are arising and vanishing together. Here is vedanā and killing kilesa is ditṭhi). Vipassanā has great power is becoming apparent. It's disbanding the khandha and latent kilesa. It becomes vedanā paccaya taṇhā / feeling conditions craving if not disbanding the khandha.

Therefore you have to practice hard. Noble practice and life is referring to this. Let's die with it. One will instantly enter the stream (as a devata) even not becoming a stream enterer after dying. The Buddha mentioned this point in the Aṅguttara Nikāya. The knowledge of a devata (heavenly being) is sharper than human being. (Sayadaw explained the reason behind it).

Do you have to be in low spirit? I am only worrying that you don't practice. Dying with the five path factors in the human world instantly becomes eight path factors in the heaven. I am urging you to practice for the discerning of impermanence. It's not vedanā, whereas it abandons vedanā by seeing impermanence.

The wrong view of I am feeling good also not arises (for sukha vedanā). So it disbands the khandha and kilesa. After arriving at the heaven without ditṭhi and with the sharp knowledge it becomes the eight path factors and enters the stream.

The Buddha gave an example as in a scale, putting dāna, sīla and samatha practices at one side and putting the insight knowledge (i.e., knowledge of impermanence) the other side. Discerning of impermanence is better because dāna, sīla and samatha are not abandoning khandha and ditṭhi.

Therefore vipassanā is the noble practice. By abandoning ditṭhi will not fall into woeful planes. With the khandha and can't see Nibbāna (not become nirodha/cessation of the khandha). Therefore vipassanā is nobler than dāna, sīla and samatha.

This dhamma is good to do for dying. You will be freed from wrong view in this life if you're discerning it. It becomes a noble practice if you're discerning impermanence. So don't doubt about it. Even in this life busy with family and business matters, die with seeing impermanence and no need for worry.

Continue with the contemplation, impermanence becomes more and more prominent, even can't put a tip of a needle inside it. Here and there are sensations like vibrations. Here and there are itches and pains. All these are impermanent.

You have seen a big lump of foamy water before. The bubbles are here and there. You will become disenchanted if you see them a lot for quite a while. You have to

continue with the contemplation and don't stop with it. You only see the arising dukkha and the vanishing dukkha. All will disappear if you know dukkha saccā very well.

It abandons the khandha and the *ditṭhi* root is latent in the khandha also dies. Nibbāna appears in the place of anicca dukkha saccā. It has one more thing; not only abandoning khandha and kilesa, but also seeing Nibbāna. There is no more dukkha with knowing that. And it's Nibbāna. The eight path factors are completed. The practice is coming to the end.

The significance of *vipassanā* and Path Knowledge are becoming clear for you. The five path factors are noble practice and the eight path factors are the ending of it. If you discern impermanence, you can make a sure decision that I'll arrive there. You're seeing it because of a tihetuka person (someone has three wholesome roots).

Someone not discerns it, and may be a duhetuka person (Born with only has two wholesome roots. It can also possible that not put enough effort in the practice and not discern impermanence). You have to make the khandha and *nāṇa* become a pair together. Usually khandha and kilesa are pairing together (Here referring to *ditṭhi*, but all the other types of kilesa also are included).

At first, the pair is the khandha with the noble practice of maggan (i.e., the five path factors). After that, it is the pair ending of the noble practice with the Path Knowledge. Isn't Nibbāna far away or a very long journey?

[ Here "pair" or "pair off" does not mean they are working together. For example, anicca / magga pair means the object of arising disappears and the contemplative mind (path factors) come in. Nicca / magga means Nibbāna arises with the cessation of all anicca and the Path Knowledge see "it". Here "it" refers to these kinds of pair; anicca / magga and nicca (Nibbāna) / maggaṅga. In this way, defilement cannot come in between.]

Don't be confused with what others have said. You could decide that before not met a good teacher and could not attain the Path and Fruit Knowledge. Now, you meet with a good teacher and this life will be the ending of saṃsāra. With this view in your heart and should practice very hard.

I'll tell you the result of it. Before there were kammas following you for pushing down to hells, and making you became animals. All these foolish faults, demerits and merits are following you. With the ending of noble practice and all the unwholesome kammas disappear. Kammas are uncountable for every one of us. (With the reflection on the D. A. process in our daily life can know clearly the danger and suffering of saṃsāra). The Buddha told Ven. Ānanda in a talk that it was a rich man in this life and it could be a dog next life. You have to repay your kammic debts with khandhas if you don't practice.

## Conditioned Phenomena

no date noted

A worldling monk didn't know that conditioned phenomena (saṅkhāra dhamma) were perishing. Therefore he couldn't overcome his doubts with the answers of the four arahants. (From the Riddle Tree Sutta of Saṃyutta Nikāya) If you don't know clearly the saṅkhāra dhamma and also not appreciate its perishing.

Therefore I'll explain clearly on saṅkhāra. All mind and matter are saṅkhāra dhamma. All of them are ending up with perishing. Saṅkhāra dhamma not arises by itself. They are arising by conditioning. Therefore they are the resultants. You have to contemplate on the arising dhamma and not on the conditioning dhamma (i.e., the causes).

Not knowing the arising and vanishing phenomena, will never free from the dukkha of ageing, sickness and death. If it arises and think about it as it's there or not there. After thinking and not seeing it, is the nature of anicca. If you can catch on this one and it's true insight (vipassanā).

Only seeing the arising and passing away phenomena can develop knowledge (ñāṇa). And don't take other things. The arising nature can be known as soon as it's appearing. The passing away of its nature can be known only by thinking about it. If you still don't know how to contemplate vipassanā and it'll become difficult.

You don't know its arising and either do not think about its passing away. Therefore you're talking about is as not seeing it. You will not find it if you're looking for it. You will see it after you know its arising and think it as exist or not exist. Therefore you will see it passing away by knowing the arising dhamma.

So, as soon as saṅkhāra dhamma arises and it is important to know its arising. Whatever dhamma arises, it's only arising and passing away. You also don't know the vanishing if you don't know the arising.

In your body there are matter conditioning by action (kamma), mind (citta), temperature (utu) and food (āhāra). Therefore these are saṅkhāra dhamma and end up with perishing. Your minds are with mental factors (cetasika). With the food smell and the smelling consciousness, with the eating and the taste consciousness, with the joyful things and the joyful mind, etc. arise.

These different kinds of mind are conditioning by causes and will end up with perishing. You only have mind and body. These are saṅkhāra dhamma. So all are ending up with perishing. Therefore I am urging you not to pray for any mind and body existence.

(Sayadaw continued to explain the following well known verses on saṅkhāra dhamma)

- ① Aniccā vata saṅkhāra,
- ② Upāda-vayadhammino;
- ③ Uppajjītvā nirujjhanti,
- ④ Tesaṁ vūpasamo sukho.

① Anicca vata saṅkhāra—Conditioned phenomena are truly impermanent.

I am concerning that you're just only reciting them and not practicing. Should you not practice to get the imperishable dhamma in your hand? If you're praying for the perishable things and have to shed tear. You are falling in love with saṅkhāra dhamma and doing things to get the perishing.

Someone practices to know the arising will know the vanishing. You're wandering in the anicca forest and don't know anicca. It is Nibbāna that these two phenomena, the arising and passing away, come to the end. Hold the impermanence as a manual and follow with it.

You will see the ending of it if you're seeing the beginning of saṅkhāra. The reason of not arriving to asaṅkhata Nibbāna is not seeing the beginning of saṅkhāra. Nicca vata asankhatā—unconditioned Nibbāna is truly permanent. Mind/body (nāma-

rūpa) and Nibbāna can't be mixed together. (But some Buddhists had the view of mixing together and it became atta. So that they can come and go as their wishes in saṃsāra).

② Upāda-vayadhammino—the phenomena of mind and body you have are arising and passing away.

③ Uppajjītva nirujjhanti—they are arising and passing away in your khandha.

④ Tesam vūpasamo sukho—without the impermanent phenomena is happiness. Happiness (sukha) is Nibbāna (The Buddha described it as the supreme happiness or the unconditioned happiness).

## Practice Only One

no date noted

I'll talk about four kinds of person:

- ① The person who goes with the flow of saṃsāra
- ② The person who goes against the flow of saṃsāra.
- ③ The person who stands fast in saṃsāra.
- ④ The person who has crossed over, gone beyond from saṃsāra (i.e., the arahant)  
(From the Flow Sutta, Aṅguttara Nikāya)

The first person is indulging in sensual pleasure and doing unwholesome things. The second person is abandoning of sensual pleasure and practicing vipassanā with pain and difficulties. It can be said that he is the one like you are here, going against the flow of saṃsāra.

The third person is referring to stream enterer (sotāpanna), once-returner (sakadāgāmin) and non-returner (anāgāmin). He is not flowing down nor reaching beyond yet. And he stands fast in the middle. (In the sutta mentioned only for the anāgāmin).

The 4nd person is seeing impermanence, its disenchantment, etc. and going upwardly against the flow (In the sutta mentioned only as someone practiced for transcending dukkha. It is only can go upwardly against the flow and becoming of standing fast. By seeing the ending of impermanence can become a person standing fast with the flow).

(Sayadaw talked about Todeyya rich man as an example for the first person. And then continue to talk about questions and answers between Ven. Mahākoṭṭhika and Ven. Sāriputta. It was from the Sheaves of Reeds Sutta, Saṃyutta Nikāya.)

Ven. Mahākoṭṭhika asked Ven. Sāriputta: “Is ageing and death created by oneself, or is it created by another, or is it created by both (oneself and other) or has it arisen

fortuitously?” Ven. Sāriputta answered: “No! with birth (jāti) as condition, ageing and death come to be.”

[Using the reverse order (paṭiloma) of the D. A. process and tracing the source and ending up at consciousness (viññāṇa). Viññāṇa → nāma / rūpa → saṅgatana → phassa → vedanā → taṇhā → upādāna → bhava → jāti → jarāmarañā. Between consciousness and mind / matter: consciousness conditions mind / matter, and mind / matter condition consciousness. Therefore they are mutuality conditioning to each other. Viññāṇa ↔ nāma / rūpa]

Therefore if mind and matter cease, consciousness also ceases. (Ven. Sāriputta gave the simile of the sheaves of reeds. If one were to remove one of those sheaves of reeds and the other would fall, vice versa). Consciousness and mind / matter are the body, and sense-bases (saṅgatana) are appeared on them by kamma.

Consciousness and mind / matter are mutuality conditioning to each other (aññamaññapaccayo). Therefore contemplate one of the five khandhas will fulfill the practice. By contemplation of feeling (vedanā) and all the other khandhas also included.

In Ven. Sāriputta’s answers, this point was the most important one. You may be reasoned, should we have to contemplate only one? The Buddha taught to contemplate one of the four satipaṭṭhāna was coming from seeing this point.

Viññāṇa paccaya nāmārupaṁ—Nāmarūpapaccayā viññāṇaṁ = consciousness conditions name and form (mind and matter)—Name and form condition consciousness. Viññāṇa nirodhā nāmarūpa nirodho; Nāmarūpa nirodhā viññāṇa nirodho = with the cessation of consciousness comes the cessation of name and form, with the cessation of name and form comes the cessation of consciousness.

These were in the Pali Suttas. If you go and ask the yogis, they’re also seeing in this way. With the cessation of one khandha and all other khandhas are ceasing. For example, someone contemplates feeling and all the five khandhas disappear. Ven. Sāriputta gave a simile; two sheaves of reeds were standing by supporting each other. The other also fell if one of them fell.

## **Deceiving by the Active Mind**

no date noted

There are two classes of undesirable objects or things. Undesirable objects arise by one's own thinking and thoughts. And undesirable things which already exist (The Pali word for undesirable object is anittharom / anīṭṭhārammaṇa).

The young brahmin woman Māgandiyā had anger to the Buddha and with her thinking; she created an undesirable object of him. (At last it was leading to her destruction and had the heavy consequences) This was the mind deceiving her. The mind is creating the world (including the God).

Living beings are following the desire of the mind. For example, dogs have different colors and forms are in accordingly with their minds. In their past lives the minds deceived them and appeared in those forms. With the house owner mind of desire the carpenter of volition (cetanā) constructs the form. With the strangeness of volition (cetanā) and the resultants are also strange.

(Sayadaw continued to mention the different strange forms of some animals in the animal kingdom.) The minds control living beings and making arrangements for them. Without the cessation of the minds and different forms of animals will appear by the minds. But all their five khandhas are the same. Therefore the Buddha had to teach the contemplation of the mind (cittānupassanā). If you understand the mind very well and will gain liberation.

At the place of seeing consciousness arises is conditioning by kamma and the physical object (eye sensitivity/pasāda cakkhu is the cause of kamma and physical object is form). When the active mind arises and inversion (vipallāsa) comes in (To understand this point have to know the cognitive process of the mind / cittavithi).

With the undesirable object and becomes unwholesome eye consciousness. With the desirable object and becomes wholesome eye consciousness. These are resultant consciousnesses (vipāka cittas). A person who doesn't know these things has inversions.

These minds are impermanent and already have ceased. The vultures like the dead body of a putrid dog by seeing the undesirable object, (For the vultures are desirable.) and becoming greedy. They are deceiving by their active minds.

All these are happening because of still not abandoning the inversions yet. All just seeing consciousness are neutral feelings (upekkhā vedanā) and without good or bad. And only becoming the active mind and inversion comes in. Deceiving by the active mind is becoming abnormal until without the insightful active mind or nāṇa mind and will deceive by them.

People in the long saṃsāra were deceiving by the active mind. Seeing the truth only becomes right. If not, we're always deceiving by them. A person caught up with deceiving and got into the prison. In the same way, we're falling into the prisons of hell, animal, ghost, etc. Whenever deceiving by them our destinations will be unstable.

The sense objects are right. They'll only show anicca, dukkha, anatta and asubha (impermanent, suffering, not self and loathsome). Only at the active mind state we become abnormal. If path factors mind (maggan) not come in and can't become right. And then saṃsāra will never end.

## **Ignoble and Noble Searches**

no date noted

[There were four warnings from the Buddha. These were:

① The body is not following our own desires, but with ageing, sickness and death. These are its nature. It's leading towards ageing, sickness and death. The yogi is practicing to escape from ageing, illness and death.

② When dukkha vedanā arises in the khandha and we can't rely on anyone. Nobody can give us comfort. We're practicing for refuge or reliable dhamma to counter feeling (vedanā). And it'll give us comfort.

③ Whatever fortunes we have by hard working, none of these are ours. If we die and have to leave everything behind with the corpses (Even our physical bodies are not belonging to us and no need to talk about external things). Practicing dhamma is making it becoming ours.

④ Taṇhā is asking you to do anything, never giving you satisfaction and also never ending. We're practicing dhamma to free ourselves as slaves from taṇhā. We need to contemplate them very often.]

In the Aṅguttara Nikāya, the Buddha taught the monks to reflect on these four points of dhamma.

① This khandha is always leading towards ageing, sickness and death. Therefore, the nature of khandha is different from our desires. It does its duties. Our duties are to escape from it.

Practicing dhamma is to escape from the future ageing, sickness and death; to escape from the four painful births (hell, animal, ghost, etc.). Saying with one word, it's to escape from all future dukkha. We should reflect on this point before the practice. With this purpose, we may encourage and inspire or uplift our spirits.

② When sickness and disease arise (all the physical and mental unpleasant feelings) and family members (wife, children, relatives, etc.) can't do anything for us. All are only in confusion, and can't rely on anyone. And nobody can give you comfort. Therefore practicing dhamma is searching for refuge and comfort. With this in mind and must practice hard. Feeling is mind dhamma (nāma). Therefore who can help you?

③ Gold, silver and wealth are not your own properties. Therefore we have to practice for Nibbāna and it'll become our own properties. Practicing dhamma is to free ourselves as the slave of taṇhā. Working for taṇhā will be never finished.

You make dukkha sacca as your own property (no.①) if you're not free yourself from birth, ageing and death. We got the khandhas which are unreliable and give us no refuge. Practicing dhamma is searching for refuge and reliability (no.②). Everything we have searched with greed is not our own property.

These ways of searching are wrong. All these things will perish and disappear. Only Nibbāna is our own property and can't be perishable.

④ Whatever you're doing is for taṇhā. You do have the mind of a slave if you do not want to practice dhamma. Whatever you're doing for taṇhā is like to fill a water pot with holes in it. This is the working of a blind person. It's not the fault of taṇhā but the one filling it. Another point is whatever you fill from the mouth into the body and it comes out again from the eyes, ears, noses, mouth and body.

So you can never fill it up (If we contemplate this point and can see human beings are quite funny and foolish. In our whole life, we're feeding the body by working hard. And whatever coming out from it are stinking, disgusting and useless—asubha). It will release its nature only by thinking carefully. We even not only have no satisfaction with our body holes but also we're filling for the family members. Therefore, practicing dhamma is to free ourselves from the slavery of the mind.

Let's continue our yesterday dhamma on cause and effect connection. We have birth, ageing and death and falling into woeful planes; all these things happen because of the existence of the khandhas. If you're afraid of these things must abandon greed (lobha).

Firstly, you have to abandon wrong view and doubt. You can abandon lobha only after you can abandon them (wrong view and doubt). You can abandon all dukkha by abandoning lobha. Wrong view and doubt are latent in the five khandhas. It has to be in the right way (sammā-paṭipadā) to abandon it. It is the wrong ways (micchā-paṭipadā) to follow accordingly to the D. A. processes.

It becomes (sammā-paṭipadā) if *ñāṇa* comes in. You're afraid of birth, ageing and death. This is the fear of an animal. (e.g., throwing a stone at a dog and it fears of the stone) You're fear of the result. You have to be afraid of the cause which is the wrong way (micchā-paṭipadā). If you're afraid of ageing, sickness and death do not let it becomes micchā-paṭipadā. The task of impermanence is the right way (sammā-paṭipadā).

# Part 12

## Khandha Fuel, Kilesa Fire and Nibbāna

no date noted

Someone discerns impermanence is near to the Nibbāna element. It will change instantly if the causes are ready for him. These were mentioned by the Buddha in the Udāna Pali. No one asked him about them. But he himself wanted the monks to know it. It was not teaching for a particular person.

Whatever khandha we have it, starts from not knowing (ignorance/avijjā). However, it is true indeed that everyday it becomes not good after you get it. (Mentioned some of the everyday sañkhāra dukkha. These are really heavy burdened dukkha. Human beings, always living with delusion (moha), are not aware of it.

Even they fall in love with sañkhāra dukkha.) By feeding and looking after it will never give you any benefit and satisfaction. Nothing is good will happen, instead 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; otherwis, nothing is good about it.

(In millions of Buddhists how many of them really practice. No need to mention about non-Buddhist, the outsiders.)

You're taking the fuel as a lump of gold. Khandha is like fuel and kilesa is fire. The eleven kinds of fire are encircling the khandha and burning with it. Thirty-one realms of existence are like big fire. Without the cessation of ignorance (avijjā), volitional formation (sañkhāra) is as fuels as changing the realms of existence; and then burning with the fire of defilements.

Only with the extinction of fuel, fire will have peace. If dukkha exists, and then sukha also must exist. It is because of not knowing how to go there that not arriving

there. Taking pleasure in burning with fire is ignorant pleasure (nutty human beings). Practising insight is expelling the defilements hidden in the khandha.

Then it's the extinguisher (i.e., *vipassanā*) of the kilesa fire. Only by using the path of holy water that kilesa fire will die out. There must be a place existed with the fuel and fire are extinct. With fuel and fire together beings are wandering in the 31 realms of existence with shame and disadvantage. We are looking for bodies for the funeral invitations.

The Buddha taught in the *Udāna Pali* that the place of Nibbāna where the fuel and fire had been extinguished really existed. I told you because it had been experienced by myself. Atthi bhikkhave ajātam, abhutam, asaṅkhataṁ, etc. Monks! There is an existing of an unborn, un-become, unconditioned, etc.

Not knowing is *avijjā*, and *tanha* is taking pleasure in things. We're with ignorance and taking pleasure in the fuel and fire. With the cessation of both and the right knowing arises. This body is conditioned phenomena (*saṅkhata dhamma*) and arising by *kamma*, *citta*, *utu* and *āhāra*. Starting from the exit of *saṅkhata* (conditioned) will arrive to the *asaṅkhata* (unconditioned).

*Saṅkhata* and *saṅkhāra* are the same meaning. Mind phenomena (*nāma dhamma*) are the cause of sense objects (aroms/ ārammaṇa) and sense doors (*dvāras*). Therefore, any one of the mind and body (*nāma* and *rūpa*) phenomena are not making by us. (Also not by the Creator which is non-existing concept.)

The Buddha said; sabbe *saṅkhāra anicca*—therefore mind and body only have impermanence. Arising is *saṅkhāra* and dissolution is *anicca*. You will find out the exit if you're discerning impermanence. You are ready for stepping out from the exit if becoming disenchanted. Mind / body disappear and *asaṅkhata Nibbāna* arises if not wanting the *saṅkhāra dukkha*.

# **Penetration of Dukkha**

15<sup>th</sup> October 1956

The practice will be finished if you get the knowledge of knowing dukkha sacca by yourself. I'll show you how dukkha sacca appears and the way of seeing it. Someone already has seen it and be joyous with it. If not seeing yet and will have the inspiration.

Dukkhas are in the way of one ceases and another one arises continuously like a windmill. It appears in the knowledge as dukkha is going on like a machine. If you want to contemplate form (rūpa) and just form; to contemplate the mind and just the mind; it ceases and arises one by one continuously like a machine.

At first dukkha machine is going on. And after that dukkha machine is stopping. Dukkha machine going on is seeking dukkha. After that dukkha stopping is seeing sukha. And then the doors to woeful planes are closed and enter the stream.

If you have seen this kind of cessation four times, there is no more birth to come. You can make your own decision with the practice and no need to ask others about it; also no need to find a teacher.

(Explaining with the D. A. process):

Viññāṇa → nāma/rūpa → sañyatana → phassa → vedanā → taṇhā → upādāna → kama. Dukkha is going on with these eight factors. All are going on with impermanence.

Whenever it arises is only impermanent dukkha arising. With the contemplation of impermanence; “Does it without these eight factors?”

(i.e., every contemplation is within these eight Factors) (Viññāṇa to vedanā are representing the five khandhas which are dukkha. Taṇhā to kamma are representing kilesas which are samudaya)

We're contemplating the dukkha machine going on. Whatever you're contemplating these are only the process of the dukkha machine. (i.e., kāya, vedanā, citta, dhamma.)

At last all these dukkha extinct or without them is peaceful. When this knowledge of not wanting arises and dukkha machine is stopped. People who are not contemplating and taking the running of dukkha machine as me and mine. (How foolish it is?) Everyday whatever you're doing except running the dukkha machine and nothing exists.

Walking, talking, cooking, etc. are the continuous arising of impermanent dukkha saccā. With the worldly views these are working for the livelihoods. But the real internal process is the working of the dukkha machine. This is someone seeking for dukkha saccā. It becomes sharper with knowledge, whereas ignorance and craving become thinner.

When it becomes very sharp, kilesa and dukkha cease. It is Nibbāna without the kilesa and dukkha. Only by discerning the impermanence of the khandha and light (obhasa), joy (pīti), etc (i.e., the ten insight corruptions) will appear. You will see Nibbāna if you're discerning impermanence and making this decision for this life. Seeing impermanence is finding out dukkha saccā.

You have to continue the practice with perseverance. For some the discerning of impermanence is quite earlier. For some it takes quite a long time (So yogis shouldn't discourage or disappoint with their practices). Not seeing impermanence is distorted and crazy knowing? Not knowing the process of the dukkha machine that we like it.

The nature of khandha only has the rising dukkha and the falling dukkha. It is going on with these eight factors and no other thing. These are uncountable every day. Before, all of us were in this way. With no practice, in the future it will also be this way.

# Dhamma and Anudhamma

1956 (no date but year)

The four Paths, the four Fruits and Nibbāna are called Dhamma. Anudhamma is; for e.g., you're contemplating feeling (vedanā) and seeing the impermanence of feeling. Not only seeing them and later become disenchanted with it. Then this becomes anudhamma.

Why is that? Because these two dhammas (impermanence and disenchantment) can send you to the Paths, Fruits and Nibbāna. These are the differentiation of Dhamma and anudhamma.

You will make the decision that surely I'll attain the Path, the Fruit and Nibbāna if you get these two knowledge. I'm now talking it (which is cited) from the Saṃyutta Pali Nikāya.

Impermanence is born again and again and also dying again and again. It will become disenchantment with the penetration of dukkha saccā. Therefore, we have to put effort in the practice to gain the anudhamma. At last you will thoroughly penetrate dukkha and surely attain the Path, Fruition and Nibbāna. Anudhamma will send you to the Dhamma.

Therefore, you have to develop the anudhamma. It's called Dhammānudhamma patipatti—the practice in accordance with the supramundance Nibbāna Dhamma. A person who practices 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 practicing yogis. Some Buddhists are relying on so much for the outside power that they don't know clearly and miss the real practice mentioned in the suttas).

Anudhamma has five maggaṅga (The path factors). After thoroughly, penetrate dukkha and become the eight path factors. The Buddha taught them for practice but you all are using it for worship.

(In Burma some Buddhists using the Pali verse Dhammānudhamma patipatti for worshipping the Triple Gems; Buddha, Dhamma and Saṅgha. Above Sayadaw referred to this point).

Sakka (i.e., king of the heaven) asked the Buddha about what was the reason, some in this life attained Nibbāna and some not? You have to know that in this question not mentioned about perfections (pāramīs). In the Buddha's answer also not including pāramīs.

You all have to die, so I will teach you the way of before dying. Vendana arises, and if you discern impermanence by contemplation, then there is no clinging to it. And you will also have no clinging with it at near death. You will not attain Nibbāna in this life if you die with clinging. (i.e., living and dying with craving and clinging)

The Buddha's answer was not dying with craving and clinging and the person would attain Nibbāna. There is no clinging if discerning impermanence, disenchanting and ending with it. So you have to live with no clinging. There is no clinging only with the practice. With a lot of contemplation on impermanence it becomes disaffection and even disenchantment.

Therefore, impermanence is really dukkha sacca. It is not only becoming disenchantment even will become not wanting of it. Here is not including about pāramīs. The important thing is clinging or not clinging. You have to practice to know yourself of clinging or not clinging, having pleasure or not having pleasure, and having desire or not having desire to the khandha.

Vipassanā practice is to strip off clinging. You have to strip off clinging by vipassanā during at living and dying. In this way you will attain Nibbāna. In the world, there is nothing more fearful than clinging does not fall away. The clinging will fall off for a person practicing with anudhamma.

# **Dependent Arising and the Four Noble Truths**

no date noted

The Buddha was asking us to contemplate the internal phenomena to free from ageing, sickness and death. Aging means it is near to dying. You have the khandha that ageing and death come to be. You all are never searching for the faults of the khandha. Khandha is the cause of ageing and death. Therefore, it's only leading to ageing and death however you are making adjustments and looking after.

To know ageing and death is number one (i.e., to know dukkha sacca).

To know the cause of ageing and death is number two (i.e., to know Samudaya sacca)

With the cessation of the five khandhas, ageing and death will cease.

By practicing for the cessation of the five Khandhas that ageing and death cease. (Numbers three and four are Nirodha and magga sacca). Then we know that without the five Khandhas is Nibbāna. If you contemplate or know how to think and the four Noble Truths will arise. You will also know the faults of the khandha.

You have to stay away from the horrible ageing and death. (i.e., to abandon.) You should not get it with prayers. You all are too silly because you don't know these four points. (Common Buddhists have ignorance and bhava-taṇhā). The day when you know it and dukkha will be finished.

(Continued the contemplation backwards/ paṭiloma by using the D. A. process.) Khandha arises because of craving. (i.e., samudaya and dukkha.) With the cessation of taṇhā, khandha will cease (i.e., the knowledge of knowing the cessation of dukkha / Nirodha sacca).

Khandha will cease if you can practice for the cessation of taṇhā. (i.e., the knowledge of magga sacca.) (Continue the contemplation backwardsly with these four points) Craving (taṇhā) arises because of the internal sense-bases (ajjhatta āyatana). You have to contemplate the six āyatana with insight.

For example, taṇhā arises from the eye. It will get the khandha if taṇhā arises. With the khandha ageing, death will come. Not contemplating the eye as anicca, dukkha and anatta, taṇhā arises. Now you caught the culprit. You're taking pleasure, appreciation and love on the eye that taṇhā arises. With it arises and will get the khandha.

And ageing and death come to be. If you don't know how to use the eye, ageing and 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 it is good without the khandha. (He talked about a great peta was living near the Ganges River and didn't had the chances to drink water)

Whenever taṇhā not dies and beings are becoming the hungry corpses (i.e., die with taṇhā that always in hunger and thirst. This is taṇhā nature).

## Dependent Arising and the Taints

no date noted

The Buddha taught in the Saṃyutta Nikāya; someone who knows (jānāto) and sees (passato) will free from the taints (āsavas). It seems to be a lot to describe with words. If condense it, they are only with greed, delusion and wrong view (lobha, moha and diṭṭhi).

If you can't abandon delusion, D. A. process starts from the beginning. Avijjā paccaya saṅkhāra.....and continue to dukkha. (Moha is the same as avijjā). For greed, it starts from the middle and arriving to the end of dukkha and restarts again from the beginning (wrong view and greed are starting in the middle). Therefore, these three taints are turning like a whirlpool (i.e., avijjāsava, kāmāsava and diṭṭhi-āsava).

Remember it as a dukkha whirlpool. If you possess with impermanence and it'll cut off the D. A. process which starts in the beginning of avijjāsava and in the middle of kāmāsava respectively. Diṭṭhi also falls away in the middle.

Therefore, if you can contemplate impermanence thoroughly the four 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 vedanā, after it arises and passes away. This is the cessation of ignorance. Vedanā is saṅkhāra dhamma. Impermanence is dukkha sacca. It becomes dukkhe nāṇam—knowledge of knowing dukkha. Avijjā is cutting off in the beginning.

Saṃsāra comes to the end if it's cut off in the beginning. Without the beginning is also without the middle. And also saṃsāra stops without the end. Dukkhe nāṇam is vijjā. It becomes vijjā and avijjā ceases. You have to contemplate to discern impermanence.

Whatever dukkha is, it's from avijjā. Whenever with the discerning of impermanence, avijjā and dukkha are cut off. Normally we think it as only the contemplation of impermanence. In the body whatever phenomena appear except the

arising and passing away; “Do it have anything?” To get this knowledge the Buddha had to fulfill the pāramīs/perfections for four incalculable aeons + 100000 aeons.

So don’t take it as easy. People who don’t know impermanence are really quite pitiful. It’s nobler even dying with seeing one impermanence than living 100 years without seeing it. (Sayadaw was quoting the Pali in the Dhammapada). Knowing these things mean you’re a person with great power and good fortunes.

(This referred to many wholesome kammas someone had cultivated in the past. Most Buddhists do not know these things so that they waste their precious lives and times with useless and fruitless things. Instead of ending of their sufferings, they create more sufferings for the future.)

The ignorance of dukkhe aññam—not knowing dukkha is disappeared. Dukkhe ññam is vijā—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 vedanā.

Vedanā nirodha taṇhā nirodho—with the cessation of feeling and craving also ceases. And it becomes dukkha samudaye ññam—knowledge knowing the dukkha, the cause of dukkha and samudaya ceases (i.e., the cessation of taṇhā).

So you get the two Noble Truths. At the time of contemplation of impermanence, taṇhā not arising and you gain the knowledge. You become a stream enterer if you penetrate the four Noble Truths. You can only hear these things for some time. You don’t find it in the books. Dukkha samudaye ññam—you get the knowledge of knowing the cause of dukkha.

Taint of sensuality (kāmāsava) and tainted of becoming (bhavāsava) cease (by seeing impermanence). D. A. process is cutting off in the middle. So only one taint left (i.e., diṭṭhi-āsava). This is you don’t know how to take it. I’m feeling good, I’m suffering, etc. not arise (i.e., on vedanā).

Why did the Buddha say; jānāto passato āsavakkhayam vadami? I say; someone contemplates and discerns impermanence all the taints are vanished. By discerning impermanence becomes right view and taint of view (wrong view) not exists.

The knowledge of the way for the cessation of dukkha arrives in your heart. Dukkha nirodha gamini partipadaya ñāṇam— you get the knowledge of the way to the cessation of dukkha. You will attain Nibbāna if the taints are gone. Still dukkha nirodhe ñāṇam left. The four taints are the cause of āsavas.

If they cease still dukkha can arise? Khandha not arises and then becomes dukkha nirodho—the cessation of dukkha. Dukkha nirodhe ñāṇam—you get the knowledge of the cessation of dukkha. With the contemplation and seeing impermanence you get the four knowledge.

Continues with the contemplation of impermanence and dukkha disappears. And it becomes dukkha nirodhe ñāṇam—knowledge of the cessation of dukkha. You have to practice carefully up to this point.

By seeing impermanence and get the following three knowledge.

① Dukkhe ñāṇam—the knowledge of knowing dukkha.

② Dukkha samudaye ñāṇam—the knowledge of knowing the cause of dukkha.

③ Dukkha nirodhe gamini pati-padaya ñāṇam the knowledge of knowing the way to the cessation of dukkha. If you can follow to the ending of impermanence and it becomes: ④ Dukkha nirodhe ñāṇam—the knowledge of knowing the cessation of dukkha, and then fulfill the four Noble Truths at the same time. Therefore, knowing the four Noble Truths is impermanence.

With impermanence, the four taints are abandoned; and it cuts off the D. A. process in the beginning, in the middle and in the end; and then fulfills the four Noble Truths. These are not by knowledge from book. It is right by direct seeing. You can make this decision that impermanence covers all of them.

In the 31 planes of existence only anicca and saṅkhāra exist. Only impermanence exists. Therefore, I am talking them base on impermanence. For the Buddha it took four

incalculable and 100,000 aeons, Ven. Sāriputta and Ven. Mahā-moggallāna each took one incalculable and 100,000 aeons to fulfill their pāramīs for this impermanence.

You can't become a stream enterer to arahant if you don't get this knowledge. They all practiced for the searching of this impermanence (It's easy to say about this. But all living begins are swimming in the ocean of dukkha saṃsāra very firmly without ending is not seeing this one). You all must have to practice firmly with the four right exertions (sammā-ppadhāna) on this impermanence.

If you can follow impermanence will reach beyond the 31 planes of existence. It only exists ageing, death, arising and dissolution in the 31 planes of existence. Beyond is without them. It refers to Nibbāna. You will not see dukkha if you don't discern impermanence. You will see Nibbāna if you're seeing dukkha. Without seeing impermanence, you can't see the ending of it.

Don't take the 31 planes of existence with mathematical numbers. If you condense them all only get two, the arising and the passing away. Condense again these two and get only one—the ending of the arising dukkha and the passing away dukkha (i.e., one Nibbāna Element).

## Dangers That the Worldling Can't Escape

no date noted

The Buddha displeased with what the worldlings were thinking about. These are the thinking of the uneducated run-of-the-mill people. There are dangers caused by great fire, floods and insurgency which separate parents and children (For example, Japan Tsunami, Syrian War etc.).

They're worrying with these three dangers which can separate them. Anyhow with these matters, parents and children still can be reunited. The dangers worldlings can't help or do anything to each other are; the danger 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 three dangers living beings can't do anything about them. (These are from the Baya Sutta of the Āṅguttara Nikāya.) But the Buddha said that we could be saved from these dangers. Therefore, still we have hopes. (Buddhists are the most fortunate ones. There are no other teachings can help beings to overcome them except the Buddha Dhamma.)

Following the way or the path of no khandha we can escape from the dangers of ageing, sickness and death. If the parents have love and compassion to the children, vice versa must ask them to follow the maggan way (the Noble Eightfold Path)

The maggan arises by itself or by causes? It arises by causes. If you have the right attention towards its arising and maggan appears. With the objects of the five khandhas and the maggan can arise (the five khandhas are ārammaṇa and maggan is ārammaṇīka). In the whole of saṃsāra we didn't know the cause of maggan to arise.

Therefore, in the whole of saṃsāra we were ending up with tear shedding shows. It's important for me to show you the way; also importance for you to turn towards it. You will have a lot of tears to fall if you don't do it well. In speech, mind and body are the five 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 and the son can't save his mother. You must turn your knowledge towards impermanence. All minds are anicca, dukkha and anattā.

You have to know your mind arises and passes away. D. A. will continue if your knowledge comes in later. Don't let other minds come in between the impermanence and magga. It doesn't matter if it's separated between them with bhavaṅga cittas (life-continuum minds).

## Just Intrinsic Nature

no date noted

Among the phenomena for the round of existence, wrong view is the worst one. Only with the wrong view falls away first and other kilesas will fall off. As long as wrong view not falls off and 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 five khandhas as me, he, man and woman. *Ditṭhummattaka* (*ditṭhi-ummattaka*) means craziness with wrong view. Are you on the right path or with craziness and blindness? Someone has wrong view whatever life he is in, and just for dying.

(Sayadaw gave the example of insects playing around the candle light foolishly and they kill themselves and harm themselves).

It's important to have appreciation on not a being (*ni-satta*), not a soul (*ni-jīva*) and only the intrinsic nature (*sabhāva*) of phenomena. For example, there are itchy sensation (unpleasant feeling), good feeling and 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. It is arising at ① and vanishing at ②. It arises by the contact of object and sense door (arom and *dvāra*). Can you say it as a soul? It is just only feeling. Therefore, every time feeling arises is not a soul. The Buddha said that it was an intrinsic nature (*sabhāva*).

(The existence of a soul is the 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 a soul.)

Therefore, in the five khandhas whatever arises take it as *sabhāva dhamma*. You only have the intrinsic nature in your whole body. You can't say the arising dhamma is round or flat.

Also you can't say white or red, just the intrinsic nature. In this way wrong view not arises. Can you hold it? Nothing exists also not right. Exist as its intrinsic nature arises and intrinsic nature passes away. Vedanā arises and vedanā ceases, mind arises and mind ceases, etc.

If you know it as is surely free from wrong view. And then it becomes right view. So knowing it as the intrinsic nature and free from wrong view. Feeling and mind are only in name. In reality it's sabhāva dhamma. Sabhāva dhamma arises and sabhāva dhamma vanishes, etc. Just observing the khandha, you will only find them.

Sometimes you say don't make me angry. This is dosa sabhāva. You take dosa as me and 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 and wrong view arises. With wrong view, you have to go apāya (painful existence).

It happens because you don't appreciate ni-satta, ni-jīva and sabhāva. Sabhāva arises, and sabhāva ceases; how it can include satta and jīva (a being and a soul). This is the way of dispelling wrong view quickly. It came from the Dhammasaṅgāni (the first book of Abhidhamma). I am telling you very often that it's not like the light appears and then disappears (i.e., not change into something).

It is arising here and not existing here. This is the knowledge of a stream enterer. At the time of not practicing will say man and 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 sotāpanna.

If sabhāva dhamma is not arising and sabhāva khandha disappears. You can't find anything of form, feeling.....and mind. At last even you can't find sabhāva dhamma. The five khandhas cease. Dukkha sacca ceases, because the five khandhas are dukkha sacca. With the cessation of dukkha and you can't find them. It arises and 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 and staying with peaceful nature. This is inclining towards Nibbāna. Seeing it is the Path Knowledge. Dukkha nirodho Nibbānam \_ the

cessation of dukkha is Nibbāna. The coarser wrong view falls away by discerning Nibbāna. Wrong view totally falls off if you can't find the sabhāva anymore.

(Here I have a lot to comment on the profundity of Buddha Dhamma. We should read Sayadaw's talks again and again with reflections which will increase or develop our wisdom faculty.)

Therefore, I am asking you of do your khandha disappear? With ditṭhi falls away you get light. Āloko udapādi—light of knowledge arises. Some yogis are saying as it seems like sand grains are collapsing (talking their experience of anicca). Ultimate reality (Paramattha dhamma) is without the body. You can't talk with a body. The body is a concept.

If you still have the body and this is not the dhamma to Nibbāna. Abandoning of not a being (ni-satta), not a soul (ni-jīva) and seeing intrinsic nature will become ultimate reality. Ditṭhi falls off and free from dukkha are at the same time.

The past kammas with you to painful planes; and the present kammas to woeful births were done with foolishness. As soon as ditṭhi falls away and the future kammas which will arise are gone. Ditṭhi not falls away is because you see the body. Ditṭhi kilesa is keeping the kammas to woeful births with it.

(Sayadaw continued to talk about the importance of abandoning wrong view with the similes of the head hairs on fire and by torturing with spears). If vedanā arises even not using as vedanā instead contemplate as sabhāva arises and sabhāva passes away.

## **Ignorance and Craving**

no date noted

[Avijjā and taṇhā are the roots of saṃsāra. People have ignorance used to do unwholesome actions, and with craving wholesome actions (such as dāna and sīla). Therefore, avijjā leads beings to lower saṃsāra (woeful planes) and taṇhā to higher saṃsāra (blissful planes). Which one of them is the more fearful one? Taṇhā is cunning and avijjā is straightforward. Taṇhā is sharper than avijjā.

Taṇhā is very good in deceiving people. Because of its effects (ie., painful results) and ignorance can lead to saṃvega. Because of its effects (i.e., pleasant results) and taṇhā leads to heedlessness. (For the comparison of them, Sayadaw gave the examples of the monk Devadatta and the god king Sakka. Their characters and background stories were very good for contemplation.) Avijjā and taṇhā take root in the five khandhas. Therefore, with insight on the five khandhas, avijjā becomes vijjā and taṇhā becomes alobha]

Avijjā and taṇhā are the water roots of dukkha. They support the khandha tree to grow. Whatever khandha tree grows out are only ageing, sickness and death. Practicing vipassanā is cutting off the two water roots. Avijjā is no knowledge about the truth. Taṇhā is clinging to the planes of existence.

Therefore, someone has strong avijjā and without knowing, usually does unwholesome things. Someone with taṇhā usually does wholesome things. Instantly you do not clear about why taṇhā doing wholesome things. It will stay with the lower round of existences if done unwholesome things.

The eight great hells to 120 small hells will be one's own properties. With taṇhā and done wholesome things (dāna, sīla, etc.) are for the plenty of fortunes in the next life with conveniences.

This is the water root of higher round of existence. As dukkha sacca both of them are not much different. It is ignorance (avijjā) which

has no knowledge about the four noble truths. Taṇhā is craving for one's khandha, properties and future lives.

Avijjā encourages unwholesome dhammas (Sayadaw made some points of them in human life e.g., actions for livelihood. And he continued to explain some of the causes for making merits with taṇhā). This is the root of higher saṃsāra and not wanting to be free from vatta (round of existence). Therefore, without cutting off both of them (avijjā and taṇhā), it is wandering to and fro between upstream and downstream of higher and lower saṃsāra. Having affection for the next khandha, so that one does merits in this life; and asking helps for the blissful saṃsāra and not wanting to include freedom from the vatta.

Next time, do it with the desire of freedom from the vatta if you make merits. Avijjā is doing things blindly. And taṇhā is doing things for the comfort of the khandha. Someone has taṇhā not wanting to do vipassanā because vipassanā does cut off taṇhā. With an ordinary ear we take taṇhā as good.

We don't know dukkha sacca that want to be long life and plenty of things. Avijjā and taṇhā, which one is more fearful? Taṇhā is cunning and more fearsome.

You will not free from vatta if you have taṇhā. Before, we didn't know about taṇhā and were very afraid of avijjā. Beings fall into hells have saṃvega (sense of urgency) and want to be freed from dukkha. Beings in deva and brahma heavens don't have this desire. Taṇhā persuades them with goodness (i.e., heavenly and jhanic pleasures) and the desire of wanting to be freed from saṃsāra not arises.

(This point is very interesting. Because of bhava-taṇhā, some Buddhists created special heavens for coming and going after the enlightenments. This became saṃsāra with taṇhā or bhava-taṇhā. Is Nibbāna conditioned or unconditioned?)

The results of avijjā lead to saṃvega. The results of taṇhā turn toward pleasures and enjoyments.

(We will know the cunning, harmfulness and dangers of taṇhā if we contemplate deeply on taṇhā with the suttas teachings. If combining with wrong view, even there are

unthinkable of their consequences. With *diṭṭhi-taṇhā*, beings can do any evil things they can think about. Therefore, the Buddha was warning us urgently for, first to abandon *diṭṭhi*, later *taṇhā* and *avijjā*)

*Avijjā* and *taṇhā* take roots in the khandha.

(For this point, Sayadaw gave the example of playing with a caned ball. Khandha is like the caned ball; *avijjā* and *taṇhā* are like right and left feet kicking the ball up and down. In one of his talks, he gave another example of the footballer and the ball i.e., soccer.

The Burmese caned ball was a good example for ignorance and craving to the khandha. This was an excellent talk on ignorance and craving for frequent contemplation. This talk gave us a lot of insight into the Buddha's Teachings and its differences from the other traditions.)

# **Everyone Is a Thief**

no date noted

Saṅkhāra dhamma is the five khandhas. The five khandhas are conditioning by others. They don't have any quality or power of one's own. The five khandhas are relying on others. The khandha arises with the four conditions of kamma, citta, utu, āhāra. Let's put aside the four mind khandhas for just now. Form is conditioning by kamma.

For example, it makes the eye sensitivity to arise (i.e., cakkhu pasāda). The other four sensitivity matters are also the same. Don't take it as my eye, my ear, etc. With the observation, if the mind is clear and the physical form also becoming clear (If someone is very angry and the face becomes ugly).

If the temperature is hot and physical body feeling tired. By eating good foods and has a plump body. With poor in foods become thin. Can be touched and measured is form (rūpa), and has four causes. These are form saṅkhāra dhamma.

Adding with the conditioned mind dhamma and become special. If kamma is asking you to die and will die. And asking you to be alive and will be alive. The mind arises by object and sense-door (arom and dvāra).

For example, before two cymbals is not hitting each other and hearing consciousness not arises. And only after hitting together and it arises. Eye sensitivity (cakkhu pasāda), ear sensitivity (sota pasāda), 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 saṅkhāra dhamma. The five khandhas or mind and body are the assemblage of saṅkhāra. Don't let 'I' and 'me' interfere with it. With the interference you're stealing other's properties. I and me go interfere with it because you don't know it as saṅkhāra dhamma.

I am not talking about interfere in speech. Don't interfere with thought and view. Nothing can be said if you don't use it in speech. You take them as me and mine for a long time not knowing about these things. Thinking with me and mine will fall away if you think about it and reflect on them.

Knowing it with the causes can make it fall away. Me is ditṭhi and mine is form (rūpa). We steal things not belonging to us and fall into apāyas. Therefore, ditṭhi is a thief. Taking things made by others as me and mine and with theft arriving to apāya.

In the whole of saṃsāra we were committing thefts and it was sure mostly in the apāyabhūmi. We're not free from committing stealing with wrong view in any life. We were stealing in the human and heavenly worlds. We can't abandon our habit of stealing and mostly in the apāya (woeful existence).

You will continue the stealing if no one clears it away for you. Even with theft in the present punish by law. And it should be punished by dangers of saṃsāra. With wrong view and making it one's own that will arrive apāya. Whenever you can't abandon your stealing habit, you will not be free from saṃsāra.

Ditṭhi is very bad indeed. With the Buddha arose in the world and met with a good teacher, and only sometime came as not me and not mine. Knowing it as not belong to you, the mind and body become not-self (anattā). People take it anattā only when a clay pot is broken.

Mind and body are not yours even you're still alive. Mind and body are not yours even before perishing. Then you know anattā very well, but not on its sign, characteristic (lakkhaṇa). The Buddha taught as rūpaṁ anattā, vedanā anattā, etc.—form is not-self, feeling is not-self, etc. Therefore, it's clear that the present five khandhas are not-self.

I'll explain the lakkhaṇa. The Buddha not taught it as Anatta Sutta, but as Anatta Lakkhaṇa Sutta. Originally it is not-self. And abandon its original nature is lakkhaṇa. It is not finished yet for only knowing anattā. It will be good to arrive to the point of lakkhaṇa. At the time of arising is anattā and its dissolution is lakkhaṇa. With the combination of the two and anattā lakkhaṇa become completion.

Knowing them is anattā lakkhaṇa ñāṇa, getting the anattā lakkhaṇa ñāṇa and attā falls away. Knowing the arising and passing away is ñāṇa—knowledge of anattā lakkhaṇa. If you don't know anattā, knowing lakkhaṇa is impossible.

So, you don't know anattā when it shows the lakkhaṇa for your going to apāya. (For example, you become sorrow, lamentation, etc. when a dear one of yours dies.) Don't know the original anattā, when it shows the lakkhaṇa and we quarrel with the Buddha and Dhamma.

Living beings are always living with atta diṭṭhi so that mostly in the woeful planes. At last anattā lakkhaṇa ñāṇa come back to the impermanent phenomena. Vedanā arising is anattā and its dissolution is lakkhaṇa. Seeing of them is ñāṇa. Combining together becomes anattā lakkhaṇa ñāṇa.

In the Chachakka Sutta, the Buddha explained it clearer (Majjhima N. MN.148 Chachakkasuttam). The causes are anattā, so are the results. Anatta lakkhaṇa ñāṇa is the five maggaṅga. Of the five maggaṅga right view is the leader. When you're making it me and mine and leading by wrong view. Diṭṭhi and taṇhā are mixing together. During the five maggaṅga arise and cutting off taṇhā, upādāna and kamma.

Therefore, anattā lakkhaṇa ñāṇa not only cut off diṭṭhi but also including taṇhā. D. A. process is cutting off in the middle. Avijjā becomes sammādiṭṭhi and also it cut off in the beginning. And become vijjā udapādi—knowledge arises. This is referring to Nibbāna.

Taṇhā nirodho—the cessation of craving is also Nibbāna. (Sayadaw continued to talk about Subhadda the wanderer, the last disciple of the Buddha) if someone knows anattā lakkhaṇa ñāṇa and at any time there will be always with sotāpanna, to arahant. Therefore, you all have to practice with faith.

# **Concept, Reality and Wise Attention**

no date noted

You have to remember; wise attention is important. You must expose the reality (paramattha dhamma). Because of the concepts, the dhamma to Nibbāna are hidden beneath the concepts. First, have to strip off the concepts and must talk about dhamma to expose the reality.

After uncovering the concept, the reality will appear; and then moving away the dhamma which covered up Nibbāna. Three kinds of dhamma are here. To discern anicca, dukkha, anattā and dukkha sacca, you must move away the hindrances. With only discovering of anicca, dukkha and anattā dhamma become wise attention.

If you don't have wise attention concepts will torment you. (Talked about Ven. Tissa who died and born as a louse. He had sīla but died with the attachment to his new robes). Mind and form, anicca, dukkha and anattā not appeared to him, and so he had unwise 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 born in bad destination (dugati). Therefore, beings were missing the chances with each Buddha. They're living with things with wrong attention (family members, wealth, etc.); wasting their time with things with wrong attention.

They also do not meet with a good teacher. And they take pleasures in things with wrong attention that they are arriving in woeful planes. A place where is not good to live is with a lot of fetters (saṃyojana). You have to work hard with the practice.

If become a habitual kamma and no need to be afraid of bad destination. (i.e., āciṇṇaka kamma of regular practice) But with wrong attention becomes near death kamma (āsanna kamma), and send beings to painful destinations. With right attention, it becomes right view; and with wrong attention, wrong view arises. It will have the right attention with the teaching to expose the reality.

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 which you can't touch are mind dhamma. There are only these two kinds of dhamma: it is form which can be measured and mind which can't be measured.

"Can these things (want to eat, good to eat, etc.) be measured?" (explained the four nāma dhamma with examples.) You will be free from death if you're taking the medicine of truth. Only with the dāna, sīla and samatha, practices are changing deaths. You will not reach to right attention if you don't start from the mind and body.

It'll fall apart if the mind abandons form. You must remember mind is the leader. Mind is giving the order and form is following the orders. There is only the foreman and worker exists. Now, we're taking off the man and woman concepts. And ditṭhi is cleared up. Without the heavy element of ditṭhi will not fall into the apāya.

We still have to uncover the process of cause and effect. This is to be freed from doubt (vicikicchā). Mind and body nature are changing and perishing. Except the impermanent process and nothing exists. With the right attention, it develops to the knowledge of rise and fall (udayabbayañāṇa)

If you prefer mind then contemplate the mind; if vedanā then contemplate vedanā. You'll see the arising and passing away. Only the arising dukkha and 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 with the penetrating of dukkha thoroughly that substitute with nirodha—the cessation of dukkha.

## Simple and Direct

no date noted

Right attention comes with the sitting meditation. With family matters and business, it'll not arise. First, do with just knowing the in-breath coming in and the out-breath going out, for 15 or 20 minutes. This is for someone not doing it before. Someone who already discerns impermanence does not need for it.

(If we only listen to a few talks by Sayadaw we can misinterpret some of his talks. For general listeners he always asked them to calm the mind down for a while with the ānāpānasati. Thai forest monks were also doing the same thing. They always sat for samādhi before contemplation. Some even talked about Sayadaw's instruction as vipassanā yānika way (dry insight).

Even though he didn't mention much about samādhi, his instructions to close disciples on samādhi were not the dry insight practice. For example, see the instruction given to U Kyaw Thein, one of his close disciples. In many of his talks he emphasized the contemplation of impermanence. How do you contemplate impermanence if you don't have samādhi?)

You have to know every time it going out and every time coming in. The mind does not run away anywhere if you are continuously knowing in this way. And you know it continuously. You bind your mind at the post of in-breath and out-breath.

When you're knowing like this and if the body becomes hot or cold or whatever arising, with the samādhi, khandha will tell you. It could tell you itches, pains, aches, numbness, tiredness, etc....It could also tell you hot, cold, calmness, vibrations, etc. Someone has samādhi and knows them. No samādhi and doesn't know them.

For example, this room is 18 feet (55.7m) high. At around midnight 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 with the interference of the sound of the machine and human voices.

Someone has samādhi knows everything what the khandha tells him. The khandha talks about its nature. Its nature is here one thing and there another thing. The khandha is changing (*vipariṇāma*). Even it's changing before the samādhi, but we don't know it.

Samāhito yathābhūtam pajanati—someone had samādhi knew about the khandha rightly, which was mentioned by the Buddha in the suttas on samādhi. How to know it rightly? If the khandha is itching and telling you that I am the feeling aggregates (vedanākkhandha), with pain and also the same.

Different kinds of feelings arise and you know them. Different mind states arise and 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 *vipariṇāma*—change. Every time a new one is arising with the abandoning of the old one. Someone has samādhi, by observing the change and seeing its dissolution. *Vipariṇāma* is arising and dissolution is vanishing. So it's arriving back to the rise and fall of phenomena.

In the khandha only rise and fall exist. In the khandha only change and dissolution exist. Only by seeing the change and dissolution, it is neither a man nor a woman. It is no need to dispel *dīṭṭhi* for you. At that moment the face and the hairs not appear to you.

By observing the changing and vanishing phenomena, man and woman naturally disappear. Men and women are the saying of the society, which were taught by your father and mother. You close the five sense-doors and observe with the mind door.

You only see the change and dissolution if you observe with the mind eye. *Vipariṇāma lakkhaṇam dukkha saccam*—the characteristic of change is truth of dukkha. Change is abandoning of its nature.

Dissolution is abandoning of its nature. Note the change and dissolution of phenomena as dukkha *sacca*. At that time don't separate them as mind and body, because you contemplate them as truth (*sacca*). So it becomes dhammānupassanā *satipaṭṭhāna*.

Change and dissolution are dukkha sacca and seeing is magga sacca. It becomes right attention. Yoniso and paññā are going together. With right attention and you found dukkha sacca. It's the vijjā eye, sammā-diṭṭhi eye and ñāṇa eye.

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

It's the nature of not-self. Therefore, anicca, dukkha, and anattā are including in the dukkha sacca. At last only seeing the truth and enter Nibbāna. Ven. Sāriputta had said it was like all the foot prints of other animals had to enter into the foot print of an elephant.

All the anicca, dukkha, anattā and asubha are included if you observe only the change and dissolution. Contemplation of impermanence is contemplation of sacca. With the contemplation of impermanence, indulgence of sensual pleasures not arise (kāmasukhalikānuyogo); neither arising the indulgence of self-mortifications (attakilamathānuyogo).

This is not the way of pleasure and suffering. It's the middle way. If, for the pleasure of mind and body and becomes the way of taṇhā. And it is for the suffering of mind and body and becomes the way of dosa. Without them and you're on the middle way. Seeing the change and dissolution is the middle way. Seeing it longer and become mature. By seeing a lot of change and dissolution and become disenchantment.

Why is that? Because we attain the changing and vanishing things. Normally we take it as having a good thing with us. Actually we get the disgusting and hateful thing with us. After that, we don't want to stay with it; not only for disenchantment but also with the contemplation, and we develop to the knowledge of not wanting to get it. As soon as with the development of this knowledge, the changing and vanishing things disappear.

The khandha also disappears. With own knowledge seeing the place of not changing is nirodha sacca. The stability of no change appears. Nibbāna arises. How does it appear? Note it as a movie show. At first it's complicating with pictures on the screen.

When the movie is ended the white screen appears. Here also in the same way. Contemplate with samādhi and seeing the complex. With the contemplation of not wanting arises, and it becomes clear away things like seeing a white screen.

# Insight for Everyone

no date noted

You can sit and also can lying down. It doesn't matter (For a beginner it is not suitable for lying down in practice. If a person is sick or has difficulty in sitting, then no other choice. It is also necessary to train in lying posture because most people can't escape from lying down at near death).

With the normal breathing, knowing the in-breath comes in and goes out. Just doing this, by doing it and if at somewhere has pain and stop at watching the in-breath and out-breath.

And turning the mind towards the pain (Here Sayadaw was using the word sending the mind towards. Most Buddhists still believe that the mind can be gone here and there.

Therefore, still are many Buddhists holding the view of a soul! They 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 two minds can't arise at the same moment. *Nāṇa* mind can arise only after the pain disappears.

Therefore, you'll see the change and dissolution. You are seeing it because by watching the khandha. Change and dissolution are anicca dukkha sacca. It is anicca and also dukkha. The knowing *nāṇa* mind is lokiya magga sacca. Contemplate like this in the khandha and only dukkha sacca and magga sacca exist.

(For people no contemplation only dukkha sacca and samudaya sacca exist without knowing). And lobha samudaya sacca ceases (i.e., the cessation without the arising). With the cessation of upādāna and kamma, the future jāti, jarā, maraṇa also cease. The

maggan which see the change and dissolution make it ceases. Therefore, vipassanā practice is watching the khandha.

Ven. Sāriputta taught: *kayamimāṁ sammappatha*—watching and observing this khandha. It's rising and falling (*anicca*) / magga. Then you get the maggan by watching and observing. And you can't find it if you're searching for it. In the *Milindapañha*, Ven. Nāgasena said; tigers in the forest were not fast in chasing its preys.

Therefore, they had to wait and 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 and there. These shows are dukkha sacca and observing is magga sacca. Dying of *taṇhā* is *samudaya* sacca and the next khandha not arises is *nirodha* sacca.

It's clear that we're practicing for the four noble truths. Originally it's the diseased khandha. Therefore, it'll show its diseases. It'll only show rise and fall, rise and fall, etc. ..... If *kilesa* not come in between them and you can attain Path and Fruition within seven days. It was mentioned in the *satipaṭṭhāna* sutta. We were not doing the watching before that *samsāra* was very long for us.

If you don't have anything to observe, then go back to the in-breath and out-breath. These are also rise and fall. After watching and observing for a long time this khandha not shows you *anicca*, *dukkha*, *anattā* and *asubha*, instead *dukkha* sacca. And *ñāṇa* develops.

Therefore, you know very clear that having the human life is *dukkha* sacca. You're thoroughly penetrating *dukkha*. So you attain maggan (path factors) not with prayers. This is the task of watching and observing. It appears as *dukkha* sacca without any *sukha*. You're only seeing *dukkha* and becoming disenchanted. Seeing the rise and fall is *yathābhūta* *ñāṇa*.

Disenchantment with the rise and fall *dukkha* sacca is *nibbidā* *ñāṇa*. After a while *ñāṇa* becomes sharp, and knowledge of not wanting to stay with these *dukkha* sacca arises. This knowledge arises and all the *dukkha* disappear. The ending of *dukkha* sacca disappears is *nirodha* sacca, and seeing this ending is magga sacca.

Magga arises if dukkha disappears. Seeing dukkha is vipassanā magga (insight path factors). If you are following to the ending of the practice, you will see the ending of dukkha (dukkhassa antaṁ karissati) with the Path Knowledge (magga nāṇa). This was taught by Ven. Sāriputta and also the Buddha.

Therefore, today onwards you must do the work of watching and observing. If rise and fall are becoming more by practice and don't be lazy. Why so many death? Why so much dukkha? The arising is dukkha and vanishing is dukkha. By not taking pleasure in the rise and fall, taṇhā and dukkha will cease.

So Nibbāna 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 and observing. Therefore, in saṁsāra hell fire and hell woks were burning and boiling for all of you. It had never been extinguished because diṭṭhi-taṇhā not ceased. (Here Sayadaw's admonishing and warning had strong saṁvega and showing our weakness.)

Diṭṭhi-taṇhā creates the hell fire. There are two kinds of taṇhā: taṇhā to hell (the four apāyas), and taṇhā to sugati. It happened because diṭṭhi-taṇhā not ceased. (The permanent places of most living beings are the four planes of misery.)

## Dying and Undying

no date noted

Amatato—undying dhamma is Nibbāna. In the world there are two kinds of dhamma; dying and undying. It's like there is heat and there is cold. The five khandhas are dying dhamma, and without is undying dhamma. Beings are going the wrong way that they have to die. If they are going the right way will arrive to the cool place.

This place is not good and people are changing to other places. Wherever you're changing it just only changes to death. With this khandha wherever you're going will never free from dangers. Nibbāna is a safety place without the eleven kinds of fire for burning. So it has no ageing, sickness and death.

The khandha is the fuel for eleven kinds of fire. So you have to die again and again. (The eleven kinds of fire are: greed, anger, delusion, birth, ageing, death, sorrow, lamentation, pain, grief and despair. It needs to be contemplated often with human life and be seen more clearly.)

The six sense doors love sukha vedanā and beings are murdered by them. Therefore, beings die by the killers of vedanā paccaya tañhā, upādāna and kamma. If you can make vedanā becomes ending will free from death. Beings swallow the poisons of vedanā with tañhā and kill by ageing and death. If you know the khandha as poison tree and you don't want it.

(Continued on Ven. Radha.) Ven. Radha asked the Buddha; "Who is the murderer?" He asked about the king of the death. Here was māra. The Buddha answered as the five khandhas. Human never takes his khandha as a poison tree. All the five khandhas are poisons. You will see its death with its own poison if you observe one of the khandhas.

## The Burdened Khandha

no date noted

Nibbāna is not made by anyone and no dissolution. The Buddha smiled at the time of near his passing away because he had to lay down his burdened khandha.

The khandha was arising, presence and dissolution (the three sub-moments of birth-ageing-death). He would be separated from ageing, sickness and death and stayed with no ageing, no sickness and deathless. Someone abandons the five khandhas can be smiled and no sadness. He has to smile because will be stayed with no ageing, no sickness and the deathless. He had been carried the khandha quite a long time and no time for a rest. (Even only as a real Bodhisatta, it took four incalculable and hundred thousand aeons. We should be weary about our samsaric dukkha.)

Nibbāna has the power of stability and coolness. The knowledge wanting to free from the present khandha is the path of liberation. We have to come out from the knowledge of not wanting the present khandha. Ven. Sāriputta recited these Pali verses near the time of laying down his burdened khandha. (Sayadaw recited the Pali verses).

The khandha was always burning with fire. I had never been in peace and happiness. I had never been freed from any life not to carry the khandhas made by taṇhā. It was heavier than carrying the great Mt. Meru on my back. Even Mt. Meru would turn into ashes at the time of Doomsday. But the burdened khandha had to carry on in the other world. I never had the chances to lay it down before.

Nibbāna is the Dhamma for everyone takes joy in it and put down the burdened khandha when the time comes. (Arahant had penetrated dukkha thoroughly for four times on the way of practice; and also rested the mind in fruition state for many time and before.) The path of liberation is easy if the teacher shows the way.

Leaving the eye of the worldling aside and with the eye of ariyan and the khandha is never free from diseases. Therefore, don't pray for the khandha. If you're taking the khandha as very good, you don't actually want to be liberated from it.

Only you know about its evils, and want to be freed from it (These points are important for Buddhists to contemplate. Dukka means disgust and uselessness. Therefore, it only gives us troubles and sufferings in saṃsāra, except we use it for liberation. With bhava taṇhā we will come back again and again for sufferings and no other purposes).

The khandha only shows you what originally has. Sitting at a place, watching and observing for what it will show you. With the watching and observing will see the dissolution of the khandha. Nāṇa has to follow behind its ehi passiko—khandha is calling at come and see me. You will see its not-existing if you're following it.

Why is that? For example, pain arises and at the time when nāṇa follows it and not there anymore. Its calling is the arising and not seeing it is the vanishing. With more samādhi and there are more callings. In the khandha only the change and dissolution exist. The calling is the change and not existing is the vanishing.

## **Note: Dukkha and the burdened khandha**

Buddhists or non-Buddhists should contemplate on Dukkha and the Burdened khandha very often in our daily life with experiences. These Dhammas are like two sides of a coin and inseparable. With the understanding of Dukkha, we will understand the burdened khandha, vice versa. With development in contemplation, we can see the world with wisdom and compassionate eyes of Dhamma. Some Buddhists encourage people to use some western philosophies to understand Dukkha. The Buddha Dhamma is complete by itself and no need other worldly knowledges to understand it. It's also impossible because nearly all of them are based on wrong views. Dukkha sacca is the most difficult Dhamma to all living beings. Only a Buddha and his noble disciples can understand them (exclude pacceka-Buddha). We only need to practice with the four noble truths with contemplation of them in our daily life of experiences. First, we need to have appreciation on the nature of dukkha.

The best places are hospitals and patients afflicted by ageing, sickness and dying. If we use the four meanings of dukkha sacca: 1. Oppressive (piññanāttha) 2. Conditions by craving (saññhatāttha) 3. Burning with fire of craving (santapāttha) and 4. suffering with changing (vipariññāmattha).

I myself also have a lot of benefit by using them in my daily life contemplation with experiences. First saññhatāttha is my favourite one which dukkha is quite extensive in one's life. It becomes wearisome which discern dukkha with the burdened khandha. When someone becomes older and older, its oppressive nature is becoming greater and can feel the burdened khandha with a lot of dukkha (many kinds of them). Within eleven years, I have three operations for three physical problems.

As I am contemplating about this, the face of a Thai Ajahn appears in my mind's eye. He was Tan Chao Khun Nor whose life and character had fascinated me quite for a long time. When his majesty the King Rama VI passed away, he was only 35-years old and the personal attendant for him. Therefore, he himself possessed with placid and well-mannered demeanor. He wanted to make merit for the king and ordained as a monk for sometimes. After that he would come back to lay life and marry his fiancée, but when the time came for him, and he changed his mind.

He spent his monkhood with practice for 45 years and at the age of 80 passed away with throat cancer. His monastery was in the Bangkok City near a smelly water canal. He lived in a kuti for 45 years and shut himself in it with all the windows were also closed all the times. Every day, someone had to send his meal to his kuti. Others could see him only two times daily when he came out to the group meetings for morning and evening pujas. One time there were two well-known English Buddhist couple Maurice and Ruth Walshe came to visit and interview him. Quite a rare chance it would be! Our Bodhisatta became Buddha at the age of 35 and taught Dhamma for 45 years. Tan Ajahn also became a monk at 35 and practiced for 45 years in kuti. It was quite remarkable.

There are many ways of renunciation (nekkhamma) which is also one of the perfections (pāramīs). It is also important how to develop it properly and wisely. It should be in the middle way. If become extreme it will like playing hide-and-seek. Another way is totally disbanding it like some traditions. Even the Buddha's Middle way is profound and not easy to interpret.

Many years ago I had read a Thai book which documented Tan Chao Khun's condition and included colour photographs. It was quite frightening to see it. The left side of his throat was eroded with cancerous cells and created a big sore and looked disgusting. This body is really dukkha saccā – disgusting and useless. Tan Chao Khun was lying down on the floor, and it seemed to be he possessed the strength of Dhamma to endure it calmly. It made me remember one of the scenes in the documentary film about His Majesty the King Rama IX by BBC. His Majesty had a big and wide shrine room with some of the Thai forest Ajahns' photos and their sarīras. These are coloured crystals come from the purified minds and look like gems. Her majesty the Queen was explaining about them to the BBC crews. The Queen pointed to Tan Chao Khun's photo and explained about his illness. She went to see Tan Ajahn and asked him about the pain. His answer was he could bear it. There is definitely physical pain, but not mental pain.

Dhamma is truly a refuge. Human dukkha is insignificant if compare with the suffering of hell beings, animals and ghosts. These were also our permanent homes in the rounds of existence before. If we don't have the sāsana in our heart in the future will be the same. Most of us come here for sight-seeing. Mogok Sayadawji was quite a remarkable Dhamma teacher. His teaching on Dukkha and the Burdened Khandha is just as if someone were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost or to carry a lamp into the dark.

## Time and Timeless

no date noted

Because of the sun and the moon, day and night times arise. With them temperature (utu) arises. With temperature ageing and sickness arise. Every day the temperature is eating and chewing the khandha. Eaten by time (kāla) and become old.

These are the change of the khandha. Time (kāla) is cold and hot temperatures. With them you can't free from dangers. Therefore, I am urging you try to become Akālika—timeless. The Buddha didn't like the beings were living with time. You have to make companions with ageing, sickness and death if you're living with time.

The Buddha had arisen in the world for the beings became timeless—akālika. But when day time appears you all are happy. If night time arises also you all are happy with it. And you are taking rest at night time. These are not seeing the dangers of time. The mind wants to transcend time can't arise.

It's Akālika—timeless and can be experienced here and now (with the practice of the Noble Paths). This quality of the Dhamma is not for worshipping, but for practice. Akālika is Nibbāna—Timeless Dhamma. Therefore, the Buddha taught that in Nibbāna there were no sun and no moon.

There is no heat element to eat and chew the khandha, and no causes for ageing, sickness and death. You will have the sun and the moon if you're running around the 31 realms of existence.

(Sayadaw gave the example for this as how living beings looked like in saṃsāra. It was like a dog following by a man behind and who was beating it with a stick inside a room but this dog just running around the room.)

Time eats all the living beings. (Sayadaw recited the Pali verses of the Buddha.) This is the path of people not knowing the truth. Therefore, we must consume the time. We never know the faults of time. The faults are very great indeed. (Sayadaw continued

to use the D. A. chart to explain the dhamma of time). Some people when their children are born they advertise it in the newspaper.

They don't know that it's for avijjā and saṅkhāra. And it is for the sake of eaten by kāla. It's clear that Nibbāna is free from the three periods of time. (See the twelve links of D. A. chart). People think that nothing exists in Nibbāna. It's not so. It means the freedom from the sun and the moon—the three periods of time, and not becoming the eating and chewing stuffs.

Therefore, Nibbāna is free and safety from dangers. You have to go there. Is it Nibbāna far or near? (It's near, Ven. Sir.) Why do people not arrive there? Because they do not encounter a good teacher and not knowing the way. At the ending of khandha Nibbāna exists. (At the end of section 2, i.e., viññāṇa → nāma/ rūpa → saṅyatana → phassa → vedanā).

You have to practice between vedanā and taṇhā. The ending of khandha is Nibbāna. The ending of taṇhā is Nibbāna. If you attain magga and time is eaten by you. If you don't attain magga and you have been eaten by time.

# Dying, Samsara and Nibbana

no date noted

[Sayadaw delivered quite a few talks on Yamaka. Here are three talks of Sayadaw based on Yamaka Sutta. I had already translated some of them on Ven. Yamaka before. Therefore, here only translate some of the parts for contemplation.]

T1

Not understanding the khandha process that wrong view arises. The five mind moments also arose for the Buddha and arahants at near death. For the worldlings after the five mind moments and death consciousness arises. His death consciousness is dukkha sacca and his birth consciousness is also dukkha sacca.

Therefore, dukkhas cease and continue to other dukkhas if worldlings die. For the arahants after the five mind moments and death consciousness arises, but not continues to birth consciousness. Instead with the cessation of dukkha and Nibbana arises. The permanent happiness arises.

The stable happiness arises (The Buddha referred to Nibbana as the Supreme Happiness. Not the feeling happiness—sukha vedana as some Buddhists took it as the permanent heavenly bliss). Is it not the extinction? Some think that if an arahant dies and becomes totally extinct.

If you take it as nothing exists and become the view of annihilation. (uccheda ditthi.) For the worldlings the processes are dukkha to dukkha; for arahants, dukkha to sukha. It is very different. In the teaching (of Buddhism or the right Buddha's teachings) you can't separate D. A. process and the truths. (i.e., the four Noble Truths).

(This point is very important for the right understanding of the Buddha's Teachings. Because some Buddhists thought that the arahants still had defilements. Their

minds were not totally pure because they still had vasana—habitual tendency and selfishness.

These misunderstanding arose because of not understanding of the D. A. process and the four Noble Truths clearly. The four Noble Truth, D. A. process and the Paṭṭhāna Conditional Relations are the same things, from simple to detail processes.)

Worldlings continue the D. A. process; i.e., continue to dukkha. Arahants cut off the D. A. processes, i.e., cut off dukkha and sukha Nibbāna arises.

(Continued the Yamaka's story) After the arahant dies dukkha sacca ceases and sukha sacca arises (the arising of Nibbāna element). Without understanding of this point that people don't want Nibbāna

(This is one of the great problems of living beings. Because their bhava tanhā were so strong that very difficult to let go of their craving, clinging and view on this point. Even the highest beings, the brahma gods have bhava tanhā. Therefore, some Buddhists preferred Nibbāna to be atta.

In Thailand some monks belong to a Buddhist sect even teach people as Nibbāna is attā and wanting to make it becomes a popular Buddhism.)

It's becoming clear that the concepts of man and woman cover up on the five khandhas. If you separate and analyze each one of the five khandhas, then an arahant is only a signboard. With the contemplation of the khandha and you'll not see the arahant but only impermanence.

[Note on the passing away of Buddha and Arahants (i.e., parinibbāna)

Sayadaw mentioned in his talk, "For the arahants after the five mind moments and death consciousness arises, but not continues to birth consciousness. Instead, with the cessation of dukkha (i.e., the khandhas) and nibbāna arises. The permanent happiness arises."

Here a discussion problem arises from the point of Abhidhamma on the death consciousness of Buddha and arahant. Some think that Buddha and arahant passed away

by inclining the mind towards Nibbāna element. This is not true. The object of rebirth consciousness, the object of bhavaṅga cittas arise between the whole life process and the object of death consciousness are the same. All of them are bhavaṅga cittas, and taking the same object of near past life, which was appearing during the dying process as a rebirth sign object. Not only the Buddha and arahant, all beings are in the same way. This is natural procedure of the mind.

In the Mahā-Parinibbāna Sutta—the great discourse on the total unbinding, it described the passing away of the Buddha as followed.

The Buddha entered the first Jhāna (absorption state). Emerging from that, he entered the second Jhāna. Emerging from that, he entered the third Jhāna...up to the cessation of perception and feeling. From there, in the reverse order, the Buddha was descending to the first Jhāna successively, by entering and emerging.

From the first Jhāna again, he successively entered the fourth Jhāna; emerging from the fourth Jhāna, he immediately was totally unborn (i.e., passed away).

What are the different between arahant (including the Buddha) and other beings (including the ariyas of Sotāpanna to Anāgāmi)? The arahant mind is totally pure without any defilement (kilesa). There is no more conditions for the arising of rebirth consciousness. It is like the burning of a fire which needs fuel and fire for continuing to burn. Fuel is like the khandhas and fire like defilement (ignorance and craving). Therefore, after the fuel is consumed and fire is gone out extinguished is like the parinibbāna of an arahant. For other beings, they still have new khandhas to arise with kilesas. Mogok Sayadaw referred to the passing away of arahant as the extinction of fuel and the extinguishment of the fire as Nibban (Burmese short form for Nibbāna).

There were some problems arose by some later Buddhists who postulated some views and ideas for some enlightened beings and their concepts of Nibbāna as different from the Buddha. These special enlightened beings were higher than arahants and pacceka-Buddhas. These beings were living in special heavens and coming and going to the human world to help or save human beings according to their desire like the avatars in Hinduism. This atta Nibbāna is confusing people from the Buddha teaching in Nibbāna which also anatta. Atta Nibbāna or Nirvana is similar to the Hindu Moksha.]

After dispelling *diṭṭhi*, it is easy to enter the stream. There are eight causes for identity view—*sakkāya diṭṭhi* to arise. (Talked about Ven. Tissa broke his legs for guarantee to the bandits who wanted to take his life)

He practiced by separating *vedanā* was using the *anicca nāṇa*. If you ask me; “Are the pains and aches cause by *vedanā*?” You’ll only see the arising and passing away. And it becomes *anicca* and *magga*. Is there any displeasure (*domanassa*) arise such as it’s too painful? Only has bodily pain (*kāyika dukkha*) and no mental pain arises (*cetasika dukkha*). Pains and aches not arise in the mind. People are not seeing impermanence that getting up and running away.

These are not *vedanā* anymore if you discern its impermanence. (i.e., for the contemplative mind, *vedanā* becomes *anicca* that it only effects the physical body and not the mind. So *diṭṭhi* / *taṇhā* and *dosa* do not come in.) If not, with the repetition condition (*āsevanapaccayo*), it becomes increasing and you can’t bear it. Even Ven. Tissa could contemplate and overcame the great pain struck with the stone meant it was not *vedanā* anymore.

If an arahant dies and it is not cutting off. And then what happen to him? Only *dukkha* not exists. With the exception of *dukkha* *sacca* ceases and *Nibbāna* arises than nothing exists (*Nibbāna* is not permanent heavens for special beings as some Buddhists think).

In the verse of *anicca vatta saṅkhāra* with the impermanence (*anicca*) vanishes and the conditioned arises (*saṅkhāra*). Again the *saṅkhāra* ends up with *anicca*. Vanishing is *anicca* and arising is *saṅkhāra*. In this way *anicca* and *saṅkhāra* are going on in turn. Pains, numbness and aches are *vedanā*. With the dissolution of them are *anicca*.

Because the Buddha taught—*vipariṇāma lakkhaṇam* *dukkha saccam*—the characteristic of change is truth of suffering. Your *dukkha* is also known by animals (i.e., painful feeling). It can’t realize the Path and Fruit. It is *dukkha* which abandons its intrinsic nature. You must discern this point.

In the khandha all the conditioned phenomena are arising and vanishing with a blip that even you can't put a tip of a needle inside them. It's in dukkha and nothing is attainable. The five khandhas are except in perishing/ dissolution and nothing exists. Therefore, it's dukkha sacca. Doing the merits of dāna and sīla with the wishes of not wanting this khandha is good.

If not you'll get back dukkha. Someone is alive without knowing the truth is like animals. So don't live a life like a human beast. Discerning impermanence is knowing the truth. (Continued Ven. Yamaka's story.) Mind/ body dhamma arising are for dying. It dies after that.

This is the dying disease arising and its death. Can you say it as my khandha, or it happens in accordance with the dhamma nature? It happens in accordance with the dhamma nature and not-self (anattā). You just contemplate the impermanence. It'll enter the stream by itself.

The first knowledge is turning towards rising and falling. After if you don't want dukkha and nāñña turns towards Nibbāna. The yogi knows his own cessation of dukkha. It also had evidence; if no, I'll not talk about it. (i.e., evidence of the suttas)

King Milinda asked Ven. Nagasena: "How to contemplate and realize Nibbāna? The process was the same as mentioned before. You'll ask me; "Does this physical body disappear?" The yogi is seeing impermanence and not the body, hands and feet.

With the continuous contemplation of impermanence and nāñña becomes mature to the point of just only dukkha and not wanting. And then all the impermanence disappears. With this, the emptiness arises. Nibbāna arises in the knowledge. (It means the defiled mind—kilesa creates the khandhas.) People outside him see the khandha. But the yogi himself not sees it (i.e., his own body). Your duty is the contemplation of impermanence. And Nibbāna arises by itself.

When it's arising how the yogi experiencing it? It's like pouring with 100 buckets of water and feeling coolness in the knowledge. Normally the khandha is burning with the

fire of lust, anger and delusion. It could happen at any time if you're practicing hard without giving up.

So don't doubt about it. It was like a sore on your hand, after it was cured and sukha left behind. With dukkha ceases, peace and coolness—santi sukha is leaving behind. Therefore, "Does it totally disappear or dukkha ends?"

(Sayadaw continued to talk about Ven. Yamaka, later became arahant after entered the stream). The five khandhas are coming to murder you. But you're looking after it. You have to leave them as strangers. Keep them as insiders that you were murdered by it in every life. You were not murdered by others, but with one of the five khandhas.

(giving some of the examples). Every dukkha comes from the five khandhas. The nature of them is oppressive (*pīlana*). Contemplate them as these are not me, not I am and not mine. And then, they can't kill you. Asking you for the contemplation is to know them as strangers.

There is no affection for it if you know them as aliens. With the samudaya dies and it can't make the khandha. They come to murder us but we go and attach them so that meeting with dangers. We must talk about on killing taṇhā if we want to attain the higher Path knowledge. It is also seeing the impermanence (also start with anicca). But contemplate them as murderer, alien (vadhaka, parato).

(Sayadaw had penetrative wisdom. His talks were simple, clear and profound and it went straight into one's heart. We need to use it for contemplation very often and it develops our wisdom faculties.)

## **Don't Get Lost in Sufferings**

no date noted

You all who want happiness are simply seeking for the world of beings (satta loka) and the world of planes (ākāsa loka). If you're praying for satta loka, that is praying for ageing, sickness and death. Changing of ākāsa loka is also changing the places for burying the corpses. (i.e., the 31 planes of existence.)

The conditioned world is also not good (i.e., saṅkhāra loka). It's ending with impermanence. Formations are saṅkhāra (i.e., the five khandhas). Vanishing is anicca. These are arising and vanishing. Therefore, you have to practice for the transcending of saṅkhāra loka. Saṅkhāra loka is the world wearing out living beings.

(Saṅkhāra loka is the most important one of the three. Without it all living beings are in peace and supreme happiness. It's very important for all Buddhists, especially for yogis to understand the saṅkhāra loka or saṅkhāra dukkha on the conventional and ultimate levels. Only with these two knowledge we can walk or work on the middle way and let go of all clingings which are the sources of all different kinds of dukkha.

Human beings and societies are the best dhamma lessons and dhamma objects for studies and contemplations which confirm what the Buddha taught for 45 yrs. Satta loka and ākāsa loka are mostly coming from the human mind the saṅkhāra loka).

Any loka is not good. If we don't get out from these three worlds can't stop sufferings to happen. If you're looking for goodness in loka and will never have it. If I give you the blessings also become empty. In loka nothing can be finished. It's going on and on.

If seeing impermanence, nāñña abandons khandha and kilesa. Therefore, ditṭhi and taṇhā die. Someone dies with this mind and born in sugati (here referred to the heaven). He will enter the stream after arriving there. Death consciousness and birth consciousness are close to each other (anantara paccayo—proximity condition, no intermediate state and not a soul or entity.)

Therefore, these dhamma are arising there. Even enter the stream is earlier then arriving there. (Sayadaw didn't explain what it meant and why. With the Abhidhamma knowledge, it can be possible because the mind is rising and falling faster than the body in 20 times).

Therefore, insight knowledge is quite beneficial. With ditṭhi falls off and entering the stream. With the ditṭhi taṇhā dies and not falls into apāya.

(He continued to talk on the practice up to the path knowledge arises)

Insight knowledge (vipassanā magga) abandons the khandha and kilesa but not see Nibbāna. Path knowledge abandons the khandha and kilesas and also sees Nibbāna. These were mentioned in the Milinda Pañha and Visuddhimagga Texts. After vipassanā magga ends and Nibbāna arises (anantarapaccayo—proximity condition).

(continued to talk on the five faculties—indriyas.) In the five faculties mindfulness (sati) is never excessive. You must always have it and watching the objects.

## Three Knowledge of the First Discourse

no date noted

[This was a talk on *sacca nāṇa*, *kicca nāṇa* and *kata nāṇa* mentioned in the First Discourse of the Buddha. And it has to be related to all Buddhists whatever their traditions are. Sayadaw's explanations were simple, profound and clear. And it was always for the practical purposes.

It made us to remember the teachings and the greatness of the Buddha's chief and great disciples, such as Ven. Sāriputta, Ven. Mahā Kaccāyana, Ven. Puṇṇa-Mantāniputta, etc. A lot of gratitude is arisen from our heart to the Buddha, Dhamma and Saṅgha.

But some Buddhists took them as selfish beings, they were totally wrong and misunderstood the Dhamma. It was like saying as the purified mind was dark and ignorant, or totally purified water still had pollutants.]

To know the truth (*sacca*) is the most important. Others such as *dāna*, *sīla*, *samādhi* and insight knowledge are supporting factors. A person doesn't know the truths only turning towards *dukkha*.

People are seeking things wrongly, even though the teachings on the truths do still exist. (These wrong seeking are; family matter, wealth, fame, etc.) You all are encountering the great things. You have a good teacher who can teach *sacca dhamma*. You have the *nāṇa* ear for listening.

The Buddha Sāsana still exists. You are still alive. You have the kammas to attain the Path and Fruit with these four points. (To support his points, Sayadaw gave the simile of a blind turtle in the ocean and also mentioned the former two teachers of the Bodhisatta). I'll talk about it and let you know the truths.

There are three knowledge:

- ① *sacca nāṇa*—knowledge of the truths. It's the lower level of the knowledge.

- ② Kicca ñāṇa—The functional knowledge. It is the middle level of the knowledge
- ③ Kata ñāṇa—the higher level of the knowledge.

① is knowing about the four truths.

② is the practicing knowledge of the development and the abandoning of defilements for the realization.

③ is the accomplishment of the practice.

Whatever dhamma arising and knowing as dukkha sacca is sacca ñāṇa (except lobha or taṇhā, greed or craving). Knowing about taṇhā is knowing about samudaya sacca. Knowing lobha or taṇhā arising is samudaya sacca. With taṇhā ceases and know as Nibbāna is nirodha sacca.

Whatever dhamma arising and knowing with the truths are sacca ñāṇa. (i.e., this is dukkha sacca; this is samudaya sacca, etc.) It is not contemplating with insight yet. Whatever dhamma arising and know the four truths with the analyzing. These were the knowledge of Koṇḍañña in the First Discourse. This knowledge is knowing with the analytical knowledge of whatever arising dhamma.

Let's talk about the functional knowledge (kicca ñāṇa). This knowledge is important. Sacca ñāṇa is knowing in accordance with the teacher's teachings. Whatever arising dhamma is, it knows both its arising and falling away. And then it is kicca ñāṇa thoroughly knowing them as dukkha.

There is only dukkha arising and dukkha falling away, nothing mixed up with it. This is knowing dukkha sacca with fully understanding (pariññaya). The impermanence of dukkha is the function of dhamma and knowing about it. The function of knowledge kicca ñāṇa is practical knowledge. Sacca ñāṇa is normal knowledge.

Kicca ñāṇa is penetrative knowledge. Whatever arising in the khandha thoroughly knowing as except dukkha and nothing exists, is kicca ñāṇa. Khandha is always telling about its function. But you don't connect them with ñāṇa. Therefore, you don't get kicca ñāṇa. You must have to connect with it.

Everyday it'll tell you the uncountable functions. You attain the uncountable kicca *nāṇa* if you're connecting with it every time. For example, from the carcass of the putrid cow whichever part you cut it with the knife and only get the putrid meat.

(It was quite a strange simile, but it touched the point. Whichever part of the human body is beautiful? It's only foul and loathsome; giving us a lot of troubles and sufferings. So Sayadaw translated dukkha as disgusting and useless, duk=disgusting, kha=useless).

In the same way, whatever the khandha is showing you it's with only dukkha, and not showing you as sukha.

## Instruction on Dying

no date noted

When you all were young and with ignorance had done foolish things before. You should never think about these things during the practice and non-practice. You have to forget about them. Don't let worry (kukkucca) come in (such as: it's still not finish yet) if you're making merits.

Restlessness (uddhacca) and worry are arising to people who have dispersed minds. Without dispersion, it'll not arise. These are two fearful dhammas. It is kukkucca after doing bad things and becoming worry. It is also kukkucca to worry about not yet doing good things.

Everyone has these dhammas. When will these dhammas arise? These may come as near death kammas (*āsanna kamma*). Even you have looked after your *sīla* and done merits for your whole life; they may come in and give the results. (Sayadaw gave the example of Queen Mallikā).

*Maraññasanna kamma* is the kamma which is close to death. Birth comes after death. Therefore, it is also close to birth. The mental state of worry and difficulty with this thing sent her to hell. (Queen Mallikā had performed great *dāna* and merits in her life. But once she had lied to the king for a minor thing and worry arose in her near death.

Sayadaw continued to talk that instead of contemplation one's own merits (*cāgānussati*) at near death, it's better to contemplate the khandha with insight. For this point he gave the example of Ven. Phagguna. So every Buddhist should prepare for this beforehand.)

Now you all are getting up when become tired, and also in torpor (i.e., during sitting practice). At the time of death except *vipassanā* and there is nothing can be relied on. So if you make exertion can become a *sotāpanna* to arahant (At the Buddha's time some attained Dhamma in this way; e.g., Ven. Tissa, Ven. Channa, etc).

This is near death wholesome kamma (kusala āsanna kamma). At that time, who will relax on his effort and desire (chanda)? Also it becomes habitual kamma (āciṇṇaka kamma) with the practice of the contemplation of impermanence before death; and one continues with the practice near death and it becomes near death kamma.

(Continued the story of Ven. Sona's father who was a hunter before. Later he ordained as a novice and near death he saw the sign for the bad destination. But with the help of Sona, he changed the bad to good destination).

So it can be changed for near death kamma. Worry and remorse can be changed. Therefore, at near death good teachers and friends are important to help for the dying people. The best way is changing by oneself with the contemplation of impermanence. (So practice is important for the preparation because of the uncertainty of the dying moments.)

(Told another story of Ven. Tissa and his new robes.) This was one's belongings tormenting oneself. The Buddha had mentioned that it was frightening for foolish people having wealth and fortunes. Without these things, it was better for them.

(Here foolish person (bāla) does things harmful to himself and others in this life and future to come. Even the Buddha said all the human problems, sufferings and natural disasters were made by bāla people not by the wise person (pandita). The Buddha mentioned the causes of the problems and the ways to deal with them in many suttas).

The old things become renew again and tormenting you. Don't think about the old unwholesome things. You have to think what is happening in the present khandha (this becomes right thinking). Thinking back the bad things become active phase of cognitive process.

This mind is re-tormenting you. You encounter sufferings by thinking of not good thoughts. Contemplate its impermanence if they arise; and it becomes anicca and magga. You are changing them into anicca. Queen Mallikā and Ven. Tissa were not changing them in this way that fell into hell and became a louse. Continue with the vipassanā practice also make it not arises.

Contemplate its impermanence if they come in and it becomes maggas and no need to fear about it. It becomes vipassanā and also a good change. You will fall into bad destinations if you don't know how to die; whereas will go to good destinations and Nibbāna if you know how to die.

I am teaching you to Nibbāna with the worry and remorse dhammas. In another way, I am teaching you how to die. Restlessness—uddhacca arises and you think that the mind is running away. The mind doesn't go anywhere. It's only aiming at the object. (i.e, thoughts/dhammārams.)

Like a telescopic mirror aiming far away. Restlessness arises at the heart-base (hadaya vatthu), and it may be aimed at the far away object. Restlessness arises at the heart base and falls away at the same spot. Don't contemplate at the object, but at the place which arises.

Turning your mind towards the heart base where it arises and falls away. If you take the mind as running away is the view of eternalism (sassata ditṭhi). It's the same view as the soul/life goes out.

(The view of the existence of a soul is a great problem. Even still many Buddhists are thinking in this way, and including some Buddhist monks. What a pity it is?!)

## Don't Waste Your Precious Times

no date noted

You don't know that a thief is entering your khandha. Aging is a thief. Taking your good eyes and leaving the weak eyes behind. Good complexion, good hair, good teeth, good mind and brain are not there anymore.

(Good complexion becomes dry with wrinkles, with colored spots and others, including ageing smell. From black dark hairs become white and grey. Good teeth become bad teeth, yellow, broken, come out or shaky and painful. The mind and the brain do not work well and properly.

There are a lot to say on the working of the mind and the brain of ageing people. There are a lot for contemplation with ageing. Before, we were still very young, we didn't feel much about it. After getting old by oneself and has compassion for parents and old people.)

It's stealing all the times. Because of the ageing—jarā thief and there are no more good kamma and nāṇa. The contemplation of dhamma is profound, and you're arriving here with poor kamma and nāṇa. You have been wasted your good kamma and nāṇa with the five cords of sensual pleasure. The thief is stealing the properties and oneself also wasting it. Is there anything left? (In the audience there were some old disciples sitting in front of him).

Therefore, you must use the short way to Nibbāna. With the long way it can be wasted the time and chances. With time moving on, you're misusing the good kamma and nāṇa with sleep. And at the same time the jarā thief is stealing it. If you were in an early death it would be a great loss.

The short way is after the vipassanā knowledge and follows with the magga knowledge (i.e., insight knowledge and the Path Knowledge). Therefore, don't do the samatha practice. Death will overcome you with the poor kamma and nāṇa if you are

developing samādhi. It was like dying with the outside sāsana dhamma. Therefore, I'll not talk about the samatha practice.

Let's go with the vipassanā samādhi (In this Sayadaw was using the Susīma Sutta and talked about the practice). Don't do the ānāpāna and kasīna practices. It takes long and you're sure to die. I also don't think you'll make it.

Precede with the mundane path factors (i.e., the five maggans or insight knowledge); then follow with the supramundane path factors (i.e., the eight maggans or Path Knowledge). The saying of I am not like before means you're in the stage of poor kamma and nāṇa. Let's observe the arising phenomenon of now. If you see a visible form, there are two factors of seeing and knowing arise.

You must contemplate with insight to the now arising dhamma. If you can catch on the seeing and just do it. If not then try to catch on the visible form. The knowing mind arises at the heart. With the second mind rethink about the knowing mind (second mind observes the knowing mind). You'll find out that it's not there.

Why is that? As the knowing mind arises at the heart and the thinking mind also arises at the heart. The seeing arises in the eye. The knowing mind arises at the heart and vanishes there. It's not there anymore when you think about it.

It's like a sitting chair. (Two persons can't sit down on it at the same time or at the same moment.) Seeing the visible from and its vanishing are the arising and passing away of dhamma. The knowing as it's not there is the magga. Try to practice not let the kilesas come in between the vanishings and the maggas.

The vanishing is always there. The problem is you don't follow with maggas. If magga is not following, then kilesa will follow. If you're not discerning the vanishing, then kilesa comes in between them. If you don't contemplate, also kilesa comes in. These are the causes of not seeing impermanence. If you pay attention, you will see it. If you don't see it, then avijjā arises. That means kilesa come in. Don't think about oneself as rootless (without wholesome roots) or two rooted (with only two wholesome roots) person. (i.e., someone shouldn't speculate about it and just do the practice if he does not discern impermanence.). It will become mature if kilesa does not come in between the

contemplation and Vipassanā magga. And then it will develop to nibbidā nāṇa—disenchantment with the vanishing dhamma.

After that the path knowledge of not wanting of it will arise and complete with the eight path factors. Does it include any samatha practice?

(And Sayadaw continued with the Susīma Sutta to support this practice).

Here had only two knowledge; these were the knowledge of discerning impermanence and the knowledge of seeing Nibbāna. It's sure that at the end of insight knowledge and the Path knowledge which sees Nibbāna arises. (He recited the Pali verses and explaining them). So don't practice samādhi separately and start from impermanence because you're with poor kamma and nāṇa. This was supported by the Buddha and arahants.

[There was a research many years ago by the late Prime Minister U Nu of Burma. He was a strong supporter of Mahasi Sayadaw and the dry insight practice (vipassanā). He wrote his research in a small book about the Pali TiPiṭaka. At one time he invited a Mahasi yogi monk whose name and monastery were not mentioned. It was sure that this monk was not living in Rangoon (Yan-gon) because this monk flew back to his place by plane after the research.

They placed him in a room and he entered into the Fruition state for six days and six nights. U Nu arranged some men to observe him day and night in turn. He was sitting there all the times for six days and six nights.

It was sure that he was not in the absorption state because he was not a samatha practitioner. The commentary mentioned about supramundane jhāna which arises at every stage of enlightenment. It has connection with the Fruition state.]

# The Dangers of Ignoble Dhamma

no date noted

[There is no human being greater and nobler than the Buddha in human history. After his enlightenment, he was thinking that better to have a refuge than without. Therefore, he was looking for everywhere with his wisdom and power, and couldn't find anyone to be his teacher and refuge. And he decided to take the Dhamma as true refuge.

The Buddha, out of compassion especially taught human beings for 45 years. He penetrated the human mind, characters, nature, the problems and dangers which came from immoral behaviors and actions due to greed, hatred and delusion. He described the causes and how to deal with them.

He also taught about moral wholesome dhamma, the causes and how to develop them. The most important of his teachings were to transcend all dukkha.

There were many suttas mentioned about the problems and dangers of human societies arose from immoral consequences. Human beings are part of nature. Therefore, human immoral behaviors and actions (even their mental states) are important causes for natural environments and its disasters.

Even nowadays modern science knows about some of their connections but still not in a very clear picture. There are also unseen nature, causes and things scientists will never find out. Because they are normal people and have a lot of defilements like you and me. With a defiled mind can't penetrate thing thoroughly like the Buddha and noble disciples.

How the defiled mind, ignoble mind and the wholesome mind effect the physical world and nature was even had discovered by a Japanese scientist. He researched on water with the different mental states which changed the structures of the water crystals.

Even the Buddha mentioned some of the human immoral behaviors, unnatural or abnormal actions brought dangers and natural disasters in human societies and to the

natural world. Some of them were unlawful lust (adhamma raga), wrong practices (micchā dhamma), corruptions and immorality of politicians, leaders and officials.

Now we see these unwholesome things happen more and more in today world. The only way to escape from these dangers and disasters are wholesome and moral educations which are the foundations of all goodness to arise. These wholesome dhammas are like the strong root of a tree, without it the whole tree will collapse.]

Heedlessness in good and noble dhammas is encountering with the dangers of ignoble dhammas. The heedlessness of impermanence is ignorant. It's unwholesome and ignoble dhamma.

Sabbe saṅkhāra anicca and dukkha—All conditioned phenomena are impermanent and suffering. Sabbe dhamma anattā—All dhammas are not-self. Not discerning them is encountering with the dangers of ignoble dhammas.

Āsava samudaya avijjā samudayo, avijjā samudaya āsava samudayo—with the arising of taints and ignorance arises, with the arising of ignorance and taints arise. They are the same (they are like viññāṇa and nāma / rūpa). With the sinking and drifting the taints of dhamma will follow you. A heedless person will end up with sinking and drifting.

The dangers of starvation, diseases, etc. are not very frightening. You will only die in one life. If you are heedless in the stream of saṃsāra and it'll never end with the dangers of ageing, sickness and death. The fault of heedlessness let the four taints arise.

The dhammas shouldn't be arisen are ignoble dhammas. It's not referring to a person. You're not afraid the dangers in hand, instead afraid of the dangers not encounter yet. Internal dangers are more fearful (i.e., defilements, immoral and unwholesome dhammas).

Not seeing the inner dangers that saṃsāra is long for you. These were the reasons of encountering with the dangers of ignoble dhammas before; i.e., not meeting the Buddha, not realizing Nibbāna and falling

into the four woeful planes. These unwholesome dhammas came to you because you forgot the impermanence. You don't see it even the impermanence is there. Foolish kammas arise as the companions of the existing ignorance.

Therefore, we're encountering with the physical and mental sufferings. The permanent homes of heedless people are the four woeful planes. You will encounter dangers if you're heedless. You will realize Nibbāna if not in heedlessness. It will not be in dangers with mindfulness (sati) and observing with paññā.

## True Dhamma and Counterfeit Dhamma

no date noted

[This was a dhamma talk to U Mar Din, an old business man from the delta area in lower Burma. He left his business to his children to overrun it; and resorted to Sayadaw for practice. During his practice with Sayadaw, his children were very often contacting with him for the business problems.

And later Sayadaw knew about it and at one time said to him; “If all of your rice and oil mills were burnt down with fire would be better for you”. He said to people near him with tears in the eyes; “Sayadaw is concerning for my practice, but I can’t put the matters away from me.”]

By knowing the dangers of the practice and will be successful. If you don’t know it in mundane or supramundane matters and will not succeed. During the practice you will encounter the danger. In the Kassapasaṁyutta with less monastic rules and there were more arahants. And with more monastic rules and became fewer arahants.

Why is that? With the true Dhamma existed and more attainments. With the counterfeit dhamma existed and the sāsana degenerated. (The Buddha gave the example of the real gold and the fake gold). There are two types of counterfeit dhamma: The counterfeit teaching and practice (pariyatti and patipatti).

(The corrupted teaching were the views and ideas of others which had controversies with the Buddha’s teachings in the Suttanta Piṭaka).

You’re in old age and I’ll not talk about on teachings. If you prefer on vedanā, contemplate vedanā; if prefer on mind, then contemplate the mind and their impermanence. It’ll arrive to the knowledge of rise and fall—udayabbaya nāṇa. If you contemplate vedanā; not seeing sukha, dukkha and upakkhā vedanās, and instead seeing impermanence, it arises in the heart.

If you're arriving to this knowledge and one of the ten insight corruptions will arise. These are not the true Path Knowledge but they arise and destroy the practice. The whole body is spreading out with light (obhasa). The yogi is taking it as attaining the magga because of the light coming out.

It's not the Path Knowledge but the yogi takes it as true magga and stops the practice. It's lost for one life. It's not the true magga and only stop at *vipassanā magga* (insight knowledge). These insight corruptions have to be arisen. Only with the correction of a teacher and can develop to the higher level. And don't stop there if they arise.

Light is matter (*rūpa*) dhamma and contemplate it as impermanence. After it ceases and go back to the primary object (i.e., *vedanā*, mind, etc.). And then the meditation develops to the knowledge of disenchantment (*nibbidā nāṇa*), and after that arriving to the Path Knowledge.

Strong joy (*pīti*) can arise to some yogis. Do not see the impermanence if staying with one's joy. Therefore, after contemplate the impermanence of joy and returning to the primary object.

Tranquility (*passaddhi*) also can arise and the mind / body become tranquil. Knowledge (*nāṇa*) becomes sharp and taking it as the Path Knowledge and stop the practice. All these come only once and not arising again. Contemplate all of them as impermanence and return to the primary object. There are more corruptions in the teachings to obstruct it.

(Sayadaw not mentioned of them. It seemed to be referred to new doctrines, views and ideas crept into the Buddha's teachings.)

The Buddha with his knowledge of knowing the future (*anagataññā*) and said that these things would be more in the later periods of the teaching (*sāsana*). First *paṭisambhidā nāṇa* (the four forms of acumen), after that the six supernormal powers (*chalabhiññā*), triple knowledge (*tevijja*); stream enterer or no ariyan and will only has contentment with *sīla*.

(Even with the last one, it is not so bad. If we look into the today world, even this sīla is quite rare in human beings).

If cover up with sukha, dukkha and upekkhā vedanā and impermanence become hidden. The Buddha in the Satipaṭṭhāna Sutta taught that, samudaya dhammanupassiva vayadhammanupassiva—seeing the arising and the vanishing dhamma. Therefore, it's important to discern impermanence.

To overcome vedanā and seeing impermanence become right dhamma. Then why did the Buddha teach as vedanānupassanā? Where are you going to observe if not giving a name?! The practice only in accordance with the sabbe saṅkhāra anicca (all conditioned phenomena are impermanent) is right. Only you say who dies and find out the asubha (the corpse).

For example, Maung Hla dies. You go and see it. Do you find Maung Hla or the asubha? In the contemplation of vedanā; “Do I want you to see vedanā or see the impermanence?” I am talking that way not because I myself have the sharp knowledge. The Buddha asked to contemplate for seeing the samudaya/vaya. (i.e., arising and passing away) if you still discern vedanā, then still in the stage of nāma dhamma.

It's nāmaparichedaññā—the knowledge of discerning of the mind. This is the lower level knowledge. Only seeing the impermanence, you arrive to the knowledge of rise and fall—udayabbayaññā. This is the main point. With the contemplation of sukha, dukkha and upekkhā must discern impermanence.

(Here disagreement can be come in depend on the different ways of practice. So the interpretation of the Buddha's teaching is not easy).

If you don't see impermanence, sukha vedanā connects to lobha, dukkha to dosa and upekkhā to moha respectively. It's very important. Vedanā connects to avijjā, saṅkhāra if you don't contemplate impermanence with upekkhā.

And it connects to the end with dukkha vedanā; with sukha vedanā, connectting in the middle. It connects to the three kinds of D. A. process for a person who does not

know the practice. For someone who practices will stick with the ten counterfeit dhammas.

## **Transcending of Time**

many dates noted

[ There are a few talks on time and timeless by Sayadaw; totally ten talks in the compilation. I had translated two talks only. I want to include the others talks here but not in completed forms which I had transcribed only in points for personal use. All these talks reminded human beings how to deal with time; even still we can't transcend time, but we should treat it properly. In today's world, air pollution has become very serious, the Earth becomes warmer. Therefore, there has been a lot of natural disasters arisen nowadays and will arise in the future too if we do not restraint our greed out of ignorance. We can't retreat back if the problem reaches to the critical point. Global warming has great effect on human life, life span and health which we already have experienced. Our physical world (the animate and inanimate things) is conditioned by action, mind, temperature, and nutriments. All these phenomena are inside the time limit. Human being should treat the mother Earth with respect and gratitude instead of harming her. If not, it will lead to our own destruction. To transcend time is impossible if we can't even deal with it properly. ]

29<sup>th</sup> March 1960

“ Time (kālika) is the periods of indulgence in sensual pleasure. Sandīṭṭhika (directly visible which is one of the qualities of Dhamma) is the periods of contemplation to see the impermanence of mind and body. The female deity asked Ven. Samiddhi to follow the way of sensual pleasures (She fell in love with him by seeing him in the light of early dawn. See Devatāsaṃyutta, SN 1. 20, Samiddhisuttaṁ ). Samiddhi rejected her proposal with respond that he feared for kālika; so, he followed the way of sandīṭṭhika.

(Sayadaw gave the example of Peya—a layman in the time of Buddha Kassapa; he missed the chance of realization because of the worldly matters. Sayadaw encouraged his disciples to practise hard for the realization.)

It is the great chance now (future is uncertain)! You'll finish the practice if seeing the blips of impermanences. It's only tihetuka (three wholesome roots) person can discern it; but as a duhetuka person (someone has only two wholesome roots—nongreed and non hatred but without the root of wisdom—non-delusion) who cannot discern it. If you can discern it, don't be relaxed and careless.”

19<sup>th</sup> April 1960

“After the morning period, coming the night; it is nothing to be joyful. (This referred to people having free time and taking rest or indulgence in sensual pleasures by wasting their precious time.) Because the physical body was eaten and chewed by time and all the good things were gone and leaving with bad ones. The outcome is only in loss, and without profit. Time comes into existence by living under the sun and the moon (It's interesting that the Chinese yang and yin energies which are positive and negative represented by them.) The good kammas and *ñāṇa* of human beings are consumed by it all the time. At last, all of them become without any refuge. Therefore, you have to force yourself out under the control of time (kala). There are no sun and moon in Nibbāna element.

For the Buddha and arahants, time was consumed by them. Even becoming a stream enterer (sotāpanna), a lot of time (kala) was consumed by him/her. He has only left for seven lives for kala to consume.

[Here Sayadaw told the origin of the time and timeless dhammas teaching. It was delivered by the Buddha to the 500 monks who were brahmins before their ordinations. They also had connection with the Buddha in one of their past lives. At that time the bodhisatta was their teacher and because of their conceit, the teacher asked them a puzzle question which also connected with time (kala).]

After death, taking rebirth (*jāti*) is like a stick fallen on the wound. It's getting dukkha again after dukkha. (Sayadaw used the Anāthapindika's story to teach *vipassanā*.) Don't make the khandhas as this is ‘me’, this is ‘I am’ and this is ‘mine’. Contemplate them as impermanent, suffering and not-self. Here the Noble Eightfold Path is timeless dhamma.”

(Time is referring to samsāra and timelessness to Nibbāna. The source of time is sun and moon; without it, it's timelessness. With time, we're eaten by it, so that our life span is becoming shorter. According to the Dependent Arising, direct order (anuloma) is eaten by time and the reverse order (paṭiloma) is eaten by us. So Nibbāna is timelessness and the Noble Eightfold Path is timeless Dhamma.)

3<sup>rd</sup> February 1961

“It’s important to know what happening to one’s own khandha. Our bodies are consumed by morning and night periods. Its youthful form disappears and old form increases. Whichever realms of existence we go, we will be eaten by time. Only by going to live in Nibbāna which is no sun and moon; we are free from time. After becoming arahant and passing away (parinibbāna), he/she is not consumed by time (kala).

No knowledge on Dhamma and people **praying** for becoming will become the eating stuffs for others (here by time and becoming animals for foods). In past lives we had used our time as eating stuffs for time (kala). Today I’ll show you the way for consuming kala. (Sayadaw continued to teach on contemplation of feeling—vedanānupassanā for ending kala—time.)”

23<sup>rd</sup> June 1961

“You may ask ‘What is the fault of not practising of Dhamma at home?’ The answer is: you are creating causes for getting khandhas every day. With every arising of lobha, dosa, and moha, you make kamma (see the D. A. chart). These are looking for King of the Death. The khandhas are results and if you look for the causes; these are: avijjā → saṅkhāra → taṇhā → upādāna, kamma → soka, parideva, dukkha, domanassa which lead to miserable khandhas. (The whole series refer to the twelve links of D. A. process which leads to Dukkha.) Therefore, the Buddha said that only very few arriving to the blissful planes of existence.

Morning and night periods consume or extract our life span, physical form, strength and power from us. We have to make khandhas for them.

All these are looking for one's own dukkha. Bodily and verbal actions can't protect us from mental kammas (i.e., the province of sīla). Mental actions are building the khandhas. Doing action to get khandhas is not beneficial if we really think about it. The Buddha taught us the way to deal with it. The vipassanā practice is the one who consumes time (kala). In this way, the periods (kala) of birth, old age, sickness and death do not arise. You have to consume lobha, dosa and moha with nāga fire. By checking the root, lobha, dosa and moha are the culprits making the khandhas. Therefore, vipassanā practice is the task of saving oneself.

Today I'll talk about the contemplation of the mind. Lobha, dosa and moha minds are supporting the time (kala). Contemplate their impermanence if they come in.

Also contemplate the impermanence if other neutral minds such as seeing and hearing minds, etc. arise. (These are not delusion minds, they are only neutral minds; just seeing, just hearing.) No contemplation, and it becomes ignorance (avijjā), then will connect the D. A. process. Moha mind is the moving mind and doubting mind (vicikicchā). Whatever mind arises, just observe it. How to observe them? Observe them as they do still exist or not exist. It arises first for the observation. The observation comes in later. How do you think what will arise? You'll see it does not exist, talking in short—observing one's own mind; but after arising, you cannot find it is impermanent (anicca). Worldlings (puthujjana) are crazy and any state of mind will arise. It's good enough if you observe whatever arising. It's dukkha sacca that you see your own death. Therefore, impermanence is dukkha sacca; Knowing is magga sacca. At the time, the end of dukkha is nirodha sacca.”

8<sup>th</sup> December 1960

“ All the worldly affairs are time consuming (kālika). It is towards akālika (timelessness—literal meaning is immediate) that no craving and clinging (taṇhā and upādāna) arise with insight contemplation (vipassanā). Working for craving is kālika and doing for nāga task (i.e., the Noble Path) is akālika. The arising of many, many dukkhas: sorrow, lamentation pain and grief is kālika. The cessation of dukkha is akālika. The

reason why we possess the miserable ageing, sickness and death comes from indulgence in kālikas. Many, many dukkhas (sorrow, lamentation pain and grief) will come to end if we follow the way of akālika. All these teachings come from Samyutta Pali Text.

(Sayadaw told the story of Ven. Samiddhi in the sutta. He gave a very good example of the dangers coming from kālika; i.e., many dukkhas and worry arose from a family life.)

(The Buddha answered to the female deity:) From the beginning of human existence (see the Aggañña Sutta, DN.27 Aggaññasuttam), human race used concepts of man and woman, husband and wife, son and daughter, etc. which all were based on wrong view (ditṭhi). Human beings take these as reality and then their greed, hatred and delusion (lobha, dosa and moha) are increasing. From these unwholesome dhammas, many many dukkhas and worries arise. Human beings do only end up with concepts or signboards; so they don't know the existence of the reality.

(All these super-ignorance or delusion create the unsustainable Earth situation nowadays, which comes from material developments. Out of greed and delusion, man was exploiting the Earth without proportion, leading to nowadays situation of global warming. It is the real danger for human race now. One of the weapons of mass destruction is advertisement and consumerism deceive and delude people becoming over-greedy and super-glue. All these are signboards which delude people becoming ignoramus.)

Therefore, kālika matters become chaotic. Signboards are man and woman, but the reality of existence is impermanent mind and matter. We have to go to the Kingdom of Death if we are in chaos with kālika. From today onwards, you have to separate between the signboards (unreal) and the real existence of mind and matter. You all have to correct yourselves and there is still have time for it.

No correction is forever and with correction is at now. (This is a Burmese proverb.) It has been already quite a long time till now that we are in no good.

It is necessary of wanting to correct and encounter a good teacher. You also need to have the desire mind for correcting yourself. We came here with mistakes and faults (i.e., avijjā, saṅkhāra from past lives). Therefore, we die again with mistakes and faults

(no correction). There are only mind and matter by condensing the five khandhas. Furthermore, there only impermanence exists with condensing of the mind and matter. Seeing impermanence by contemplation, the kālika dhammas of craving and clinging can't arise. One can contemplate it to see it by oneself (sanditṭhika) and it becomes akālika while craving not arising.

Kālikas are arisen by following the desire of the khandhas. Therefore, you have to give up kālikas and follow the akālika (i.e., the Noble Path.).”

# **Part 13**

## **The Real Saviour**

28<sup>th</sup> July 1961

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

Only by conquering defilements of the mind (kilesa) will become stream enterer (sotāpanna) to arahant. Kilesas are hiding in the khandha (i.e., the mind). Would kilesa die out without seeing its faults? Kilesa will not die if you not discern the impermanence of the khandha, or not understand its dukkha nature, or cannot contemplate its uncontrollable nature of not-self and its loathsome nature. You'll conquer kilesa if you can discern one of these four points. Without cutting off the process of the khandha, it will continue. The cessation of khandha and taṇhā is Nibbāna. The task will finish only with the cessation of two truths of round of existence (vatta sacca) and the arising of two truths of no-round of existence (vivatta sacca) (two vatta saccas are Dukkha and Samudaya Saccas; two vivatta saccas are Nirodha and Magga Saccas).

People become blind and crazy by not knowing about the khandha and kilesa. Their past lives were also lived as crazy and blind beings that they had fallen into various kinds of gorges. Therefore, you should not lazy for the Dhamma practice. You don't need pāramīs if you discern the impermanence of phenomena. (This point is very important for all Buddhists, especially for practicing yogis. Some Buddhists did not know the Pāli Nikāyas became confused and relied on the outside power and invented new ideas.) The impermanence and path factors (i.e., anicca and magga) will lead one to Nibbāna. You have to put down the family and economic matters because it can't save you. There are a lot of dirty things inside your stomach. (such as—sweat and dirt flow from the body; from its nine openings: muck from the eyes, wax from the ears, snot from the nostrils, from the mouth vomits bile and phlegm, from anus and urethra come out smelly things.

From the loathsome body all these disgusting and foul—smelling impurity flows.) We're carrying this loathsome body and wandering around and view it as a grace.

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

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

# Should Have Sympathy for Oneself

7<sup>th</sup> to 8<sup>th</sup> October 1961

[Sayadaw based these two talks and the following talk on the Cūlataṇhāsaṅkhaya Suta of Majjhima Nikāya (MN 37). The Buddha answered to the question of the quickest way to Nibbāna to Sakka—king of the 33 gods.]

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

(Sayadaw told the story in the sutta. Sakka—the king of the 33 gods, i.e., Tāvatiṁsa Heaven came down to the earth and asked the Buddha the quickest way to end craving.) If feeling (vedanā) arises and you observe it as—"Does it still there?" and you get the path factors (magga) if seeing it not there. You insert the knowledge of seeing impermanence and then vedanā paccaya taṇhā not arises (i.e., feeling not conditions to craving). The path factors which see the vanishing (the passing away of vedanā) come in and cut off the process. The pāli passage—vedanā paccaya taṇhā refers to someone who doesn't practice. Vedanā paccaya paññā refers to someone who sees anicca. (Here also, we can see the Sayadaw's skill in pāli usage connected with the practice.) Craving does not arise by seeing the impermanence. Vedanā nirodha taṇhā nirodho—it is the path which can make feelings cease because you see the cessation of feelings. Taṇhā nirodhoti

maggo—the cessation of craving is the path. Busying with the economic matters is no sympathy for oneself (most high-class of people were sitting close to Sayadaw). The task of magga matter is having sympathy for oneself.

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

Where craving exists? It exists at one's own khandha. We want the khandha to be good. Therefore, if we kill feelings and craving be cut off. This point is very important. Contemplate feelings if you want to kill the craving; Craving will die with the discernment of impermanence of feelings. (Sayadaw retold the Sakka's story in the sutta.) In the world (Loka) every suffering was given by craving. More happiness come more sufferings. For that you have to work more than others and endure more sufferings than others.

Therefore, it comes more sufferings with more cravings. In the human world, one will fall into hells after death if he lives with sufferings. Do you have any profits?

[Here Sayadaw's exhortation and warning on craving was very good for reflection and contemplation. Feelings and cravings are like the beloved husband and wife. They are very close to each other and have a lot of influence on each other. With more cravings become clinging to feelings and create more sufferings. The great harmfulness of feelings and cravings we can see very clear in today world—start from family, society, country to international levels. The human craving for money, wealth, power, fame, and fortune is so great that it can take over the lives of oneself and others for the momentary fleeting pleasure (i.e., a pleasant feeling). With the severe global warming, global epidemic diseases and other threatening dangers that some well-known scientists and environmentalists were warning us to stop using and extracting petroleum. But still some superpowers compete and fight for it in the North Pole, the South China Sea and elsewhere. Humans are becoming more and more like animals or close to animal status. They become the permanent slaves of feeling and craving. The Buddha described them with the analogy of a fish came into perish for the momentary pleasure of the bait.]

You are all searching for dukkha. Do you have any clear view about it? Working for sensual pleasure will be very pleasing to you if I don't explain about it. And then you'll expect suffering all the time. (Here Sayadaw's talk became humorous.)

All kinds of suffering come from cravings. Where is craving coming from? It comes from feelings. Let the path factors (magga) enter between feelings and cravings. The bodhisatta did not become a Buddha under the Bo-tree (Bodhi tree), which, for any Buddha, happened between feeling and craving; from sotāpanna to arahant (are the same). Feelings also are included in the contemplation of the mind (cittānupassanā). Mind and feeling are association condition—Sampayutta paccaya in the mind process; they appear simultaneously as fire and light. You can contemplate any one of them.

There are three kinds of feeling—pleasant, unpleasant and neutral feelings. All these three feelings appear on the physical body and in the mind. (Sayadaw gave some examples of them.) Pleasant feelings appear on the body and in the mind. For example, the body feels hot with the hot weather; but it has pleasant feeling while turning the body towards the air (e.g., an electric fan). When you are counting your money, the mind is with the pleasant feeling (even though the weather is hot).

For the examples of unpleasant feelings of body and mind, wherever you're going with the hot weather you feel hot. And then you think about your home without any window the mind becomes unpleasant. For the examples of neutral feeling of body and mind; just seeing, hearing, etc. are neutral feelings arisen on the physical eyes and ears. You reflect on someone's misfortune with kamma; at the moment, the mind is with neutral feeling. The root of craving is feelings. With the contemplation of feelings and craving ceases. With the dying of craving and dukkha ceases. The duties of the khandha are from ageing going towards sickness and from sickness going to towards death. Even the Buddha couldn't stop it. You'll get all of them if you're asking for prayer to become a human being. It's the same as let me running towards ageing, sickness and death. Your khandha existence testifies for these. Ageing is dukkha, sickness is dukkha and death is dukkha. You're tortured by your craziness. Not knowing the truth of dukkha that you asked for them. Not knowing is ignorance and asking the khandha is craving.

Knowledge (*ñāṇa*) can arise only after the impermanence of feeling. You arrive at the halfway of practice if you discern anicca. With the discerning of impermanent feeling, you abandon feeling or the khandha.

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

# **Importance of Anicca and Momentary Nibbāna**

11<sup>th</sup> October 1961

[ On 28<sup>th</sup> June 1961, Sayadaw gave a talk in Mogok. He never gave the names of his talk, but in the beginning, he always mentioned what he would talk about. I had translated it as “Searching for the Right Things” (Part 6-8). In this talk he pointed out the following Dhamma points which Buddhists heard about it only in his time. It seemed to be very true. Every time when there were conditions and chances, Min-goon Tipiṭaka Sayadaw mentioned as follows: “Mogok Sayadaw has the ability or skill to take out all the meanings in a Pāli verse of the Buddha. He had this amazing skill. These Pāli verses were also explained by commentators and sub-commentator before him. But what Mogok Sayadaw’s explanations of them were more natural and complete. He had the skill of taken out all the meanings without leaving any traces of meaning behind. Even he could express other meanings which were still not in the commentary and sub-commentary.”

The Dhamma points which Mogok Sayadaw mentioned in the talk were; “impermanence is dukkha sacca, contemplating with knowing it is magga sacca, the dying of taṇhā is samudaya sacca and no khandhas appearing is nirodha sacca.” Before him no-one had mentioned it or talked about it. All the four points of truth appear by knowing one point of dukkha sacca. Therefore, people die before they ever hear of this knowledge of truth. Another point mentioned by Sayadaw in some of his talks was “You attain momentary Nibbāna by discerning of anicca.” This point we can see it in this present talk. Even we may think it has no significance, but if you check it with the 12 links of D. A. process and it was very significant. Without discerning of momentary nibbāna will never realize of permanent Nibbāna. I think this point was not mentioned either by anyone before Sayadaw did. Therefore, the Buddha exhorted to Ven. Ānanda as D. A. was profound and difficult. Even some well-known eastern and western scholars misinterpreted it with wrong understanding.

Another point—anicca and momentary Nibbāna is connection with pain. The Buddha taught us let the body be painful and not the mind. During the moment of seeing anicca (e.g. dukkha vedanā), no khandha (vedanā) exists and do not connect to taṇhā, dosa and

moha which are the three unwholesome roots. So, the mind is not in pain even though the body still could be painful, the mind can bear it.]

There are two types of knowledge (*ñāṇa*) which are inside the Buddha teaching (i.e., the Buddha's Sāsana) and outside the Buddha teaching. (here referred to two types of right view). For example, when someone does dāna and takes it as if "I do it and I'll get it". Here self-view (atta ditṭhi) is sticking with the making merit. The I-ness is interfering with the merit. It was a right action but it connected with the self-view. It's called the taint of view (diṭṭhāsava) and will give the result in the province of taint and known as kammassakatā ñāṇa (right view believe in the law of kamma). This knowledge can't dispel self-view. Freedom from the taint is Nibbāna. Nibbāna does not accept self-view. You have to perform dāna but including with the knowledge of truth (saccānulomika ñāṇa). It's the knowledge coming from vipassanā contemplation of the khandha—i.e., in accordance with truth or knowledge seeing the truth. You have to change the mind as in this way; "I perform this dāna for the sake of freedom from the impermanent dukkha sacca." In this way the dāna includes both knowledges of kammassakatā and saccānulomika ñāṇa (faith in the law of kamma with the knowledge of truth). It will lead to the result of vivaṭṭa Nibbāna—i.e., Nibbāna—no round of existence. It becomes the dāna of inside the Buddha Teaching. Therefore, only after the vipassanā contemplation and perform dānas.

[In this case Sayadaw was quite different from others. Before learning from Sayadaw, most people had done merits for the sake of taṇhā. Therefore, we all are still here because Nibbāna will never accept selfish and greedy living beings. Someone wanted to offer a meditation hall or dwellings for saṅgha, Sayadaw accepted it only after some preparations. He let them come and practice vipassanā under his guidance and Dhamma talks for a while, then sharing the merits for two different times: the first one for the donor and family, so that they could concentrate on it without disturbances. The second time for the majority of people who came to his place for this purpose. There are many important Dhamma points we can learn from Sayadaw's wisdom.]

Every day I remind you to observe the khandha with knowledge (*ñāṇa*) is to know the truth of the khandha (saccānulomika ñāṇa). Every Buddhist should know about it and only that will have benefit up to Nibbāna. (Sayadaw continued on the Cūlataṇhāsaṅkhaya Sutta, MN. 37) In this sutta, Sakka—the king of gods asked the Buddha for the quickest way to Nibbāna. Craving (taṇhā) will be finished by contemplating the three types of

feeling (i.e., pleasant, unpleasant and neutral feelings) accordingly (whichever one arises). There are nine kinds of feelings arisen from the six senses of doors—i.e., which is from the eye, ear, nose and tongue are upekkhā feelings, from the body are pleasant and unpleasant feelings and from the mind are pleasant, unpleasant and neutral feelings. Insight knowledge (vipassanā ñāṇa) which discerns impermanence (anicca) abandons the preceding khandha (because seeing the disappearance of it) and the following taṇhā (because taṇhā, upādāna and kamma not arise) (see the 12 links of D. A. process). This happens during the contemplation. In the middle of the process, the practicing yogi is alive with the contemplative knowledge (i.e., vipassanā ñāṇa)—khandha disappears/ ñāṇa / the cessation of taṇhā. Through practice, even you don't realise Nibbāna now; at least, near death, you can contemplate anicca to khandha. It will abandon the khandha and kamma (with taṇhā and upādāna) and at near death can realize the Dhamma.

Before my time, usually we would ask people (i.e. dying people) to recall or reflect on their merits while they were dying. You only have to contemplate anicca and at the moment of contemplation no chances for defilements (kilesa) to arise that you attain momentary Nibbāna. This is not let craving (taṇhā) ceased permanently. It's a momentary cessation that a momentary attainment of Nibbāna.

Someone without practice is connecting with craving, clinging and actions continuously (That is so terrible and frightening indeed. Therefore, the Buddha said that no-one could trace the beginning of a living being and their frequent existences were the four woeful planes.) I want you to die with momentary Nibbāna (i.e., anicca). This person dies with the attainment of Nibbāna and not to be worried about it. Momentary Nibbāna is sure for him/her. He takes rebirth in a sugati (good destination) after death. The cause of seeing impermanence send him there. He appears in the bosom of a female devata who is his/her mother. According to the 24 conditional relations, it's called without delay or proximity condition (anantara paccaya).

There is no other mind state between death consciousness and rebirth consciousness and then the knowledge of seeing anicca arises instantly. It's followed by seeing impermanence, its disenchantment and the ending of it, and then enter the stream (become a sotāpanna). This is someone dies with momentary Nibbāna. That was the exhortation of the Buddha. Don't be in low spirit and reduce your effort on it. Therefore, you have to practice for the discerning of anicca. Even according to the Buddha someone entered to the stream was earlier than before the knowledge of

existence as a devata. (The mind process of becoming a sotāpanna was quicker than someone knew himself as a devata.) Dying here with the momentary Nibbāna and attain the permanent Nibbāna over there. (someone died with the discernment of anicca at human world and became a sotāpanna instantly there in Heaven.) My only concern is you don't do the practice. This is the great benefit of discerning of impermanence.

(Here Sayadaw explained the nature of impermanent feeling with a very simple example.) You scratch your arm with a finger nail, and you must see it as after the sensation arises and it disappears.

[If you observe a sound also will see its impermanent nature. In many Sayadaw's talks, he talked about anicca very often. Some Buddhists, especially meditators, took it as impossible without strong samādhi. Without samādhi, it was just thinking. This point was wrong. Ordinary and coarser phenomena are easy to discern with continuous careful attention with natural sati and calmness of the mind. But for very refined phenomena, it needs strong vipassanā samādhi. Such as the whole-body dissolve without an entity. Depending on the context Sayadaw mentioned anicca in general and specific ways. Sayadaw had penetrative and analytical wisdom.]

This is vipassanā magga (insight path factors—seeing anicca with the five path factors of paññā and samādhi.) I'll continue to explain the lokuttara magga (supramundane path factors—seeing Nibbāna with the eight path factors of sīla, samādhi, and paññā.) It abandons the khandha (five khandhas) and craving (taṇhā) by seeing Nibbāna. It's extra one thing only as seeing Nibbāna. You have to follow to the ending of khandha anicca if you discern them. If there is impermanence existed, there also must have the ending of it. You can't see the abandonment of craving (taṇhā). At the ending of anicca you'll see the non-existence of the khandha. The ending of the khandha is Nibbāna. These are the sign posts of the way of vipassanā process. Anyone can know it himself as arriving there or not with practice.

# Grown up With Ignorance

18<sup>th</sup> October 1961

The Buddha exhorted us that we should stay with mindfulness and wisdom after he had gone; keeping with sati in the body and analyze with wisdom. In this way, we can see all the process of the khandha. You all have to try it because in the pāli of Saṃyutta Nikāya the Buddha had reminded us for many times. Absence of mindfulness is leading to great fault for oneself. You're living with the body all the times but no mindfulness that can't discern with wisdom. Therefore, you're grown up with ignorance (avijjā) of not knowing. It's frightening indeed; like an ox grown up with ignorance and just for working without any freedom. You all grown up with ignorance that the Buddha has no chance arisen for you. You have the Buddha image (statue) at your home altar (All Buddhists in Theravada countries have Buddha statues at their altars) but no Buddha appears in your knowledge (ñāṇa). Vatṭamūlam̄ avijjā—the root of the round of existence is ignorance. Whenever you're not free from the round of existence and everything you do in daily life is like changing prison (i.e., all the unwholesome and wholesome kammas lead to existences are like changing dukkha prisons).

Listening sacca-dhamma (teaching on truth) and wise attention (yoniso) will fulfill the practice. So, don't put the causes on the perfection (pāramīs). The path will arise if you know it as the truth of dukkha. Whatever you do with craving is searching for death. (see the 12 links of D. A. process). You're looking for it even before this khandha dies. You're daring to die like the insects rushing towards fire. It's a fool (bāla) to look for death if one is born to die!. Searching for freedom from death is the wise person (paññita). Be mindful and observe with wisdom is the medicine of the Buddha. You're afraid of death and approach a doctor. In the same way, you have to take the Buddha medicine if you are really afraid of death. Only the Buddha was a real doctor. He was the teacher of gods and humans—Satthā Devamanussānaṁ. The three cups of medicine of the Buddha are the medicines of anicca, dukkha and anatta. People who contemplate impermanence are taking the medicine. This is the medicine for undying, so you have to drink it with satisfaction. It's not good to drink it later. Drink it for a while and put it aside also not good. Is it good to take a lot of medicine or little of them? (it's good to take a little.) In this case, take it quickly when you're still young with sharp mind. For some they died

earlier before they took the medicine of dukkha sacca. I am urging you to finish the medicine.

(Sayadaw continued on the cittānupassanā practice)

Whatever arises on the body is body consciousness, for examples, itches, pains, etc., appear on the body. It does not appear at the tips of hair and on dry skins—also on finger and toe nails. Except on these few places, it appears everywhere (i.e., internal and external). At wherever when it arises, follow its impermanence. When seeing, hearing, smelling and tasting consciousness arise and contemplate at the arising places. When the mind of greed (lobha) arises, contemplate its impermanence at the heart area of blood (where mental factors of the mind appear)—also the same with angry mind, doubting mind (vicikicchā), etc. There are two host minds—wanting to breathe-in mind and breathe-out mind. Non-delusion mind (amoha citta) is the contemplative mind or the knowing mind. Non-greed (alobha citta) and non-anger (adosa citta) are also arising in the heart. This is the process of the practice.

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

# The Way of No Grimace and Smile

15<sup>th</sup> November 1961

Seeing it by oneself means the view of knowledge (*ñāṇa*). This khandha is the cause and effect connection of conditional relation khandha (*Paṭṭhāna khandha*), dependent co-arising khandha (*paṭṭiccasamuppāda khandha*) and the khandha of truths (*sacca khandha*—*dukkha* and *samudaya khandhas*). You only have these two truths if you don't have a teacher. You're wandering with fuel and fire (or change of fuel and fire). Wandering with burning and extinction is called the round of existence—*Saṃsāra*. *Samudaya* (i.e., craving—*taṇhā*) asked you to get more (money or sensuality) and then you had it. According to the worldly standard, it's called happiness. In reality, it's suffering (*dukkha*). How did you live in *Saṃsāra*? It was like this simile—the cart owner (ignorance—*avijjā*) asked the cart driver (craving—*taṇhā*) to drive the cart yoked with the ox which was like the *Saṃsāra* traveller in suffering. In *Saṃsāra* the ox always died with over tiredness because of the burdened load. This happened because we didn't own the Dhamma—*Sandiṭṭhika*—visible here and now. The poor-grimaced face person wanted to die because they took happiness as suffering (The poor don't have wealth and sensual pleasure, for them is happiness. In reality, it's suffering). The rich smiling person regards suffering as happiness (in Dhamma's point of view—to be poor or rich is *dukkha*). Human beings are lost their ways.

(Sayadaw's view on *sukha* and *dukkha* here was like Tibetan yogi Milarepa's saying—“with more is more *dukkha*, with little is little *dukkha* and with nothing is no *dukkha*.”

Today world situations are supporting all these sayings. Super greedy man creates the ugly world or Earth of present day.)

The round of existence only has grimace and smile. Dhamma for the cessation of the grimace and smile is—*sandiṭṭhika*. You become a stream enterer (*sotāpanna*) if you own this Dhamma. The person of self-mortification is grimaced person. The person who indulges in sensual pleasure is smiling person. The person follows the middle way has no grimace and smile. The grimacing and smiling persons can't discern *dukkha* *sacca*—the truth of suffering. It can be discerned by going between the ways of the grimace and smile. We were still not freed because it had never been on the middle way in *Saṃsāra*.

When dhammas calling at you sometime you followed them with the way of indulgence (kamasukhallikānuyoga) and sometime with the way of mortification (attakilamath'ānuyoga)—acting with pleasure and pain or greed and anger. You have never been on the middle way because don't know how to follow them. Therefore, don't follow with greed and anger instead with knowledge (ñāṇa). For example, your body is itching, don't follow with the hand (i.e., scratching the itch). When you're following it with knowledge—the caller dhamma/ehipassika is anicca; the following knowledge is visible here and now—sandīṭṭhika. Greed and anger do not arise, then you've been in the middle way. You're sure to Nibbāna if in the middle way. You discern the anicca dukkha sacca (truth of impermanent dukkha) with the ñāṇa magga sacca (truth of the path knowledge) which is the middle way. It was the true middle way if you can follow behind ehipassiko with the sandīṭṭhika. (some Buddhists confuse the practice, and they rely on outside power with prayers and vows, then it became another God religion. You can't get a piece of bread even if you pray, let alone end up dukkha.)

Mind, feeling, etc. Whatever dhamma (phenomenon) is calling to you, it arises and passes away. The vanishing dhamma is not a person and not a being. (If someone is calling our names, we react with diṭṭhi but never to the ehipassiko dhamma which can lead us to permanent happiness.) Here's what you need to remember—Ehipassiko, it is always calling at you. You become its great enemy if you don't follow its calling. Why? Because you're forgetful. The forgetful mind is ignorance (avijjā). (avijjā → saṅkhāra → dukkha; see the 12 links of D. A.)

With the arising of magga, it kills craving, conceit and wrong view (taṇhā, māna and diṭṭhi if you follow behind ehipassiko.

# **Man's Story and His Stupidity**

27<sup>th</sup> November 1961

I had told you very often that wrong view and doubt would arise without understanding of the D. A. process. You must remember it until the attainment of the path and fruit (i.e., magga and phala—until become a sotāpanna). Only by knowing about it is free from wrong view or have purified view (right view). After that with the contemplation on impermanence, suffering and not-self can attain the path knowledge (maggañāṇa). Only with the understanding of the D. A. process and you understand the khandha, its arising process and cause. You contemplate on the khandha but if you have wrong view and doubt, it become fruitless effort. D. A. is the cause of one's khandha and its process. The cause and the process are different. The cause is “Why this present khandha arises?” and to know about it.

The process is— “Is it man or woman?” No! It's not. These are consciousness, mind/body, sense bases, contact and feeling (section 2 of the 12 links, see the chart). To know them is knowing the process. (knowing the cause and effect dhamma). With the contemplation doubt and wrong view come in if you don't know them. These dhammas forbid path and fruition knowledges. It forbids the first path. It's doubt if you don't know the cause and not knowing the result become wrong view. You can make the decision that in this life will end dukkha, if you know about them.

(Sayadaw based on a sutta about questions and answers on wrong view between Ven. Sāriputta and Ven. Mahākassapa). By asking like—“Does the being still exist after death?” It was asking with the wrong view of eternalism (sassata diṭṭhi).

There is no being to die and no being to arise. Therefore, no need to answer this type of question. In the process of cause, no being includes, and also in the process of result, no being includes. After the consciousness of death becomes section 2. (See the 12 links chart of D. A. process—i.e., rebirth consciousness, name and form, sense bases, contact and feeling). There is no answer for this question if you appreciate (understand). D. A. process with the cessation of past mind and body → the present mind and body arise. With the cessation of the present mind and body → the future mind and body will arise. Someone has knowledge should not answer to this kind of questions (even the Buddha

himself did not answer to them). With the understanding of D. A. process, we gain these two knowledges of ① the discernment of mind and matter and ② the discernment of the conditions of the same mind and matter. These are the foundation knowledges of the path knowledge (maggāñāṇa). This is quite valuable. (Most people may think there is nothing special about it. This is totally wrong. Only with the Buddha arose in this human world we have this great opportunity. Even most ordinary Buddhists never heard about it—i.e., traditional Buddhists.)

Another question should not answer is “Does the being not exist after death?” This is asking with the wrong view of annihilationism. With the understanding of the D. A. process we free from both views of eternalism and annihilationism. The bodhisatta became a Buddha with the contemplation on the D. A. process.

The 3<sup>rd</sup> question is—“Does the being both exist and not exist after death?” With the death consciousness arises, and passes away; rebirth linking consciousness arises. There is only the arising and passing away of one mind after one mind continuously. There is no living being in it (in the processes). But for the arahant—after the death consciousness and only Nibbāna arises (After the death of the arahant, it is not “nothing exist”).

The 4<sup>th</sup> question is—“Does the being neither exist nor not exist after death?” Why did Mahākassapa not answer all these questions? It was not beneficial, not leading to the knowledge of disenchantment (nibbidāñāṇa), not freed from lust, not leading to the ending of defilements (kilesas) and not leading to Nibbāna. The Buddha himself and other noble beings (ariyas) also did not answer them. In this case how to ask the beneficial questions? What is the truth of suffering? What is the cause of the truth of suffering? What is the ending of the truth of suffering? Or What is Nirodha sacca? What is the path to the truth of the ending of suffering? Or What is the path or the way? Asking all the four questions are beneficial. With the discernment of the truth of dukkha become disenchanted, free from lust, extinguished defilements and realized Nibbāna. In the past life samudaya sacca had arisen (see the D. A. chart). You had lived with avijjā, saṅkhāra, taṇhā, upādāna and kamma. You only created samudaya sacca. Only the bad things were happening to you (wholesome or unwholesome which were leading to births). And then you know it that I had been so stupid before. Only these things do not happen again, it is good and you’ll do insight meditation (Vipassanā

*bhāvanā*). With only that, the knowledges of the path and the fruit will arise and end dukkha. Asking about these kinds of questions is beneficial.

Nirodha sacca means with the contemplation of the khandha and it disappears. (It comes to an end). Dukkha disappears is nirodha sacca. Its disappearance is Nibbāna. In your whole life or in *Samsāra* never have been without dukkha and now don't you know that I am free without it? (With the experience of it). Magga sacca arise only with the practice. Only the truth (sacca) exists and it is appropriate to ask for it. True Buddhists are very rare indeed. (It is true. How many Buddhists ask these kinds of questions?) Most of them are eternalists (*sassata ditṭhi*) (God believers have both *ditṭhis*—*sassata* and *uccheda*, like standing on two horses with each foot on it). In speech a being exists is all right (without it can't communicate), but don't take it in thoughts as a real existence. It's not easy to pull out a few from a big crowd. The number of sentient beings that each Buddha in the past was able to save is like the amount of dust on a fingernail, and the number of sentient beings left behind is like the amount of dust on the ground. Even though so many Buddhas in the past had appeared before like the numbers of sand grains in the Ganges River, the numbers of living beings never came to an end.

[In the past and present some Buddhists making impossible and extreme vows to save all living beings until all the hells were empty.

Did they really know what they were talking about? They were cheated by craving and wrong view (*taṇhā ditṭhi*) and got lost in craving for becoming (*bhava-taṇhā*). It was the same vow as—may I be forever in *Samsāra* with suffering forever? Even the Buddha could not save everyone. How could a bodhisatta who was unenlightened save everyone? It was like without any money wanting to give all people.]

This Dhamma is very difficult to hear and attain. Is it clear to you?

There are only more people in the world who are carried away by the waters of desire and anger (*raga* and *dosa*). For some, who are rare indeed to reach the safe shore.

Understanding of the letters and the chart of D. A. process is not a true understanding (i.e., study). The true understanding is to know the D. A. process of the khandha in oneself. It's important to discern in the khandha in accordance with the chart. For example, in the khandha a feeling arises, and when you observe it and it's not there

anymore. Vedanā paccaya taṇhā—feeling conditions to craving not arises. The chart is just for example. You should know about the khandha is still there even though you know the chart. Also, observe the khandha is still there; and compare your own khandha with which is in the D. A. chart.

# **Man, Happy With Kilesa Diseases**

27<sup>th</sup> November 1961

It was like someone with the whole body of sores forcing himself through the thorny bushes. There are sores at everywhere of the eye, ear, ... and mind (the six senses). Physical object (form), sound, ... and mind objects (dhamma ārammaṇa) are thorns. Therefore, kilesa wounds are always arising within us. Someone with sores runs into the thorny bushes it will become worse. And at the eye, ear, ... and mind—greed, anger and delusion arise. Therefore, people don't want to live in forest and the mountain because they don't use to it. They only want to live in the city with the crowd. It means they want to be hurt or hit with thorns. They have satisfaction with wounds and cuts, and not want to be freed from them (i.e., no appreciation of bodily seclusion—kaya-viveka). The cause of short life is harmed by the thorns of defilement (see, DN. 26 Cakkavatti Sutta). The cause of kamma is very few indeed, if not become a person who has wrong view on kamma (i.e., kammavādī-ditṭhi—someone has the view of whatever happens is due to kamma or past kammas.)

The Buddha not only taught about the cause of kamma but also the other many causes, as an example—the case of suicide. It was hit with the thorn of the mind, but if you take everything as the result of the past kamma, then it becomes kammavādī-ditṭhi. Many Buddhists have this view. They blame it on past kammas if something is going wrong. To do things blindly with anger is to be struck by the thorns of the mind. This is the time to stay calm or you will have wounds and trauma. Someone died with fright was hit by the thorn of physical form, with poison was hit by the thorn of taste, etc. You're going through the thorny bush and at the same time don't want to get cuts and wounds is never possible. Even the Buddha couldn't help you. You can't hit by thorns if you stay with samatha and vipassanā.

You don't want to die alone as a lonely mouse, but wanting to die among the relatives. Why is that? Because you want descending to apāya—woeful existence. It means in this way. This is dying with the clinging dhamma. Is it becoming a clinging or not if dying among the affectionate people? The Buddha's preference and our preference are in the opposite ways. His was Nibbāna and yours are the four apāyas—painful existences. If any one of the six sense objects hits you, you will get the wound. There is no problem

handling poison without any wound and cut on the hands, otherwise, you'll die. It came from Dhammapada. After becoming a stream-winner (sotāpanna), you'll not harmed by them while going through *kilesa* thorny forest. In the simile of the six animals' discourse, the Buddha first mentioned these thorns and continued to talk about the animals. It's only safe by staying with bodily mental seclusion.

Seclusion by attainments (acquisitions) comes only after the path knowledges. The stay away from the sense objects is bodily seclusion. Contemplating impermanence with the calm mind (samādhi) is mental seclusion (This is not letting the mind go outside to the sense objects by *vipassanā* practice. It seems to me Sayadaw's interpretation was more practical in daily life situations.) By handling poison with cuts and wounds, you'll be gone. So, don't be playful with your hands which I have to remind you. It's not easy to talk about this kind of Dhamma. The nature of this Dhamma is quite different from the preference of living beings. The preference of beings is to be hurt by thorns (i.e., *kilesa*) and Dhamma (i.e., *Nibbāna*) is to be free from dangers. You have to make the decision that what the Buddha taught was right and your preference is wrong. After the bodily and mental seclusions, practice *vipassanā*.

(Sayadaw combined these two discourses to deliver the talk; from *Samyutta Nikāya* is the simile of six animals, SN. 35.247 *Chappāṇakopamasuttam*; and from *Aṅguttara Nikāya*—on seclusion, AN. 4.138 *Nikatthasuttam*.)

Becoming the seclusion by attainments (*upadhi viveka*) will never be hurt by thorns. Bodily + mental seclusion. → insight contemplation → seclusion by attainment. (There are two attainments—momentary and permanent, i.e., path factors and path knowledge or seeing the rise and fall of khandhas and the cessation of the khandhas.) Seclusion by momentary acquisition is referred to *anicca/magga* → i.e., discerning of the disappearance of the khandha with insight knowledge. Khandha is the place where sores and wounds grow out (i.e., *kilesa* diseases). Upadhi viveka is no khandha. No khandha for five or 10 minutes is freed from wounds and cuts (at these periods). There is no khandha to hit by thorns. This was the reason noble disciples used to enter the fruition states. Only by knowing about these things, we like *Nibbāna*. At this place—the saying of that khandha was the places of diseases (*rogato*) is becoming clear. This khandha is like a hospital with patients. The cessation of this khandha is *Nibbāna*. Only by knowing as you have sores or disease and then you want to be freed from it. Now, you know that

we all have sores and wounds. When the path knowledge of no desire to live with this big sore (i.e., khandha) arises, and you'll know its real nature.

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

# Fall in Love With the Killer

19<sup>th</sup> to 20<sup>th</sup> December 1961

In the Rādha-saṃyuttam (SN. 23), Ven. Rādha asked the Buddha what Mara or Death was. (Here Mara is a metaphor for death or killer and the aggregates or khandhas). The form (rūpa) dhamma will kill you. You have to die because the form exists. You have to contemplate the impermanent form as the killer; if you can't, it'll kill you for many lives to come. You conquer the khandha—Marā if you can contemplate it and become disenchanted and ending of it. Feeling phenomena is also the killer. The other perceptions (saññā), volitional formations (saṅkhāra) and consciousness (viññāṇa) are also killers. The five khandhas will kill the person who got it by prayers. (Most Buddhists are craving for sugati khandhas or good rebirths, so they make merits and praying for it.) Dying with the tight and stiff body is killed by the earth element (paṭhavī); overflow with urine and blood is by water element (āpo); overheat is by heat element (tejo). A person dying with the swollen body is killed by wind element (vāyo). Someone dies by eating something which should not be eaten (because taking it as good); this is killed by perception (saññā).

(Sayadaw continued to mention on each of the other khandhas). The five khandhas are not to be seen as secure. The killer is not far away, it exists inside us. The five khandhas oppress the owner without any sympathy (piṭanātttha); when still alive, force you to work like a slave and in the end, it kills you. Discerning of impermanence is seeing one's killing dhamma. With the discerning will shun from them. Only by discerning of the truth of dukkha will free from death.

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

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

Praying for any life is inviting the Marā (i.e., the king of death—the killer) (The bhava-taṇhā of some Buddhists were extremely so strong that they made impossible prayers and vows to save every single being until the hells were empty—it meant we liked to stay in saṃsāra forever.) We're living together with the five killers of the five khandhas. Even before death, the form dhamma oppresses and tortures us. In vipassanā contemplation on form (rūpa)—contemplate it as the dhamma leads to death and pīlanāṭṭha—the dhamma oppresses and tortures beings without any sympathy. Sometime people were asking about the causes of death as what kinds of vedanā, what kinds of food poisoning (i.e., on saññā), etc. led to the death of a person. Some died by going to places which shouldn't be gone (i.e., saṅkhāra). Some couldn't control their minds and committed suicide (i.e., viññāṇa). Beings make prayers for the khandhas with the taints (āsava) of sensuality, becoming and ignorance (i.e., kāmāsava, bhavāsava and avijjāsava). I am urging you don't desire the khandha and don't invite the killers, if not at near death will cry out for "Save me! Help me!"

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

You have to accept the truth of dukkha (dukkha sacca) if you have done the truth of its causes (samudaya sacca). It is taints (āsava) pushing you there, and the killers are the five khandhas. Do you want to become a corpse in other mouth? (i.e., rebirth as animal and ending in other mouth—it may be man or beast.) Or a corpse buried in the earth (as human)? There are 40 extended meanings of anicca, dukkha and anatta characteristics. Whatever talk about, it will include characteristic with rising and falling (anicca). You'll get the knowledge of as it really is (yathābhūta ñāṇa) if you discern impermanence. You have to continue the contemplation to develop the knowledge of disenchantment (nibbidā ñāṇa). And then continue to contemplate until you don't want it, with this not wanting the five khandhas disappear. You find the undying place (this is metaphorical term). The knowledge or the mind inclines towards undying (no arising and dying). You have to try it out. I am telling you the way to it. From the dying element, it turns towards the undying element (Nibbāna). The undying place appears and let the knowledge (ñāṇa) stay with it. Don't look for the place of cessation of dukkha. This is the cessation of dukkha. It's not conquered the khandha—Marā yet. Reflect it with the reviewing knowledge (paccavekkhana ñāṇa). You experience at the cessation (i.e., nirodha—the cessation of the khandhas) if you review it a lot.

Discerning of impermanence is insight knowledge (vipassanā ñāṇa). Seeing Nibbāna is path knowledge, fruition knowledge and reviewing knowledge (i.e., magga- ñāṇa, phala-ñāṇa and paccavekkhana- ñāṇa) At the first path knowledge (i.e., sotāpatti-magga), diṭṭhi-kilesa (defilement of wrong view) and diṭṭhi-khandha (khandha existence related to wrong view—i.e., painful existences) disappeared. Each of the taints of sensuality, becoming and ignorance (kāmāsava, bhavāsava and avijjāsava) are reduced to its 1/4 strength. The axle of diṭṭhāsava (taint of wrong view) completely broken down and can't revolve any more (see Part V—Breaking the Axle of the Taints). Therefore, sotāpanna (all noble beings) can't fall into painful existences (apāyas). The 2<sup>nd</sup> and 3<sup>rd</sup> path knowledges break down the axle of kāmāsava (the taint of sensuality). The 4<sup>th</sup> path knowledge breaks down the axle of bhavāsava and avijjāsava (the taints of becoming and ignorance). Now, you all completed with the decisive support condition (upanissaya paccaya). You have to try with path condition (magga paccaya) to free from the three vaṭṭas (rounds of existence—i.e., kilesa, kamma and khandha). You have enough 23 conditions (i.e., refer to the 24 conditional relations—paṭṭhāna) and only need the path condition (magga paccayo). This is very important. For example, all the food dishes are in ready, and it only needs one type of salt.

# **Everyone Is a Stranger**

12<sup>th</sup> March 1962

Someone has sīla what kind of dhamma he has to contemplate? He has to contemplate anyone of the five khandhas as impermanent, suffering, disease, a tumor, a dart, misery, affliction, alien(stranger), disintegrating, empty and not-self will attain the path knowledge (magga-ñāṇa). You might say it's too much. You don't need to contemplate all of them. These are the three universal characteristics if you combine them. This is the knowledge of the teacher. At last, it falls into impermanence. It becomes clear that even have sīla you need right attention. It leads to truth (sacca) if you contemplate a lot of it. We handle one of them and finish the practice.

Contemplation of parato (alien or stranger) is very good. The contemplative knowledge is one thing and the impermanence is another. They are telling about their own things. You have to make a decision that they are nothing related to you. Your own khandha is an alien or a stranger to you that the other khandhas also become aliens. This way, it does not affect anyone. It happens by itself but the I-ness coming in to disturb that it doesn't become a stranger. It becomes a self (attato) if not becomes an alien. And then it becomes me and mine—attaniyato. You go and disturb it and become unwise attention (ayoniso). Why dāyakas and dāyikās (lay-man and woman follower) are not becoming stream-enterers (sotāpanna)? You take the stranger as me and my own or mine, and the D. A. process of dukkha and domanassa (pain and distress—body and mental pains) etc. are following behind you. With the teaching we find out the fault. You make other property as one's own that it becomes a fault.

It's better to fall into the apāyas with one's own properties; otherwise (with other's properties), it was like a dharawan (i.e., Hindu word for a watchman) who has been killed at duty. It was better if the owner had been killed. It was too painful to be killed for things which were not his own. Here he also falls into apāyas for things which belong to others (animate or inanimate things). It becomes equanimous if you can contemplate with parato—stranger. It can develop to the level of knowledge of equanimity towards formations (saṅkhārupekkhāñāṇa). After this knowledge, it will come the path knowledge. The four painful existences (apāyas) became one's home and property; it was the results of taking things as me and mine (i.e., ditṭhi and taṇhā) by people. Ditṭhi

(wrong view), *diṭṭhupādāna* (clinging to view) and action (kamma) controlled by view were pushing down these beings into the *apāyas*.

Taking the stranger as one's own is a great mistake which you have to remember it. During the period when whatever wholesome merit you are doing, the mind or consciousness is arisen by sense objects and sense doors; forms (*rūpa*) are arisen by kamma, citta, utu and āhāra (past volition, consciousness, temperature and nutriment). In the whole process there was no-thing which made by you. Therefore, beings committed the crime (theft) and entered into the prisons of painful existence (*apāyas*) (Sayadaw continued to talk about the family members whom we related to each other as me and mine, because without knowing them as strangers.) It becomes clinging to view (*diṭṭhupādāna*) if we strongly argue on things which belong to others. Don't blame on kammas (actions) if beings fall into *apāyas*. These are the causes of wrong views and clinging to wrong views (most Buddhists blame their misfortunes on kammas, not on kilesas).

## **Wavering and Not Wavering**

5<sup>th</sup> to 6<sup>th</sup> May 1962

[These two Dhamma talks were based on Channovāda Sutta of Majjhima Nikāya (MN. 144). In the Dhamma audience Sayadaw mentioned two laymen in these talks were interesting for contemplation. The first layman was U Hlaing—an old man with age over eighty, a gem merchant of Mogok City. He met Sayadaw at the age of over 50 in Mogok, this was Sayadaw's early years there. He used to listen Sayadaw's Dhamma talks but not practiced and busied with his gem business. At the time when he was getting old and came to Sayadaw for practice but could not discern anicca even though working very hard every day for four and five hours.

The second layman was U Aung San Wai with age over 60 from Rangoon. He was a politician and held a minister post in the government before. Now he retired and came to practice with Sayadaw in Amarapura City in 1961. After the vassa in Amarapura, Sayadaw continued his teaching in Mogok, and he followed with Sayadaw there and continued his practice. It seemed that he had some success, which is related to some of Sayadaw's remarks in some of his talks.

The 3<sup>rd</sup> person whom I want to mention was not in this audience, because it is worthy to mention him for inspiration. Another important factor is the Dhamma Power of Sayadawji's Dhamma talks which has strong effect on Buddhists in the study and practice of the Buddha Dhamma. I can give a lot of evidence on the lives of others. This man was U Tin, a politician and from Chinese origin. He first met Sayadaw in 1962 when Sayadaw went to Rangoon for the Aggamahāpandita title and Dhamma teaching there. At that time, he was only 39 years of age. Sayadaw stayed only a week in Rangoon for teaching and went back to Amarapura for his last vassa in life. It seemed U Tin followed Sayadaw to Amarapura for practice, because we often heard his name in most of the talks which has given at this period and until the last day of Sayadawji's life in the biography. He might be the last disciple of Sayadaw and very close to him in this short period.

At the age of 50 in the year of 1975, he entered the Buddhist monk order. His lay sponsors were U Tan Daing, U Aung Chi and U Than Maung who were close disciples

of Sayadaw. His ordained name was Ven. Dhammasāra and later well-known as Sin-pyukyun Sayadaw (the monk from the White Elephant Island). He was one of the senior meditation teachers of Mogok Meditation Center and sometime gave some teachings in the west. He passed away peacefully in 1998 at the age of 75 at his monastery in White Elephant Island. The following information came from the video record of his funeral. Sayadaw knew his death beforehand and wrote his wishes on a paper and left behind him. His requests were—“Do not keep his body more than seven days. Cremate it after three days if it is possible. After the cremation, it’s no need to invite monks for the transference of merit. (This ceremony was done by all Buddhists for the dead person because of not sure about his/her rebirth.) After the cremation, pour the ashes into the Irrawaddy River. (This is the major river in Burma and it flows from the north to the south. White Elephant Island is situated at the west side of the river.)”

After Sayadaw passed away, the body was not decomposed and smelled. His complexion was yellow bright and the whole body was soft and pliable. (It was like the same as 14 years old Mogok yogi Ma Htet Htet Aung.) The body was cremated at an open large field with fire wood. After a while the body flesh was burnt down and the bones exposed with the heart still intact. Someone poked the heart with a pointed bamboo stick and the blood flowed out like a water fall. After the cremation people found body relics (*sarīra*) in the ashes—bones and teeth relics. There was no separated, rounded relics. Some rounded relics were oozing out from the fragments of bone and teeth. These points described Sayadaw’s practice as in completion at not very long time ago, so that it had not enough time to change completely. At last the ashes were poured into Irrawaddy River and it floated and carried away by the river towards the sea and disappeared.

Sayadaw’s ordained name was Dhammasāra which means the core or substance or essence of Dhamma. He found the essence of Dhamma directly in his khandha—the four Noble Truths and the Nibbāna dhātu. The core of Dhamma was handed down from the Buddha up to the present generation. The core of Dhamma still exists. Buddhists should not miss the chance.]

Ven. Channa had taken himself as arahant before he killed himself. Therefore, Ven. Sāriputta was checking his view by questioning him. The question was; “Do you take physical form (*arom, ārammaṇa*), sensitivity of the eye (*dvāra*) and eye seeing consciousness as me and mine?” His asking was—Did he still cling to them with craving, conceit and wrong view (*taṇhā, māna, diṭṭhi*)? Channa answered that he has

contemplated them and seen their impermanence and there is no taṇhā, māna, diṭṭhi arisen. This was only insight knowledge and not the path knowledge yet. His answer was seeing impermanence. It was still at the stage of rise and fall. I will teach you the practice. Whenever something arises, you must discern its not existing. Channa's view was vipassanā knowledge, but he took it as the path knowledge. Therefore, by killing himself would not get another birth (jāti). Ven. Mahā Cunda came in and told him as the Buddha has taught; "There is wavering in one who is dependent, there is no wavering in one who is independent." Channa couldn't bear his painful feelings (physical and mental), it meant he was still under the affection of his own khandha. The mind is wavering if someone depends on the khandha with craving and wrong view. With the changing of the khandha, the mind wavers. Only with the death of the troublesome craving, the mind will not waver. Letters, telegrams will disappear if people mind does not waver. When receiving of letters, their minds are wavering with gladness of taṇhā and no letters it wavers with anger.

Have you ever had a time when you didn't waver? (Sayadaw mentioned some of them in life.) It will be wavered without the equanimous mind (upekkhā-citta). Even after the death of someone, it is still wavering; so, it is not necessary to say when it is still alive. Therefore, you're wavered species (It did not mean a monkey species which evolutionist and anthropologist thought, but more than a monkey's mind which other types of beings do not have.) Wavering is not a good thing. It'll lead to taṇhā, upādāna and kammabhava if wavering with lobha. With dosa it'll lead to soka, parideva, etc. With moha it'll lead to avijjā, sañkhāra, etc. (see 12 links of D. A. process) With more moving (wavering) is more sinking downwards to the four apāyas. (It was like a swamp or deep mire.)

(In this talk Sayadaw sometime asked questions to the audience, and he laughed heartily. These wisdom or wise remarks were humorous and about man nature.)

Ariyas were not wavering. At the time of laying down their khandhas the chief and great disciples went to the Buddha and informed him. Mahāmoggallāna was beaten to death by the bandits. Did the Buddha and arahants are shaking? It must sink with more moving (wavering) or swept away by taṇhā water. Your mind will not move only with the practice. Tomorrow I will give the instruction.

The dependent co-arising process of connection is the wavering of the mind. Ven. Channa killed himself with a razor knife after Sāriputta and his brother were left. He was

seeing the sign of mental image, if he was arahant would not see it. Instead, he must see Nibbāna (i.e., would not see any sign of mental image). (Sayadaw mentioned some mental images of a dying person.) The Buddha had lived for 45 vassas or years as a Buddha. He reminded the monks 1792 times for the practice and did not become remorseful at near death. Taking joy in pleasure now has to be shed tears near death.

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

Ven. Channa saw its mental image and instantly changed it quickly with the practice and became an arahant at near death. He succeeded because he already has the momentum of the vipassanā knowledge. (At here again Sayadaw mentioned on the layman U Aung San Wai who was in the audience). U Aung San Wai had used his time as a government minister before. It wouldn't have taken the result very long if he had practiced it earlier before. Now he is practicing with the effort and it doesn't take very long to achieve it. (It seemed to be U Aung Sun Wai had succeeded in his practice, because after Sayadaw passed away, U Tan Daing established a meditation center in the heart of Rangoon and propagated the Dhamma of Sayadaw's talks. U Aung Sun Wai became the first chairman of the center.)

Some persons without knowledge of Dhamma talked to people like a teacher and foolish persons followed their advice (This referred to the people encouraged others to waste their time with worldly matters instead of Dhamma). Don't have the wrong intention of I'll do it later. (mentioned the rarity of human births by comparing with

insects). You must do it urgently. You have wasted your valuable time from the order of taṇhā. You all are misusing the time. With the bigger taṇhā comes bigger Wok (Hell fire big iron cauldron depicted in hell scene) These are dhammas—extension of saṃsāra (i.e., taṇhā, māna and diṭṭhi) You're left behind others is not important, but fall into apāya is very bad indeed. You're not afraid of falling into Hell, instead afraid of lagging behind others (American syndrome/wrong competitions).

It's better if you finish the practice now. If not possible, you can finish it at near death. It has the benefit. Ven. Channa's experience supported the need of developing the habitualvipassanā kamma (āciṇṇaka-kamma). The greatest fault is after this life and taking rebirth in next life. This was the exhortation of the Buddha. Whatever dhamma is arising—following behind it with the knowing of it's not there, it's not there, etc. (i.e., anicca or the not existing of the arising dhamma)

[ Note: In these talks Sayadaw expressed his concern and compassion for his disciples, reminded them again and again for the practice. These talks were giving in Mogok and his last visit here. His last talk in Mandalay was on 9<sup>th</sup> April 1962 and continued the Dhamma duty in Mogok. In Mogok he started the teaching on 16<sup>th</sup> April 1962 to 1<sup>st</sup> July 1962. During these periods of Dhamma talks here were quite different from others before, mentioned a lot on death and saṃvega, not to be in heedlessness and wasting time. It seemed to be he sometime using his mind reading ability to teach the disciples. The following four events related to it.

### The first event:

His first teaching in Mogok on 16<sup>th</sup> April 1962 was based on Mahāsāropama Sutta of Majjhima Nikāya (Discourse on the simile of heart-wood. MN. 29) Starting of the talk after 15 minutes, Sayadaw scolded some of the disciples very strongly out of the blue because their minds were in other places. It had never happened before. This talk content was:

“(Sayadaw mentioned dukkha inside the mother’s womb.) It starts from dukkha sacca. After it comes out, it is living with jarā dukkha sacca (ageing). Again, the khandha is going towards sickness (illness). From here it's continued towards greater dukkha sacca of dying and death. Again, it will return to dukkha sacca if you don’t practice. Therefore,

I have to tell you looking for the liberation of dukkha. Only by knowing dukkha, you want to be free from it. This khandha is changing and perishing moment to moment. It has to be in the state of moment to moment conditioning. When observe with knowledge its moment to moment vanishing is dukkha sacca. Therefore, the khandha we got it by prayers was dukkha sacca. Have affection on dukkha is not knowing about it. I have to talk you until you know about this knowledge. You have to contemplate until you see it. Your two eyes will get the light if you discern it, without it still not yet. Your eyes still not get the light until you discern the falling away and replacing of mind and body which are collapsing in blips. It's born as blind man and died as blind man. Whatever has done by the blind is in mistakes. This is the movement of the blind. (From here onwards, read carefully how Sayadaw was scolding his disciples).

I am giving you the medicine to open your eyes. It was like a sick dog which saw the master holding the medicine cup and ran away if your minds were going here and there. Do you want your mind running here and there during the talk? Do you think Phongyi (the monk) is rough? Your mind was not stayed calm. You have to ask yourself; "Do we have the mind of a sick dog if our mind is running away during the talk?" In a blip the mind arrives here and there. It has the mind of a dog. Don't let your mind runs to other places!

(After the scolding, Sayadaw continued his talk as nothing happened before.) Contemplate with one's own knowledge (*ñāṇa*) on the one's own khandha of consciousness (i.e., contemplation on the mind-consciousness). Here consciousness is pre-nascence condition (*purejātапaccayo*) and first arises. The contemplative mind or knowledge (*ñāṇa*) is post-nascence condition (*pacchājātапaccayo*) and follows after. Impermanent is preceding first knowledge is following after. It's good if nothing comes in between them. Let impermanence and magga (*ñāṇa*) fit together. Impermanence is one's dukkha and magga is *ñāṇa*. One's knowledge sees one's dukkha. We see dukkha sacca with the eye of the maggañga (path factor eye). This is seeing one's own death. You have seen other people corpses before, but not your own. You see your own death with the five eyes (maggañgas). This is *vipassanā* and not finish yet. Only by seeing Nibbāna, it will end.

(You cannot see the truth or three characteristics with the flesh eyes. The Burmese usage is maggān-eye, it's not *māṃsa*-cakkhu. None of the Western philosophers understood what anicca is. Sayadaw was fearless in regard to Dhamma. In teaching people Dhamma,

he spoke to them in according to their nature. With humble people, he spoke gently; and with conceited people, Sayadaw was tough and spoke bluntly. Most of these people had wealth and status in life, and for a teacher, it's not easy to **compare them with** the animal.)

### **The second event:**

Daw Thein Tin's experience

It was happening at the meditation center in Mogok. Daw Thein Tin was a laywoman disciple who helped Sayadawji with his needs every time he visited Mogok for teaching. On that day very early morning she was cooking rice gruel for Sayadaw and before 4 a.m. it was ready. It was still not the time for offering and there was a lot of time to practice. Therefore, she continued the practice by sitting near the stove. It was very quiet and the best time for Dhamma contemplation. Suddenly the mind calming down and got samādhi. After that, she had an experience which had never happened before, it was peaceful and cool.

At that time Mogok Sayadawji was sitting on a big chair above the Dhamma Hall. (It seemed to be a large two stories building.) It seemed to be he concentrated on something on the chair. A monk who occupied a room above the center had a plan last night. His plan was tomorrow asked Daw Thein Tin to wash a mosquito net. Therefore, in the early morning he brought the mosquito net and went to Daw Thein Tin. On the way he passed through Sayadaw who spoke to him was; "Daw Thein Tin has experienced the state of magga. (i.e., path knowledge in Burmese)" After hearing what Sayadaw had said the monk went straight to the kitchen where Daw Thein Tin was. When he arrived there, she was still in meditation. He asked her in an urgent manner; "Dāyikā Daw Thein Tin I heard that you have attained the magga..."

Daw Thein Tin responded to him was; "Venerable, I did not say anything to anyone yet!" (This was a clever answer. The biographer of Mogok Sayadaw's' life also did not give the complete answer either—see One Life Sāsana by U Gosita).

### **The third event:**

## **Practicing with wise urgency (saṃvega)**

After receiving the Aggamahāpandita title, Mogok Sayadaw went back to Amarapura for his last vassa in life (i.e., 1962). In the vassa as usual everyday he gave two talks—one in the morning and the other in the evening.

(Note: This event happened in Mandalay City. It seemed to be sometime he went there for talks a few days, i.e., not more than seven days and came back to Amarapura. Another possibility was—Mandalay and Amarapura are very close. Sayadaw could go there and come back by car.)

After beginning the vassa for a period, a woman who was seriously infected by leprosy came to listen Sayadaw's talks. She came alone and no-one with her. The people in this surrounding area had never seen her before. In U Chit Swe-Daw Ma Ma Dhamma Sāla she chose a very distance corner to listen to the talk and practiced there. Sometime the smell of the disease arrived to the crowd, and the flies were encircling her body. (What a miserable state!)

In such a situation, it would affect the crowd and be displeased by people. Therefore, some disciples informed Sayadaw about it. Sayadaw's response was; "This dāyikā has saṃvega for her body kammic disease, vatta disease, so she comes here to listen Dhamma. She is also doing the practice. She is now at the high level of the practice but she still has some unclear points that come here for it. After clearing the points, she'll not come anymore." So, all of them decided to neglect about it. After three or four days for the talks, and she never came back again.]

## **The fourth event:**

"Don't let your mind running away!"

U Kyaw Thein, one of Sayadaw's closet disciples, became his disciple in 1956. From Mandalay, he went to Amarapura meditation center and practiced under Sayadaw's guidance. In the beginning Sayadaw taught him how to develop samādhi with ānāpānasati. He settled in one of the yogi room and doing his ānāpānasati. At night-time U Hla Bu was helping Sayadaw for a massage. Sayadaw's room was close to U Kyaw

Thein. U Hla Bu was a traditional doctor who had knowledge on Burmese medicines. He was massaging Sayadaw and at the same time discussing medicine with him. U Kyaw Thein had interest in their conversation, and he got lost in it. And then suddenly he heard Sayadaw spoke to him; “Maung Kyaw Thein! Don’t let your mind running away. You have to be careful!” It came as a surprise for him. After that he did not dare again let his mind running away. Later his samādhi developed and seeing of light. He informed Sayadaw about it. Sayadaw told him not to pay attention for it and let him continued the practice. After his samādhi arrived at the satisfactory level and Sayadaw gave him instruction on insight practice. From this incident we know about two things – Sayadaw’s ability to read other people’s minds and his way of practice.

Sayadaw gave an instructional talk to U Kayaw Thein about the five hindrances. There he mentioned some mental states which effected the colour of the blood. The blood colour changed in accordance with the mental states. Most people justified Sayadaw’s way of practice as Sukkha vipassanā (i.e., dry insight) by his talks. It was not true. The instruction to U Kyan Thein supported this point. The other point was Sayadaw had some super-normal powers which could not come from dry insight. (Sayadaw’s flesh, bone, blood relics—sarīra also support this point. Thai forest monks know this very well.)

The above incident was mentioned by U Kyaw Thein himself in a short biography and practice of Mogok Sayadaw. It was a small booklet for free distribution at Sayadawji’s funeral in 1963.

## **So Many Excuses**

9<sup>th</sup> June 1962

[Most Buddhists have so many excuses regarding the practice (i.e., bhāvanā). The followers of Islam Faith are quite inspiring in regard to their practice. This is a very important point we need to learn from them. It is true that the four Noble Truths or the Middle way is not an easy path like prayers and vows. This was also one of the reasons for the decline and complete disappearance of Buddhism in India, because instead of following Dharma and Vinaya, some Buddhists were keen to study and think, becoming Buddhist philosophers. Another important point was they postulated new ideas and views into the teaching and became popular Buddhism to compete with popular Hinduism. Most Buddhists will lose the path or way if they do not have the knowledge of Pāli Nikāyas and maintaining its pure form with the practice and it might disappear quickly in the future. Sayadaw's following talk was good for contemplation in this case.]

We had missed with those two good Noble Truths of Nirodha Sacca and Magga Sacca (i.e., the cessation of dukkha and the way to cessation of dukkha) in the whole round of existence (saṃsāra). It had never been a good living of existence, getting an existence without sorrow and death. The Noble Path is the way free from fear, fright and crying with grief. The reason the Buddha has to fulfill many kinds of perfection in different ways in past lives were for searching the Noble Path. Only we need to follow behind the way which he had found.

It's not necessary for you to give many excuses. Don't be too late for it, because it could be disappeared. (This warning reflected the complete disappearance of Buddhism in India. With many new doctrines and views, Buddhists became confused and did not know what the Buddha really taught.) We receive the path with ease that don't postpone it for tomorrow or the day after tomorrow, death could overcome you. It can happen to anything, because it's anatta khandha. People who look forward to the future are really quite stupid. For the future is uncertain, the present is known, and the past is a memory.

(Here Sayadaw explained the four meanings of magga sacca and then gave instruction for the practice.)

Watching and observing the khandha and let us see what it will tell us. What does the khandha have by itself? Sabbe sañkhāra anicca—all conditioned phenomena are impermanent. This conditioned khandha is impermanent. It's conditioning by other with arising and passing away. It's important to see its arising here and passing away here. Where does it come from? Where has it gone after passing away? Don't ask this way. It comes from not a seeing place and arises here. It arises here from causes. After passing away, it doesn't go anywhere. It disappears here. You have to watch and observe its arising here and disappearing here. This is the way of vipassanā. It was like a lightning in the sky. This was from the Udāna Pāli—Exclamations of the Buddha. For example, if you take a shower with cold water, every time you pour the water, the warmth disappears and the coldness is arisen.

The khandha shape and form will disappear if power of samādhi is mature, and you only see the arising and vanishing. You will only see the disappearance of ultimate phenomena (paramattha dhamma). You have to follow wherever it arises on the whole body (i.e., head, body, hands, etc.). In the Saṃyutta Nikāya, the Buddha said that if you looked for Nibbāna, you would find it in the two armed-length body. (The Buddha to Rohitassa devaputta, SN. 2.26 Rohitassasuttaṁ). It only has the arising dukkha and disappearing dukkha in the khandha. Form, feeling, etc. are in names only. You get the path factors if discerning of impermanence. You only get it by developing the path factors and not by praying and asking. (Later Buddhists were/are doing a lot of praying and asking from the Buddha and Buddhism becomes only Faith religion and no wisdom at all. Therefore, Sayadawji in some of his talks referred to some disciples as like beggars.)

The developed magga (path factors) is cutting off the basic root of craving.

# The Hidden Nibbāna

28<sup>th</sup> September 1962

[This is a Dhamma talk on Nibbāna based on the practice and paṭiccasamuppāda (D. A. process). Sayadaw gave quite a few talks on Nibbāna; his intention was wanting the yogis to have the right view on Nibbāna. With the wrong view it can be a hindrance for the practice. Most of the references were from the Pāli Suttas and sometime also referred to the commentary. In the later Buddhist traditions, they used quite a few terms for Nibbāna, and their origin could be connected with Indian philosophy and its religion, such as original mind or nature, Buddha nature, non-dualism, etc. The majority of Buddhists have misunderstanding and misinterpretation with Nibbāna. Actually, understanding of dukkha is more important than Nibbāna. Only by understanding of dukkha we can appreciate Nibbāna and want to free from dukkha and will endeavor on the path. Sayadaw's talks are very important for this purpose.]

Your teacher relies on the Dhamma according to what the Buddha has taught. Even though you didn't encounter the Buddha incline your mind on the Buddha and listen to this talk. The Buddha has practiced and know it by himself and taught it to us. Without any doubt and if you follow and practice it will free from the three rounds of existence (three vaṭṭa). The Buddha said that he himself didn't know the four Noble Truths and, in every life, has to make companions with the dangers of ageing, sickness and death. Discerning of the beginning of D. A. process is seeing dukkha sacca. Discerning of the ending of the process is seeing nirodha sacca. In this way he became a Buddha. It only has been seen by oneself, it becomes diṭṭhadhamma, and finish the practice (Sayadaw was reminding his disciples by making decision with one's knowledge, i.e., referred to diṭṭhadhamma) You have to practice and get the knowledge of making your own decision.

Where is Nibbāna? The answer is; it exists at the end of the khandha. Therefore, you have to note as the ending of khandha is Nibbāna. In Aruṇavatī Sutta (in Saṃyutta N., SN. 6.14) the ending of dukkha is Nibbāna. People think that Nibbāna is far away. It exists here (i.e., referred to the khandha). The khandha which you have attained is covering on Nibbāna. You will find Nibbāna if you get the knowledge which can penetrate it. It exists at the ending of two armed-length khandha. With the khandha

covered on it that not see Nibbāna. Form, feeling, saññā, etc. the five khandhas are arising continuously that it'll never end. Without the ending of the five khandhas can't see Nibbāna. You can't see it because it's covered by the revolving of khandha machine. Nibbāna arises at the place where covered by the khandhas if the khandhas stop or cut off there.

As an example, you're watching at a movie—The motioned pictures are always arising there that you can't see the white screen. It's covering by pictures and the background white screen not appears. In the same way it's covered with khandha's saṃsāra that can't see Nibbāna. Dāyaka Kywe—you can't find it in the Pāli texts. (He was a regular listener.) To a practicing yogi, with a blip, the khandha ceases—Nibbāna appears.

Even though Nibbāna is near us the khandha covers on it that can't see it. Again, you can't see the khandhas because it's covered up with ignorance (avijjā). We take the khandhas as man and woman because ignorance covers on it. Therefore, we can't see the khandha's machine revolving one by one with cessation. (Because of ignorance, we can't see the arising and passing away of the khandha.) Uncover ignorance with knowledge (vijjā) you'll see the khandhas. You'll see the khandha's machine. After with the penetrative knowledge (ñāṇa) of impermanence and the knowledge of knowing dukkha arises. At the end of the knowledge of knowing dukkha, Nibbāna arises. Nibbāna is covered by the khandha which is also covered by ignorance.

(There are double covers on it. Two different sizes of boxes can be exemplified—one is small and the other is bigger. A jewel is in a small box and again the small box is inside the bigger one. The bigger one is avijjā, the smaller one is khandha and inside the smaller one is the jewel—i.e., Nibbāna. This is my own metaphorical terms for avijjā, khandha and Nibbāna here should not take it directly. If not, we can be mistaken with the concept of the original mind which is similar to Sāṃkhya philosophy of pakati—the first cause or root cause. There is no first cause or root cause. Nibbāna is not in the khandha.)

(Sayadaw continued to use the D. A. Chart to explain the Dhamma process) Did we become man or woman in the past? Don't guess in this way (i.e., wrong thought). Instead think about dhammas (phenomena) arise in us (right thinking). In past life we were moving like a double-blind man [i.e., the example for avijjā → sañkhāra (section 1)]. This was also we had done samudaya sacca—the truth of the cause of dukkha. We had

wasted our time in this way as a double-blind man. After death in this life, we get section 2 (i.e., viññāṇa, nāmarūpa...vedanā). We take this as good luck (as human being). It was the falling down of a double-blind man from walking, that was dukkha sacca. We get dukkha sacca because it's bad luck. It's the khandha with many kinds of disease (rogato). Is there any time the khandha frees from disease? (Sayadaw explained some of them.) Nibbāna exists at the ending of dukkha. The dhamma for practice is at section 2 (viññāṇa, nāmarūpa, etc.; i.e., the five khandhas), and if you follow it to the end will see it. By knowing section 2 as the five khandhas, and diṭṭhi falls away with the concept. Whatever phenomenon you discern in this section, you know it as dukkha sacca. With this knowledge, ignorance is blown away.

(continued to Cittānupassanā) Mind base (manāyatana) is the mind which extends the round of existence (Saṃsāra). Seeing consciousness, hearing consciousness, etc. can arise. It will cut off section 3 (taṇhā, upādāna and kammabhabha) if you discern impermanence of the five khandhas with the path factors (maggaṅga). If section 4 (jāti, jarā, etc.) does not arise, the samudaya (section 3) ceases and dukkha (section 4) ends. No khandha in section 4 (i.e., jāti) demonstrates Nibbāna.

There are two Nibbānas appear; sa-upādisesa-nibbāna (Nibbāna with residue) or at section 2 still has the mind and body, and anupādisesa-nibbāna (Nibbāna without residue) or at section 4 without mind and body. With the attainment of present Nibbāna that the result Nibbāna is sure. With Nibbāna arises in section 2 and the khandhas not arise in section 4.

Contemplate the impermanence of seeing consciousness is dukkha sacca and magga sacca. The death of craving—taṇhā and not arising of it is samudaya sacca and nirodha sacca.

Whatever mind arises at other sense doors, it also has to be contemplated. Seeing impermanence is yathābhūta-ñāṇa—the knowledge of seeing it actually is. The ignorance (avijjā) which covered on the khandhas is blown away. We can alive only with one mind each that if we can contemplate every mind arises and seeing one's own death. All the deaths are dukkha sacca and all the seeing are magga sacca. This is diṭṭhadhamma—seeing dukkha sacca personally. With the continuous contemplation see one's own corpses and become disenchantment with it. Vipassanā is seeing the death with the alive mind. Even though you disenchant with it, you still have to contemplate it as before.

With the continuous contemplation on disenchantment and the not-wanting mind arises. At that time the khandhas will disappear (the whole section 2 disappears). With the disappearance of dukkha sacca and the cessation of dukkha nirodha sacca arise (dukkha nirodho sacca). Seeing Nibbāna is maggañāṇa (the path—Noble Eightfold Path). You have to contemplate dukkha sacca until it becomes dukkha nirodha sacca (dukkha ends).

**Note:**

In this talk and other talks, we can see Sayadaw's skill and penetrative knowledge on the teaching of Dependent Co-arising. As the Buddha himself told Ven. Ānanda that it was deep and profound. Therefore, some well-known Buddhist scholars (east and west) misinterpreted the 12 links separated into three periods of time (past, present and future) as wrong. Still they had their followers in the east and west. Sayadawji talks can clear away this misinterpretation and misunderstanding.

# A Slave With Four Masters

18<sup>th</sup> December 1960

Your whole body is sañkhāra dhamma—conditioned phenomena, such as hair, teeth, skin, etc. The Buddha also taught about it. It's true and it happens by conditioning. Eyes, ears, nose, tongue and body are conditioned by Kamma or the past Kamma. It's called kam-sañkhāra and none of them is owned by us. (Kam is the Burmese word for Pāli word Kamma.) It will fall apart if kamma has done away with it. So, the body is owned by kamma. The face becomes clear and joyful with the wholesome mind. The hot material form (rūpa) and angry mind arise with the rough weather. Mind and form are changing by weather. The body becomes fat with the good foods. It's conditioned by the nutrient (āhāra). It's conditioning by the four sañkhāra dhammas of kamma, mind (citta), weather (utu) and nutrient (āhāra). The five khandhas arise with the conditioning of them. Therefore, the five khandhas are conditioned khandhas. These four phenomena are making the body to develop and decline. So, nothing in the khandhas belongs to us. They are collected together by conditioning. So, it's sañkhāra dhamma. You can also call it as the five khandhas. The khandha body is like a house supported with four posts; it will collapse if one of them broke down because it depends on others.

It's not our own and not related to us that it's anatta dhamma. It's true or not let's think about it. All the others will fall apart if kamma has done away with it. What about not eat foods (nutrient) and burnt down with temperature (utu)? The khandha exists momentarily because it's conditioning by them. All the conditioned phenomena (sañkhāra) are in a moment. It's momentary arising and momentary passing away, momentary arising and momentary passing away, etc. Arising and passing away is not relating to you.

Therefore, sañkhāra dhamma is unstable. If becoming stable, no one will be sent away as a corpse. And no one needs for medication, eat, change clothes, or fan the body; nor do they need to do any conditioning for it. You'll become a corpse if one of them asks you. So, which one of them you can rely on it? You have to accept it with their arrangements. You are hired to look after this body. In this situation you're still boasting as; "What do you think I am?" The hired slave boasts with it as his own body. With the arising of crazy ditṭhi, you're boasting as me. Without knowing it as a khandha, it is moha-lunatic.

All these crazinesses do not go away if not knowing the body as sañkhāra (i.e., diṭṭhūmattaka and mohūmattaka).

These come to people who have a lot of worry, especially to older people. None of them is in your ability and power. It relates to the four sañkhāra dhammas. Talking with sañkhāra dhamma—knowledge of anatta arises as nothing is owned by us. Taṇhā, māna and diṭṭhi increase by not knowing it as sañkhāra dhamma. Taking the five khandhas as me, I am, mine are wrong view, conceit, craving. Fall into affection with taṇhā, proud with māna and think with wrong view as me/I-ness, Therefore, there are more taṇhā lunatic, māna-lunatic and diṭṭhi-lunatic. You will not know it as anatta if you don't know sañkhāra. Atta will come in if not knowing of anatta. Papañca dhamma—proliferation increases if don't know sañkhāra. With knowing of it, papañca ceases and will end saṃsāra. The cause of not knowing sañkhāra makes beings become over craziness.

(Sayadaw continued about the wanderer Subhadda who was the last disciple of the Buddha).

Subhadda asked three questions, these were:

- ① Are there any tracks in the sky by one who moves there?
- ② Are there any noble persons outside the Buddha's teachings?
- ③ Is there any conditioned phenomena that is permanent?

(These three questions and answers were in the Dhammapada story.)

For teaching wanderer Subhadda, the Buddha prolonged his life span and waited for him. At near death, one would see Nibbāna by contemplating its impermanence and its ending when vedanā arose, and couldn't die. It could stop death, and could wait for it for a while (here referred to the situation of the Buddha). Don't think that your practice is a small one. Therefore, practice it for the success, and during the fruition state (phala samāpatti) it can't die. It cannot transcend death and only can stop it for a period. No need to be in low spirit. (Sayadaw encouraged the disciples.) That's impossible if you yourself are lazy and dull. Your dullness can be corrected, but not for your laziness. There are 16 lazy excuses or places for the fools; e.g., it's too cold, it's too hot, etc. (The

lazy people give 16 reasons for their excuses for doing things.) The Buddha also knew about these things or matters. You must have sympathy to yourself. Also concern for your teacher (i.e., Sayadaw) and don't enter into these places for your refuge.

There are a lot of Sa-gaing Chongs there and you also have a lot of them.

(Sa-gaing City or area is a well-known spiritual area with hilly ranges. Historically a famous area for spiritual seekers. Therefore, a lot of monasteries and secluded places for yogis. Here the Burmese word chong means secluded place. Combinations with other words can have different meanings, such as chong-kho means stay away from one's duty and lazy. So here Sayadaw referred to his disciples for their laziness for practice.)

Nibbāna is close to the khandha. Khandhas are sañkhāra dhammas and you have to observe their unstable nature. In this way there will be never shortage of ariyas (noble beings) from sotāpanna to arahant.

[ Some Burmese monks and Thai forest monks were very good evidence: In the 20<sup>th</sup> century of Burmese and Thai Buddhism we found ariya monks in these two countries—from sotāpannas to arahants. Some of them were tevijja arahants (e.g., Soon Loon Sayadaw) and some had super-normal power. According to the commentary which I heard as in these periods we could not have tevijja arahants. We should not take it as face value but only as a general view. ]

# The Blind With Distortions

20<sup>th</sup> December 1960

The five sense objects are like five spears and the five khandhas are like the speared things. The khandhas are speared by sense objects in turn like a dart—salla. It has the trembled nature of sorrow, lamentation, etc. After speared by darts and get disease—roga of dukkha, domanassa, etc. (pain and grief). Therefore, the Buddha taught about it as salla, roga, etc. The feeling (vedanā) of happiness and sadness are arising in turn in the khandha. So, wanting to get the khandha is wanting to be speared by darts, and wanting to be suffered with many kinds of feeling. People who had prayed for the khandhas were fools (i.e., the majority of later Buddhists). For an example when speared by the dart of mosquito bite the body was trembled and itching dukkha vedanā arose. (We can give other examples for the other sense bases and objects (āyatanas). Is there anything to be desired or affectionate thing in the khandha? There is no happiness for whatever kind of khandhas (i.e., human khandha, devata khandha and brahma god khandha). It's a trembled khandha, disease khandha and we always have to be worried about it.

We're looking at it with the taṇhā eyes, but with the nyan eyes (knowledge) it's never free from diseases. (i.e., sañkhāra dukkha, if we contemplate these dukkas very often become wearisome and dispassion to the body.)

Therefore, the Buddha told Nakulapitā that except the fools all the wise never said of the body was free from diseases (SN. 22.1 Nakulapitusuttam). Is there any pleasant about it? People thought the body was free form disease and prayed for the khandha as happiness (sukha). With the wrong perception comes wrong wishes and three distortions arise, these are distortions of perception, knowing and viewing (saññā, citta and diṭṭhi). Not knowing of having the khandha will spear by darts that all these things arise. Now we find out the culprit of the khandha (i.e., inversions or distortions—vipallāsa dhamma). Therefore, it will not get the khandha if we can abandon these three distortions. With the three corrections come and the three distortions must disappear. You must take it as only mind and body exist, not a man, not a woman, not a person and not a being. These are just perishing dhammas. Take off the distortion of man and woman, only mind and body exist. Contemplate them as after arising and vanishing. Do you still take it as stable and permanent?

Abandon distortion of perception with "there is no such thing as man, woman, etc."  
Discard the distortion of knowing with "there is the existence of body and mind only".

Desert the distortion of viewing as stable and permanent with the right view "not stable and not permanent (anicca)".

Asking you to contemplate the impermanence of mind and body is to abandon the three distortions. This will become noble eyes, before you had the blind eyes of a worldling or *diṭṭhi-taṇhā* eyes. Painful khandhas (*apāya-khandhas*) will never arise by abandoning of *diṭṭhi-kammas* (actions with wrong views).

All kinds of khandha will arise (all kinds of living being) if you can't abandon the three distortions (*saññā*, *citta* and *diṭṭhi*), and then you must spear with all kinds of dart and must get all kinds of disease.

[Note: The above talk was about the three distortions of perceiving, knowing and viewing things wrongly as permanent, happiness, self and beautiful. So, it becomes 12 inversions—*vipallāsa*. Human beings develop these distortions or inversions for their whole life. Therefore, the Buddha referred them as *andha-puthujana*—blind worldlings. Contemplation on blind worldling is very important for today humans. By observing on today world situations from society level to international level we can see the dangers and misfortunes which are the outcomes of ignorance or delusion with greed and anger (hatred). On the international level, there are more bad leaders and governments than before. These people are like the blind man leading the blinds. Therefore, there are a lot of human problems going on around the world. As an analogy it was like the ants which were blind and relied on the smell to find their ways. So, they followed each other behind and if the leader was not good, they would encounter dangers and difficulties.]

## On Sensuality

21<sup>st</sup> December 1960

The five khandhas is like a riddle-tree (in Pāli—Kiṁsuka tree). A dog came under a riddle-tree and saw the red flowers on the ground. It took the fallen red flowers as pieces of red meat and ate them. It didn't satisfy his desire. The five sensual pleasures are also in the same way. Excrement, urine, snot, spittle, mucus, etc. come out from the body, but we think the things inside are good.

[Human's stupidity regarding their bodies is no limit. They carry around these dirty things and smelly toilets with them all the time, even in sleep. Men not only have affection to their toilets but also for the toilets of the opposite sex. They lure each other by beautifying themselves with clothes ornaments, perfume, cosmetics, etc. with the toilets inside them.]

After eating the fallen kiṁsuka flowers on the ground with it knew that these were not meat. It took the red flowers on the tree might be meat, and with expectation waiting under the tree for the flowers to fall off. Beings are dying without fulfilling their desire on sensual pleasures (kāmaguṇas). Was the dog oppressed by the kiṁsuka tree or the foolishness and wrong thinking of the dog under the tree?

You all are living like dog and dying like dog if behaving this way. You don't have the mind of a human. You have to cry if the kiṁsuka tree disappears (kiṁsuka tree referred to the khandhas) because you're worrying for the dog-mind and it will become the human-mind. (i.e., you don't want to be a human. Sayadawgyi was right. We can see the present-day dog culture around the world.) Today's talk demonstrates the great fault of sensual pleasures.

You separate the khandha into groups (i.e., all human's khandhas). You get 32 groups of them which group of your wife and son you love it or like it. The dog-mind is reducing to a little, before you're always expecting for it. None of the groups is pleasant and

attractive that none of them is valuable. The body has 32 groups or parts and mind phenomena have four groups.

Mind and body are impermanent and only at here you understand it as don't have the affectionate and lovable nature with insight (vipassanā). Separate it into 32 parts and taṇhā dies; discern it as mind and body ditṭhi dies. Contemplating it as all conditions are impermanent and dukkha, all phenomena are not-self and will have no affection with it. Only that you want to run away from it like the dog under the tree. (In the story, at last, the dog also had disaffection with the red kiṁsuka flowers and left the tree.) Contemplate one's khandha as impermanence and also your wife's and son's khandhas as impermanent. Not doing this work is a great mistake. You'll be free from the life of a dog if the contemplation is clear with the discernment of internal and external phenomena. Also, you'll not die like a dog. You have the wise view on them as all of them are unreliable and throw them away. This is the attainment of the path knowledge. Impermanence becomes dukkha and right view becomes magga sacca.

Free from taṇhā is liberation from dying like a dog. This is Nibbāna. (In the time of the Buddha, dog ascetics were not unknown to humans today; for the dog culture of humans today is very close to theirs—for the reason that humans have a strong attachment to their pets.)

# Is It Your View or the Buddha's View?

24<sup>th</sup> December 1960

The view of the Buddha is the removal of desire and lust (chanda-rāga). To remove or destroy the clinging taṇhā on the five khandhas and properties. Desire and lust refer to taṇhā—craving. There are practices for the removal of them. Only you take the view of the Buddha, you will be a Buddhist. Only with the prayers and worship is still not a Buddhist yet. In giving talk, the Buddha usually taught about the removal of the attachment to the khandha, family members (e.g., wife, son, etc.) and properties. (later some Buddhists postulated new ideas and view into the teaching; the followers became confused and lost the fundamentals.) It was not the Buddha's view if we have attachment and worry to these things and matters. These are the views of falling into apāyas. (painful existences). You have to admonish yourself whenever attachment to the properties and wife and son arise. Admonish as this is not the view of the Buddha. At the time of attachment, you have to remember it instantly. It'll be your own view if not the view of the Buddha. With your own view it will go towards apāyas (woeful existences).

[This talk was based on Devadaha Sutta of Khandhavagga saṃyutta (SN. 22.2 Devadahasuttam). The Buddha himself wanted the monks to interpret his teaching rightly. So, he sent them to see Ven. Sāriputta, who taught them what the Buddha-Dhammas are, which are now spreading in Southeast Asia and are widely studied.

From the history of Buddhism, we know about its disappearance in India and spread into Sri Lanka, Burma and Thailand where it maintained its original form and teachings. It is lucky for us that we still have the chance to study and practice what the Buddha has originally taught. The ways and the fruits of the practice are still available to us from the Pāli Nikāyas and teachers (both scholar and practice monks), such teachers as Ledi Sayadaw, Mogok Sayadaw, etc.

Nowadays we can see in some traditions with their new ideas and views have difficulties in their ways and practices. Even through the original teachings of Pāli Nikāya, it is difficult to understand clearly and practice effectively without a good, experienced

teacher. Sayadawji's talks were also supported the importance of maintaining and preserving its original teaching of the Buddha.]

Some people are still dissatisfied with the answer of the Buddha's view as that much (i.e., removal of desire and lust). So, they will ask more on it. In regard to what did the Buddha teach the removal of desire and lust. This is *in regard to* the removal of chanda-rāga on the five khandhas. You have to answer clearly as to remove the desire and lust in any one of the khandhas. The five khandhas are dukkha sacca, so they are not meant to be clung upon and are to be separated from it. They will again ask you what the benefit of removal of them is. The result of not removal of chanda-rāga on the khandhas is—the khandha will change and perish. When it is changed and perished there arise in one sorrow, lamentation, pain, displeasure and despair. Man and woman become husband and wife, so what are they doing for it about? For making wealth and money! (one man in the audience answered) No! You're looking for crying. (Sayadaw's answer)

You all talk about it as a marriage and become confused. You can't live without any for crying. You have to cry if looking for crying. You'll become unhappy if looking for unhappiness. (Sayadaw gave some examples for family life.) Please tell about the results of no desire. (i.e., removal of chanda-rāga) You have to answer in this way. One is devoid of desire, lust and clinging, then sorrow, lamentation, pain, displeasure and despair do not arise in one. This is to exhort you not to attach yourself to them if you don't want to cry (the point of which is to get relief from the dukkha).

In the sutta, Ven. Sāriputta only mentioned this much (i.e., not included on practice). You'll have passion, desire and lust if not practicing vipassanā. Therefore, with vipassanā practice you don't have desire regard to them. Only with the discernment of anicca, dukkha, anatta and asubha of its nature there will be no desire and affliction.

(This point is important because I had met a yogi who practiced a long retreat and discerned these natures but not to the ending of them. He was a businessman, so he had to maintain his practice in business life. Therefore, he had to activate anicca whenever had the chance to develop it. It did not affect his business and practice; a few years later, he achieved his goal.)

They'll ask again, with affection and desire what phenomena will dwell in the mind? Unwholesome dhamma (akusala) will dwell in the mind with affection and desire, and

without it akusala dhamma cease. Therefore, you must practice vipassanā. You have to give the answers for the Buddha's view up to this point.

[After many years of listening to Sayadawji's talks with contemplation in daily life from current situations in societies around the world (i.e., to the international level among countries), I understand that the Buddha's message is so important to all human beings. Here, by 'the message of the Buddha', I mean the teaching on the 'Dhamma-Vinaya' in the Pāli Nikāyas.

The Buddha admonished very strong to some monks who misinterpreted his teachings regard with Dhamma and Vinaya, as to Bhikkhu Sāti in Mahātañhāsañkhaya Sutta (MN 38) and Bhikkhu Ariṭṭha in Alagaddūpama Sutta (MN 22), both in Majjhima Nikāya. In the Aṅguttara Nikāya we can see some Suttas on the preserving the Dhamma which is good for contemplation. The list of them are: I:130-169, 2:20, 2:41, 4:160, 4:180, 5:79-80, 5:154-156, 5:201, 6:40, 7:59 (From Bhikkhu Bodhi's translations)

The explanation regard to the numbers—as example I:130-169. (I is the Book of the ones, 130 to 169 are the Sutta numbers.)

Before the Buddha passed away, he did not appoint nay personal figure to replace him. Here we can see the wisdom of the Buddha not like any other religious figures because man could not be reliable like the Dhamma. Even we can see the problem in later Buddhist tradition and other faiths, some of them were fighting each other for power and wealth. Therefore, the Buddha appointed the Dhamma-Vinaya as the teacher for all followers on his behalf. Even then some later Buddhists using the quotation—"Taking the sīla as your teacher", without Dhamma.

This was like a person who only has one leg, instead of two legs or only has one arm, instead of two arms. In Pāli, Dhamma is represented the teaching of the Buddha, and Adhamma is the teaching which did not come from the Buddha.]

## The Danger of Craving

5<sup>th</sup> October 1960

There is little gratification in sensual pleasure (*kāmaguṇa*), but more dukkha. Here the Buddha taught about the way to the extermination of craving. It'll never give us satisfaction instead giving us sufferings most of the time. We are used to doing things which never give us satisfaction and will suffer accordingly to the actions (*kamma*). (Sayadaw referred it to the 12 links of D.A. Chart.) The four painful existences of the khandha will appear for us, because these are the actions done with the unwholesome mind (*akusala cittas*). Is there any action to the good destination (*sugati*) and Nibbāna? It happens because with dissatisfaction we make the effort with clinging. This is the power of craving.

Taṇhā is very bad indeed. You have to die only with the burning of taṇhā fire if you can't throw it away. (i.e., referred to the holding of the blazing grass torch.) Because taṇhā is grasping at it. You are more foolish than that; you can't let go, even when it's burning. This is a kind of stupidity by burning oneself. Grasping to something which burns oneself is a kind of craziness. A burnt corpse by fire will go to apāya (woeful destination). Why? Because it was a miserable death. First don't go and hold at it. If you have already held at it, just throw it away. You all had held on it with family members (wife and children); but you still can be free if you let it go. Throw them away with knowledge (*ñāṇa*). You didn't see your first foolishness (i.e., went and held at it). You don't see your second foolishness (i.e., burn with kilesa fire and fall into painful existences—apāya. With knowledge (*ñāṇa*) contemplate all of them as non-self. It's contemplating of insight (*vipassanā*) by knowing as not good to hold on it. Contemplate with insight to external phenomena and also to one's body. Samudaya ceases (i.e., taṇhā) by not holding with taṇhā, upādāna and *kamma*, and the following dukkha also ceases. (i.e., birth—jāti).

# Is Everything That Happens Anatta?

30<sup>th</sup> December 1960

Who makes the five khandhas to arise? Matter or form (rūpa) arises by kamma, mind (citta), temperature (utu) and nutrient (āhāra) which are the four causes. The four mind dhammas (feelings, perceptions, mental formations and consciousness) arise by sense objects and sense doors (arom and dvāra). The four causes are always conditioned matters. It was like the example of a house supported by four posts. Is it according to your own nature or according to their arrangement? It will be collapsed and perished by one of the causes. Do they belong to you or are they controlled by the four causes? You have received the non-self (anatta) khandhas. You get something which is not your own. You'll be alive if they order you to be alive. If they want you to die and you have to die. The body has to follow accordingly if the mind asks the body to lift the leg and the hand. Even walking for one step does not belong to you. The mind is controlling the body. Only the mind wanting to breathe in and out arises, the body can breathe in and out. It'll die if the mind did not arises.

The Buddha and arahants had already seen these natures that they could not take joy in it. We are oppressed and tortured accordingly by them. You can say it as anatta and also as dukkha sacca. You have to accept if it asks you to live on or have to be in pain or have to die. Don't take it as you're unlucky. You take it as only kamma (past action) and become wrong view. (In Ledi Sayadaw's Anatta Dīpanī, painful feelings or illness and diseases are mostly related to the mind, temperature and nutrient.)

Blaming everything only on kamma becomes kammavādī diṭṭhi (i.e., everything happens because of kamma—it's a wrong view on kamma.) After arriving to any life of existence by its arrangement will treat you as slave.

It is only in Nibbāna (which is ) without these four causes. Kamma is the arrangement of it if someone takes painful existence. Temperature (utu) causes the earth to be in fire (at the time of Doomsday). Food causes someone dies with food poisoning. Nibbāna is free from these things. Only arriving to Nibbāna will free from anatta (i.e., free from the three universal characteristics of anicca, dukkha and anatta). It has been said by some

people that whatever happens is anatta (i.e. there is nothing you can do). This is the voice of a slave. It means whatever happens I'll accept it. You have to change this kind of non-self (anatta), if not, you'll never overcome it. (the four bases of power: desire—chanda, persistence—viriya, intentness—citta and discrimination—vīmaṇsā are important here.) Therefore, we have to come out from their province (i.e., the four causes). If not, we have to age, to pain and to die; and then have to be born. There is no happiness in them. This kind of happiness is the happiness of a slave.

## **Human Perils**

8<sup>th</sup> January 1961

[Sayadaw also gave night-time Dhamma talks to disciples who stayed at the center. Most of them were 30 minutes only. Here is one of these talks. It was about the importance of taking refuge, not for Buddhists only but also for all human beings. This talk was based on a story in Dhammapada—Buddhavagga (Dhp. 188 ~ 192), the story of Aggidatta Hermit who had 10,000 followers and taught them paying homage to forests, mountains sacred trees, etc. They had the potentials for enlightenment that the Buddha went to teach them Dhamma and all became arahants.

The Buddha's discourse to them was: When threatened with danger men went to many as a refuge but these kinds of refuge was not a safe refuge and also not the best ones. One cannot be freed from all the evil consequences of existence (dukkha) by coming to such a refuge.

One took refuge in the Buddha, Dhamma and Ariya Saṅgha and penetrated the four Noble Truths which led to the cessation of dukkha. This indeed was the safe and best refuge.

There are other many types of refuge by man. Majority of people are craving and clinging for them which create human problems internally and externally. These kinds of wrong refuge are sensual pleasures, money, wealth, power, fame, etc. These kinds of wrong refuge can lead mankind to destruction. Today a lot of human and environmental problems in societies to the international level are testified to the point.]

You're reciting—Buddham saraṇam gacchāmi, Dhammam saraṇam gacchāmi and Saṅgham saraṇam gacchāmi. (i.e., reciting the formula of taking refuge in the Buddha, Dhamma and Saṅgham) But it's unstable yet. Why is that? This kind of refuge is not knowing or penetrating the truth (sacca) yet. Only after you have penetrated the truth and your refuge becomes stable. You must not think that with an unstable refuge you are safe from falling back into the painful or woeful existences (apāyas). This refuge, which will never perish wherever, whenever and under whatever circumstances you may be, can

only be possible if you know the Noble Truth. Having a stable refuge and not falling into the painful existence are of the same essence; they have a cause and effect relationship. Of all the perils, the worst is the peril of association with "wrong people"—manussatova.

[ note: some Burmese Buddhists do Pāli-chanting for prayer they make wishes of free from some perils—bhaya; as example—free from amanussatova—wild or fierce spirits, etc. Here the human peril which Sayadaw referred to is association with people who have wrong views and teaching which can harm one. In the Aṅguttara Nikāya, we can find some teachings on perils by the Buddha. All these are interesting and useful for reflections.

Perils (bhaya): Due to fools (sutta 1, Book of the Three, AN. 3.1 Bhayasuttaṃ); future perils (AN. 5.77 Paṭhama-anāgatabhayasuttaṃ ~ AN.5.80 Catuttha-anāgatabhayasuttaṃ; Perils of reproaches, punishment, bad destinations); (AN.4.121 Attānuvādasuttaṃ); In misconduct (AN.4.122 Ěmibhayasuttaṃ; AN.5.174 Verasuttaṃ; AN.9.27 Paṭhamaverasuttaṃ; AN.10.92 Bhayasuttaṃ); In sensual pleasures (AN.6.23 Bhayasuttaṃ; AN.8.56 Bhayasuttaṃ); separating mother and son (sutta 62, Book3).

All these suttas related to the Aṅguttara Nikāya translation by Bhikkhu Bodhi. ]

Here human peril means becoming of Christians or Muslims with their talks. Leaning towards wrong views is more painful than beating by someone. It'll be cured if someone beating up you and after hospitalization. It can send you to painful existences (apāyas). Is it not more fearful by encountering this human peril?

(It is very interesting and penetrating by using the Buddha-Dhamma to contemplate the many kinds of perils made by human beings. Humans have the potential of changing or transcending of everything if we use our knowledge and power rightly and wisely, the earth can be Heaven or Hell. It depends on that we are wise or stupid.)

Without our own knowledge (ñāṇa), we take their saying as it could be right. There are many faiths in the world because of the encounter with human perils (views, teachings, doctrines, beliefs, etc.) They taught to people whatever they thought as it might be true and converting people. (most of them were speculations or misinterpretations of the

experience.) It was not true (i.e., not direct experience) you'll encounter the perils of falling into painful existences (*apāya*) if you believe in them. You'll encounter *apāya* perils if you encounter human perils (wrong views and blind faiths).

(Here Sayadaw told the story of Aggidatta Hermit who was misleading people by his wrong view, belief and teaching. He made a rule for his followers: If any of them are defiled with lobha, dosa or moha (greed, anger or delusion), they have to punish themselves by carrying a bucket of sand to fill a designated area. Later this place became a sand mount and occupied by a powerful serpent (magical *nāga*). It described worldlings has a lot of defilement. It is true that worldlings can even give up their lives for *taṇhā* and indulge in momentary transient pleasures. See today 21<sup>st</sup> century modern world.)

If you discern impermanence is arriving at the truth (*sacca*). After the penetration of dukkha *sacca* and it becomes the noble true refuge which is stable and unshakable.

## Anicca Nāṇa, the Saviour

10<sup>th</sup> January 1961

[Before the Buddha, until now, and even into the future; humanity has always looked externally for their creator and Saviour. Human beings will never find them, because it never exists outside them. Only the Buddha knew who were the real creator and the Saviour. It was like a king looking for the sound of a lute inside a lute by breaking it down into pieces, and then reduced them into splinters, and then burnt them with fire and reduced them into ashes, and then he winnowed the ashes in the strong wind and let them be carried away by the current of the river, but he never found the music in the lute. (from Saṭṭayatana-Saṃyutta, the Simile of the Lute)

It was also like the following analogy. A philosopher (it seems an unwise person) postulated an idea or view such as—In Nature there could be some strange animals, as examples tortoise with hairs and rabbit with horns in the wild. He taught it to his students, and they believed in him because they thought he was wise. In their whole life they were always looking for it, only their life span came to an end and never found it because it was non-existence. This kind of searching will never come to an end, not only this life but also many future lives to come.]

It was like the rust corroded the iron, in the same way the things which had been searched would destroy us. By using and consuming the things which have been searched become craving, clinging and action (taṇhā, upādāna and kamma). We are suffered with our own properties. Why is that? Because we don't know how to consume them. It will not become fault to us if we consume it for the practice. We don't have right or proper attentions in using them.

We don't contemplate anicca to the things and the mind during consuming. Therefore, the things we have searched is sending us to the four apāya like the rust corrodes the iron. By contemplating on the things and the mind as impermanence will fulfill our desire and at the same time lead to freedom. (Sayadaw continued to teach disciples on the reflection of the four requisites—foods, clothes, dwellings and medicines. If we don't know the D.A. teaching, we take it as normal in all of our daily activities. In reality, we're

living with the three unwholesome dhammas of lobha, dosa and moha, nearly all the time. Therefore, the Buddha said that the frequent homes of living beings were the four apāya which mentioned it very often in his many talks.) The Buddha gave this talk to the monks and it related to the monk—Tissa (Sayadaw told the story in gist. The monk Tissa received a new robe, and he planned to wear it the next day. But that very night unfortunately he passed away. See Dhammapada verse and story—impurities/Malavagga, Dhp. 240).

At near death, the monk Tissa didn't contemplate anicca to his new robes. Because of his attachment on the new robes and reborn as a louse in it. The louse was called as animal—tiracchāna because it was far away from the Path, Fruit and Nibbāna. After a man dies, made merit for him and share it with him. But if he was reborn as hell being, animal, human and heavenly being, he could not receive the merit. These beings have their own kinds of food or nutrient. Only the hungry ghosts (petas) who are living near it houses (i.e., attachment to their homes) and in the villages. They are eating and drinking excrement, urine, snots, etc. near houses and villages.

Only these beings receive the shared merits. Therefore, you all have to try hard in the practice. With one mistake you're finished. At near death contemplate the impermanence of feeling, mind, etc. If you can't contemplate anicca, then reflect it as loathsome (asubha) and dukkha saccā. You'll attach to anything if you don't reflect in these ways. Now, you still have the time and do practice for its readiness or preparation. At near death you can't make it. In this talk, what you have to remember is the properties you have worked for are tormenting at you.

At near death except “Anicca ñāṇa” (knowledge of impermanence) there is nothing you can rely on it. Therefore, do the practice to discern impermanence for its readiness or preparation.

## True Refuge—God or Dhamma?

14<sup>th</sup> January 1961

[The Buddha and ariya disciples were great differences from all worldlings—puthujjana which meant man with full of defilements (kilesa). So, worldlings include all ordinary humans from religious leaders, philosophers, politicians, economists, scientists, wealthy people, etc. the lists will never end. After his enlightenment the Buddha was looking for a teacher who he could depend on because without a teacher was not good. But he could not find anyone who could surpass him in sīla, samādhi and paññā. So, he took the Dhamma as his teacher. This was not worldly dhamma, truly Noble Dhamma. Even worldly dhammas there are two types—unwholesome and wholesome.

Unwholesome dhammas lead to suffering, problems, disharmony, chaos and destruction etc. (many kinds—we can see this in the world situation today.) Wholesome dhammas are the opposite but by itself cannot transcend dukkha, birth, old age, sickness and death. It cannot immunize from unwholesomeness. So, beings still can have the chances to fall into woeful existences (apāyas). Even at near his death the Buddha not appointed his successor. He appointed the Dhamma as his successor and teacher of all his followers—including all kinds of living beings because all beings are part of nature—the dhamma means natural phenomena and natural laws and principles.

This was the wisest thing to do. Throughout human history we will only find people choosing or appointing their religious and political figures; to act as their teachers or leaders. Later these teachers and leaders had problems within the communities and became corrupted. Even we could find these kinds of leadership in later Buddhist communities, because man was easily corrupted as worldling. But natural laws and principles are never changed and universal, if have to change man has to change his mind and not Dhamma. If change the Dhamma will become Adhamma—non-Dhamma of the Buddha. By not changing the Dhamma, it will last longer; people do not confuse with the teaching and practice, and will have the good results.

Wholesome dhammas are the foundation for human survival and progress. We can see this in some suttas on the universal Monarch—cakkavattirāja, because they ruled the

world according to the Dhamma, they depended on the Dhamma, took the Dhamma as their refuge, then were revering, cherishing, doing homage to the Dhamma. The Monarch, his governments and all the citizens followed and behaved accordingly to the Dhamma—such as Directing oneself rightly (Atta-sammā-pañidhi-ca), well mastered discipline (Vinayo ca susikkhito), etc. that it could be called Golden Era—peaceful, harmonious, happiness, progress and well-being. (see all these wholesome dhammas in the Mañgala Sutta, Suttanipāta). If we observe today world there are more bad leaders and governments around the world than before, a lot of chaos going on.

Why is that? Because these people are taking refuge in the unwholesome dhammas which represent a blind man. A blind man has eyes, but he cannot see the shinning and brilliant Sun which represents the Dhamma, which can see and penetrate the blind man internally and externally very clear. Therefore, the Buddha called worldling as blind worldling—andha-puthujjana. Dhamma represents Buddha and the Ariya Saṅgha because if no Dhamma and there will be no Buddha and A. Saṅgha, vice versa. The tiratana—Buddha, Dhamma and A. Saṅgha are inseparable. They are true refuge and with Dhamma can solve all the ills of the human problem.]

When someone falls off a ship or a boat and drowns, whom is he going to rely on then? That's when you have to rely on yourself. Here you are all drifting with the current of taṇhā water. Taṇhā is asking you to work for the matters of family members (wife and children) and business. You'll arrive to the four apāya (woeful existences) if you sink in the taṇhā river. Let you busy with all these matters (worldly affairs) and you'll sink in the kilesa water. If you look at this and that houses all are drifting in the water of kilesas, and no one has anything to rely on yet. But there is a path factor raft (the raft of maggaṅga—Noble Eightfold path) for a reliance. It'll not become the five path factors (karaka-maggan) if you do not practice and contemplate—as for the eight path factors, it's still very far away. For a drifting person in the river he'll end up in sinking in it. He'll never rise up again if sinking in it.

(This is not an exaggeration the Buddha himself gave an analogy to Mahānāma as like a pebble falling into the water bottom could not rise up again—this referred to a worldling. A sotāpanna is like butter that never sinks to the bottom of the water which refers to the woeful and terrible existence—apāya.

You have to rely on yourself means not the physical body—it refers to the maggan—path factors. You cross the water (*taṇhā*) with your own maggan raft, and you will get your own Nibbāna. Just because you don't get it through dāna and sīla, it doesn't mean you don't have to rely on them. But it needs your own maggan raft. (Dāna and sīla are far causes). Why do I have to encourage you strongly? Because you all are still empty-handed with it. All the human businesses are drifting in the kilesa water. You are in foolishness with losses.

(These words seemed insignificant but has profound meaning behind it. Any living beings born as a human being is a very rare chance. The Buddha himself grave a simile of a blind turtle and a yoke with a single hole on it. A blind turtle in the sea every hundred years it emerged to the surface only once. The yoke also was floating on the water. The turtle's head went into this single hole was very difficult indeed. In the same way, if a being falls into hell, it is harder for it to come back up again to the human world than a turtle's head meets the hole of a yoke in the ocean. Most human beings only indulgence in sensual pleasures, so they also in heedlessness to do good and merits. They are just wasting their times and good chances by doing foolish things with one's life.)

You were sent by Dhamma to human world. There are three kinds of Dhamma—unwholesome, wholesome and Nibbāna. Unwholesome dhammas send beings to bad destinations (*dugati*), wholesome dhammas to good destinations (*sugati*) and the path factors to Nibbāna—the ending of Dukkha. So, you have to go wherever by the Dhamma. Dhamma is natural fixed course and always in this way after the winter and summer will come (God is not and not-existence like the atta concept). Dhamma will function with its natural fixed course. You can't make wishes for it. This is *utu niyāma*—the natural fixed course of temperature (weather). *Kamma niyāma*—the natural fixed course of action is beings will be born in any places or arrive to any places send by kammas. It's nothing to do with your own power and ability. Therefore, you have to rely on the Dhamma. After death, you have to go with the arrangement of Dhamma.

It is the cause of the Dhamma (not by God or the Creator) that makes the difference between people. These are Dhamma *niyāma*—the natural fixed course of natural phenomena. The Buddha said that you had to rely on yourself—*atta hi attano nātho* (Dhp. 160). It does not mean this physical body, but it refers to the Dhamma. You all are using it wrongly as—we have to rely on ourselves. This body is non-self and who can own it?

I'll give you the story of the verse—gatha mentioned by the Buddha to the monks.

[ Sayadaw told the story of Kumāra Kassapa's mother who had strong attachment to her son Ven. Kumāra Kassapa, who was an arahant. When she had got no respond from him, and she came to her senses and saw the fault of any attachment. She was already a bhikkhunī herself for some years already. After putting down her attachment and with the practice became arahant. The Buddha spoke the following gatha:

One indeed is one's own refuge; no one be a refuge to us.  
With oneself thoroughly tamed can attain the refuge— Nibbāna,  
Which is difficult to achieve.

(from Dhammapada—Atta Vagga—Self Verse 160)

Human beings will never solve their problems and sufferings if they are always looking for outside power to help them. Their minds are the Creators and their Saviours are also their inner qualities of the mind—the wholesome and transcendental Dhammas. ]

When you are alive, contemplate the impermanence of phenomena. At dying, also contemplate the impermanence of phenomena and die with it. And then all the impermanent phenomena (khandha or dukkha) cease here and the path factors (maggaṅga) lead to Nibbāna.

# The Art of Living and Dying

25<sup>th</sup> to 30<sup>th</sup> September 1961

[Here are six talks on dying—the first three talks based on Channovāda Sutta: Advice to Channa (MN 144 Channovādasuttam) and the last three talks based on Anāthapiṇḍika (MN 143 Anāthapiṇḍikovādasuttam), both suttas are in the Uparipanṇasapāli—Saṭṭayatanavagga, Majjhima N. In the Channovāda Sutta—Ven. Channa was gravely ill and wanted to take his life with a knife because he took himself as an arahant. Ven. Sāriputta and his younger brother Ven. Cunda went to see him. Ven. Sāriputta asked him questions for wanting to know his practice. Channa overestimated his attainment but Ven. Sāriputta knew that he was not arahant. Ven. Cunda also knew it because both of them were arahants. So Cunda reminded Channa about what the Buddha had constantly given attention to monks as an instruction. When someone's mind was shaking, he was in dependent, if not shaking he was independence. So, there was tranquility in him with no bias. Without bias there was no coming and going. Without coming and going there was no passing away and re-appearing. Without passing away and reappearing there was no here nor beyond nor in between. This was the end of Dukkha.

After Sāriputta and Cunda left, Channa took his own life. Instantly he knew his over estimation and quickly continued the contemplation and became arahant before passed away. He was success because already has experience before with his practice. According to Sayadaw it was the importance of discerning of anicca before that could overcome difficulties.

In the Anāthapiṇḍika Sutta—upāsaka Anāthapiṇḍika was gravely ill and Ven. Sāriputta and Ven. Ānanda went to see him. Sāriputta knew that he would not survive, so giving him a series of talk related to the practice. The objects of practice were—six sense bases, six sense objects, six consciousnesses, six contacts, six elements, five khandhas, this world and the world beyond, what is seen, heard, sensed and cognized. What Sāriputta taught him was with the practice he should not cling them by training the mind not depending on them. After hearing this talk the upāsaka cried because he never heard these kinds of talk before. Sāriputta comforted him by saying that this kind of Talk was good for the monks only not to lay people. He requested Sāriputta for this kind of talk

also should give to lay people, because some could have the potentials for realization. Anāthapindīka usually went to see the Buddha three times a day but the Buddha never gave him this kind of talk. The Buddha himself could have some reasons for it—one reason was Anāthapindīka himself was not matured enough to this kind of talk for the higher realization. (He was already a sotāpanna).

Ask the people, "Do they know how to die?" I expect most people's answer will be "No," or they may even answer, "I don't want to die." Not to mention death, they don't even know how to live themselves. If they do not know how to live with their own lives, it will become more difficult for them to face death. The Buddha's education is the art of living and dying. The above two suttas is about living and dying. Upāsaka Anāthapindīka's life was an example for living and Ven. Channa's life for dying. There were a lot of Dhammas for living and dying in the Pāli-Nikāyas. Dying is very important for everyone, because the dying moment will decide our future existences.]

Entering into the fruition attainment—phala samāpatti is from the process of impermanence the mind in a blip is inclining towards Nibbāna element. (This referred to Sāriputta and Cunda who were staying on the mountain Vulture Peak for seclusion.) The Buddha had the skill of entering into the fruition attainment within in-breath and out-breath. He could control or govern his mind to this level. (told the story of Channa). Ven. Sāriputta questioned Channa on his attainment ; Do you take consciousness which arises from the contact of object and sense-base as me or mine?"

Ven. Channa's answer: NO, I don't take it in these ways Bhante. He has discerned impermanence that not taking them as me or mine. So, he had right view, but not an arahant yet. This was only insight knowledge (vipassanā ñāṇa). The worldlings (i.e., practicing yogis) also can have it. Whatever mind arises if you discern its not-existing is right view. Vipassanā ñāṇa means discerning of the not-existing of the arising phenomena; i.e., seeing from the existing phenomena to its not-existing phenomena (its arising and its vanishing).

Two minds can't exist in a parallel event or at the same time. The contemplating mind has to follow later that only can see the not existing of its phenomena. It's not contemplating the non-existence of phenomena. Non-existence of phenomena are just concepts (e.g., God, tortoise hairs, man, etc.) From the existence of a phenomenon to its non-existence is an ultimate concept (tissari-paññatti). It's one kind of concepts, and not

the concept of non-existence. As an example—for U Mar Din if you touch anywhere on the body, you will not find it (this talk was given to upāsaka U Mar Din). You can't find it because it's non-existing.

The existing phenomena are arising—udaya, not-existing is vanishing—baya, hence it's udayabbaya ñāṇa or vipassanā ñāṇa—insight knowledge. People didn't see these Pāli-passages and didn't know what has been said. Mind with mind cannot see the arising and vanishing at the same time. But one mind sees the arising phenomenon and the following mind sees the vanishing phenomenon; observing at it in a blip and not seeing it there.

Before it has been seen here, but with the knowledge (ñāṇa which is the contemplating mind) mind looks at it and not see it. This is the view in the practice. Not-existing is anicca (impermanence) and the knowing mind (contemplating mind) is magga (the five path factors). You see the existing phenomenon to its not-existing phenomenon. It's not totally non-existence. This is very important words in regard to vipassanā knowledge. From the side of knowledge (ñāṇa) all of them are in this way.

Ven. Cunda told Ven. Channa as with the dependency the mind was wavering and with the independence it was not wavering. Ven. Channa was with craving (taṇhā) he had dependence on the khandha. He had affliction on the khandha. So, he didn't want to suffer with dukkha vedanā that talking about to take his life with the knife. This was talking about taṇhā attached to the khandha. Taṇhā is wavering if the khandha is shaking (i.e., afflicted). Far or near distances are not the main point. With dependence, it will shake.

(Sayadaw retold the story of Ven. Channa). You have to know the arisings of phenomenon and also not the existing of it. This is right view. The view of the insight knowledge (vipassanā magga view) is this view. It's not the view of the path factors which is supramundane path factors (lokuttara magga). You can contemplate anyone of the four satipaṭṭhānas. It's important to discern the vanishing phenomena. The Buddha had said that if you contemplate one of them it includes all of them. Why the Buddha was asking the monks to try the practice? He wanted them to have the right view. When with the arising of vedanā you're wavering by attaching to the khandha.

Sense objects and sense bases are connected with wrong view and craving (diṭṭhi-taṇhā—see the Nandakovādasuttaṁ Sutta in Majjhima N., MN 146). Worldlings don't like to be in calmness. They want to be in wavering. The saying of the couple is living and dying together means smiling and grimacing together (man and woman who have strong attachment to each other). Smiling is taṇhā and not a peaceful happiness.

After that you'll be in grimace because D.A. process is continued. If you are able to end smiling and the grimace will be ended. You don't see the original nature of the khandha, so that you could smile; and when you see it, you have to be in grimace. Its own nature is changing—vipariṇāma. Only by knowing its original nature that smile and grimace will be finished. This is by insight practice. Don't smile when it arises; and don't grimace when it vanishes. You must contemplate at it with the equanimity of insight—vipassanā upakkhaṇā.

You have to know the arising and vanishing of the phenomena. This is the nature of the khandha. The original nature of the khandha is arising and vanishing. It's free from the smile and grimace that it's also insight (vipassanā) and also equanimity (upekkhā).

The view of insight is discerning of impermanence, and the view of transcendental knowledge (lokuttara magga) is the view of no arising and vanishing of Nibbāna. These are the differences between them. You have to practice until the khandha disappears and only with the knowledge leaving behind (i.e., the contemplating mind with the eight path factors or the path factored mind). It's peaceful because with no khandha and kilesa. Remember it as you have arrived at Nibbāna with body and mind tranquility (i.e., kāya and citta passaddhi). The commentary mentioned it as kāya passaddhi (body tranquility), citta passaddhi (mind tranquility) and kilesa passaddhi (non-kilesa tranquility).

Only with the contemplating mind (the eight-path factored mind) is leaving behind the process (therefore, the mind experiences perfect peace and happiness—i.e., Nibbāna). You follow the process of arising and vanishing by focusing on them. After that you'll become disenchanted and disgusted with them, and then it'll come to you as no arising and vanishing will be good—with that decision the arising and vanishing phenomena come to an end. The body, mind and defilement calm down which the commentary mentioned as kāya, citta and kilesa-passaddhis respectively. You note it as the path knowledge (i.e., maggaṅga).

You have to practice hard according to the processes of the knowledge. Have to discern the vanishing phenomena (this is the knowledge of dissolution of formations—*bhañgānupassanā nāṇa*—this stage is the climax of anicca). If you see them a lot, you will become disenchanted with them. Even becoming of enchanting with them, you still have to observe them. (even become don't want to see them and stop the practice.) With the strong disenchantment and the knowledge of not wanting them will arise. All the other knowledges are included here.

(The Buddha did not mention all of them in many suttas only three of them—rise and fall, disenchantment and path knowledge—the commentary mentioned ten of them.)

You'll not get the next khandha (i.e., new one) if you die with no attaching to the khandha.

(The following talks were related to the *Anāthapindikovada Sutta*)

With attachment beings take rebirths at places where they have attached to it. The monk Tissa had attachment to the robe (a new robe for a monk) that became a louse in the new robe. Some died with the attachment to their wives and children born as dogs, snakes, etc. People are buying things because they desire for them and this is attachment. So, they can become louses, cockroaches, etc. if no attachment will not become again. (showed it with the chart of D.A. process). Only with insight knowledge comes in there will be no attachment. Attachment will be ceased by seeing impermanence. You must contemplate with insight to the attached phenomena if you want Nibbāna. There is no attachment by knowing them as impermanent, suffering and non-self. The most affectionate phenomenon is one's own khandha. Therefore, all is finished if we exterminate it (one's affectionate khandha).

(Sayadaw told the story in the *Anāthapindikovada Sutta*)

What is not clinging? With practice not clinging to the object only become non-attachment. Non-attachment comes by knowing the nature of the khandha. Knowing the nature of khandha is insight knowledge. They have the nature of impermanent, suffering, non-self and the truth of suffering (dukkha sacca). Because of our human surroundings, such as parents, teachers, etc. its original nature lost. In these ways inversions come in (*vipallāsa*) and seeing them with distortions. Clinging will arise if you

see not its original nature, with that next life will come. Close your eyes and contemplate feelings which arise on the body, you can't see man, woman, etc., attachment of craving and clinging (*taṇhā* and *upādāna*) fall away.

(Ven. Sāriputta gave instruction to Anāthapindika)

You must not cling to form, feeling, perception, formation and consciousness—the five khandhas; what is seen, heard, sensed and cognized; and all the dhammas. If you discern impermanence note it as emptiness—suññatā. It becomes emptiness.

We all have to die and must do the practice on the existing khandha for not clinging to it. The way of not clinging is to know it as useless. You'll cling to it if you take it as useful. Because of the clinging and khandha comes into being. The practice of not clinging to the existing khandha is the most important one. You have to use the knowledge eye—ñāṇa-cakkhu to observe the existing khandha, and will see its impermanence, suffering, non-self, loathsome and truth of suffering (dukkha-sacca). You can see it only with right view.

Clinging—*upādāna* is the truth of the cause of suffering—samudaya-sacca. The clinging—khandha—*upādānakkhandha* is the truth of suffering—dukkha-sacca. If you have clinging, dukkha will arise. The objects are emptiness—suññatā, the sense bases are also emptiness and clinging fall off. The Buddha Dhamma (Sāsana) will disappear if no one teaches emptiness and you also don't have the ear to listen to them. (This point is more evident in later traditions which get lost in rite, ritual and superstitions.)

(Anāthapindika passed away and reborn in Tusita Heaven as a young beautiful devata. When the night was well advanced, he went to see the Buddha and addressed him with stanzas.)

He addressed to the Blessed One that only the Noble Eightfold Path extinguished defilements and leading to Nibbāna. The path factors arise by observing with knowledge (ñāṇa) on the khandha's original nature. King Milinda asked Ven. Nāgasena as explained for him how impermanence of phenomena leading to Nibbāna. Ven. Nāgasena didn't answer them from what he had heard from others. His answer was his own direct experience. Contemplating knowledge is turning towards rising and falling by progressing towards Nibbāna. After that all the khandhas disappear and leaving behind

with the contemplating knowledge. The contemplating knowledge is from the impermanence side it turns towards no impermanence. With all the impermanence is truth of suffering (dukkha sacca) and without them is nirodha sacca—the ending of dukkha. From the side of dukkha sacca it turns towards nirodha sacca, but the khandha still exists (this is the yogi's body, but the mind do not experience it).

# Importance of Habitual Practice

20<sup>th</sup> October 1961

[This talk was based on the Assaji Sutta in the Khandhavagga, Saṁyutta Nikāya (SN 22. 88, Assajisuttaṁ). The Buddha was dwelling at Rājagaha in the Bamboo Grove. Bhikkhu Assaji was dwelling Kassapaka's Park, sick afflicted and gravely ill. Because of his illness he lost his attainments of jhāna. The Buddha went to see him and gave encouragement as samādhi practice was not the essence of his teaching. So, the Buddha gave him the instruction on insight practice—vipassanā. At the end of the Buddha's exposition of the three characteristics, he became an arahant.]

With painful feeling arising, Assaji failed to obtain samādhi, and he was in despair. The Buddha told him: "You carefully note that samādhi is not the essence of Dhamma in my teaching (sāsana). Only insight practice is the essential one." Maybe you'll tell me 'I have been practicing for a while now and I haven't got samādhi yet.' You should not be in low spirit because of weak samādhi. In the Buddha's teaching samādhi is not the real essence. Assaji's mind was uplifted. Samādhi is as a supporting factor and wisdom (paññā) is the main one. "Listen to me what I tell you", and the Buddha asked him to contemplate with insight. Feelings exist, minds exist and the five khandhas exit.

"I'll ask you and give me the answers", the Buddha turned his mind to the objects. Assaji's samādhi was fallen apart and also with illness; therefore, the Buddha asked him to contemplate the khandha to arrive at the insight knowledge. From now on you all have to practice and become the habitual kamma (āciṇṇaka kamma). Every time feeling arises, you have to contemplate and discern its anicca. The Buddha taught as someone has strong wrong view (diṭṭhi) contemplating the minds (cittānupassanā) and with strong craving (taṇhā) on feeling (vedanānupassanā). At any time, you have to practice it becomes habitual kamma. Āciṇṇa kamma means to exercise it very often. I remind it to all of you. What is the reason for it? The search for something comes with a desire, and you also don't want to be separated from the family members.

But you have to leave the properties behind and also separate from the family members. So, you can't deny it that it'll be difficult for your dying. This is not for the main concern.

The main concern is prepared for the habitual kamma which the Buddha has mentioned it. Knowledge (i.e., *vipassanā*) has to be exercised very often. You need to contemplate a lot on the mind and feeling. Anicca and anicca *ñāṇa* have to fit in together (i.e., discerning of anicca). It becomes habitual kamma if you practice every day.

With a lot of practice and at the time of near death, the thought which you don't want to separate from the family members and let go of the properties can be arisen. If I have to give you an example, your habitual kamma of practice is like the strong flowing water current. Your mind states of unwilling to separate and let go of things are like a stick coming in the way of current, with the strong current the stick is moving away from its path. Your *vipassanā* practice every day is like the strong water current. In this way the wholesome habitual kamma (*āciṇṇaka kamma*) will give the result and the unwholesome death proximate kamma (*āsanna kamma*) will give the way or shun away from it. You have to practice urgently for the matter of winning at near death.

*Āciṇṇa* kamma is the duty of everyday exercise and *āsanna* kamma is the matter of near-death actions. *Āsanna* kamma will give the result if you don't have the insight practice. It's quite fearful indeed. The clinging to family members will drag one to *apāyabhūmi*—woeful existences, and the clinging is *taṇhā*—craving. D.A. process arises and with the clinging and action—*upādāna-kamma* become woeful birth. *Āsanna* kamma throws the being down there.

You all have the wholesome merits, but these are not done by you very often. You must do one of the four *satipaṭṭhāna* very often. The cars and things which you have bought, the houses, buildings which you have built, etc., are your enemies.

It may come at near death. These fearful things and related to *āsanna* kamma which close to the mind at death (*cuti citta*). Near the cessation of the mind consciousness it can arise (i.e., near the cessation of death consciousness). *Upāsakas* (lay supporters) who has built Buddha images and monasteries had been in *apāyas*—woeful existences were by *āsanna* kammas. They did not have the insight knowledge, but if they could practice and attained the path knowledge then the *āsanna* kamma couldn't obstruct them. You must practice to have the *āciṇṇaka kamma*. For Queen Mallikā, an *āsanna* kamma came in at near death, and she fell into painful existence. (She had remorse for a small mistake which had been done before at near death.) She had offered the greatest *dāna* which could happen at each Buddha's time. (Sayadaw told the story)

She didn't attain the path knowledge that her destination of rebirth was unstable. Only the path knowledge had been seen, Nibbāna would be stable, if it wasn't then it's unstable. You have to remember it for two points; either you had attained the path knowledge or had practiced to the point of becoming habitual-kamma (see the Channovāda Sutta of Majjhima Nikāya, MN 144).

It's probable that at near death the matters of family members (wife and children) and businesses can come in. Someone with no insight practice is no easy for him to separate with these things at near death. Āciṇṇa kamma will send one to good destination (sugati) or Nibbāna (i.e., with vipassanā practice). So, don't be lazy at it. At near death you have to contemplate with all of your energy. Why can you contemplate with all of your energy? It's because with the power of āciṇṇaka kamma, otherwise if you see the hell sign and have to go accordingly. You'll become animal if seeing the animal sign. Someone with the āciṇṇaka kamma he can change them by seeing it. If you see hell fire and you know I'll go there. Because you have heard about them before. At that time, you had to contemplate the khandha with full force and can realize Nibbāna by seeing anicca, its disenchantment and its ending.

There is nothing to be in low spirit about it. Someone who had the āciṇṇaka kamma and at near death he could become arahant (e.g., Ven. Channa). Someone without the āciṇṇaka kamma he has to go accordingly with the sign of rebirth. The Buddha explained the two differences on worshipping him and the insight practice. Having respect and worship in the Buddha can send someone to good destination (sugati), and with the practice arrive Nibbāna.

Reduce the practice of worship the Buddha and with more on Vipassanā practice become āciṇṇaka kamma.

(The commentary gave an example: The old cows stayed near the entrance door of a cow pen. These old cows came out first from the pen when the door was opened in the early morning. Here the old cows represented the āsanna kamma near death. It appears first if there is no habitual kamma. Sayadaw explained about it here.)

You don't need to listen to this kind of talk just only for merits. Offering of drinking water to travellers is also making merits (In the old days in Burma some Burmese

established water pot shelves along the road sides for travellers, usually underneath shady trees and even some had small opened sālā for rest.) The Buddha preferred the cutting off all wholesome, unwholesome and mixed kammas (i.e., mixed with positive and negative actions). The action which cut off all other kammas is vipassanā kamma and maggan kamma (i.e., insight knowledges and path knowledges). Practice for a while and stop for a while, this cannot become habitual.

You have to practice a lot for it. You're succeeded if the knowledge fit in with impermanence (the contemplating mind discerns anicca).

(Sayadaw continued Assaji's story)

The Buddha gave an instruction of Dhamma with questions and answers form to Ven. Assaji, and during the instruction he became arahant. Here samādhi was only helping and supporting the practice. Vipassanā practice is leading by wisdom. Vipassanā practice includes samādhi factors. Samādhi factors include in the practice if you discern anicca. During the practice also includes sīla factors.

# Only Dukkha Exists

28<sup>th</sup> October 1961

(Sayadaw told the story of Rohitassa devata)

The end of the world means Nibbāna. Only with knowledge (ñāṇa—i.e., Vipassanā knowledge and path knowledge) you arrive there and no other ways or methods.

Here the world is saṅkhāra-loka—conditioned world. This khandha body is saṅkhāra loka and we have it by conditioning. Loka—the world or the khandha is arising and vanishing moment to moment. You can't arrive to Nibbāna with good kamma, but with good knowledge (ñāṇa) will arrive there. It's clear that Nibbāna is the way of knowledge — ñāṇa. The action way (kamma path) leads to 31 realms of existence. There are three paths—kamma path, jhānic path and ñāṇa path (the ways of action, absorption and vipassanā). Kammic path is the far cause, jhānic path is the near cause and ñāṇa-patha (the path of knowledge) is the direct way.

(Here Sayadaw used ñāṇa-patha as the direct way instead of the cause, Nibbāna is not arising by causes because it is free from the three universal characteristics.)

Now human life span is very short (average 75 years); if you want to reach Nibbāna quickly, you must follow the ñāṇa-path. In the two-armed length khandha, follow it with knowledge and observe with it. Follow with one which you prefer it among the four satipaṭṭhāna. If you are able to discern feelings with knowledge, then observe feelings; if the mind then observe the mind, etc. contemplate their arising phenomena with ñāṇa on the arising and vanishing of the conditioned world (saṅkhāra loka), it is insight practice (vipassanā).

The Buddha taught that the four Noble Truths existed in the khandha. Except greed (lobha or taṇhā—craving) all the other name and form (nāma and rūpa) is dukkha sacca. It's the cessation of dukkha-nirodha sacca if no taṇhā exists. When I ask you “Do the khandhas disappear?”; it is loka nirodha sacca—the truth of the cessation of the world or mind and body.

(Sayadaw had the skill of using the Pāli language in many forms to describe the experience.)

Sutavā ariya-sāvaka—the learned disciple of noble being's (here the yogi) eye is magga sacca—the truth of the path. While observing it the world—loka will tell you as “I am dukkha sacca.” The khandha will tell you as—“I am anicca, I am dukkha, and I am nirodha.” Khandha is the teller and nāṇa is the observer. It'll tell you what it has to say. It will not tell you any more if it has nothing to say.

The observer will see the ending of it. The ending of the khandha is Nibbāna. Birth and death are loka, arising and vanishing are loka, arising dukkha and vanishing dukkha are loka. You have to decide it as in the 31 realms of existence have no happiness at all. If you ask me, how long do I have to contemplate it? This is difficult to say; however, it is also easy to say. It'll take long if the kilesa is thick. If kilesa is thin, with the practice in the morning and you can realize it in the evening. Don't talk about perfection (pāramī). What happens to me? Do I have pāramī? Don't think about it. You have to increase your faith and energy. You see the truth if you discern impermanence. It's only listening to the sacca dhamma and to see sacca—the truth by observing it.

(Sayadaw talked about the practice on feeling)

There are no times without feeling. During the pregnancy in the womb is dukkha. After birth is also dukkha. At the time of death is dukkha. Except dukkha arising and dukkha ceasing there is nothing exists. You'll see it clearly as it's only dukkha. Dukkha disappears if khandha disappears, it disappears under the observing mind. Nibbāna exists at the ending of khandha. It will arrive to the end by following its process. You'll see Nibbāna by developing it with bhāvetabba—contemplating many times. It'll never appear by waiting for it with good kamma (including with prayers as some Buddhists and other faiths). It'll only arise by waiting and observing with good nāṇa. The ending of the world—loka means one's own loka—khandha. With the not wanting mind arises for the khandha and loka—the world comes to an end (all the three worlds will come to an end for the arahant).

## Perfection for Nibbāna

(no date)

Amata means deathless which is Nibbāna. The way or path to the deathless is the path factors (maggaṅga) or the four paths (magga)

[This talk was based on a sutta in the Saṁyutta Nikāya, but Sayadaw did not mention its name.]

You have to go straight and will arrive to the deathless. You encountered me this life because you had fulfilled your perfection (pāramī). Making wished for life existence was making prayers to die with feeling because at any time never lacking from feeling (i.e., vedanā, which is one of the five khandhas, is present momentarily.)

Not knowing of dukkha sacca that beings prayed for vedanā.

Making wished was taṇhā and what they got was the killer (khandha).

Nibbāna only attains by contemplating with magga sacca on the dukkha sacca. Contemplating on the arising and vanishing of phenomena is developing dukkha sacca. Come out from impermanence and arrive Nibbāna (the Buddha taught in Udāna Pāli). Not seeing impermanence is coming out from impermanence.

At first contemplate impermanence with the five path factors (maggaṅga). After the ending of impermanence completes with the eight path factors and it is on the main road of the path (magga), with the continuous walking it'll be sure of arriving at the deathless Nibbāna. The eight path factors (Nobel Eightfold Path) send the yogi to the deathless. Without the five path factors arising can't become the eight path factors, or no insight knowledge (vipassanā ñāṇa) and the path knowledge can't arise. Whenever you observe the khandha only impermanence exists. (i.e., udayabbaya—arising and vanishing). Only those who know the impermanence of the dukkha and thus awaken to it; only then will they emerge from impermanence and attain Nibbāna. I want you to come out from here (i.e., anicca) that importantly I have to tell it. This khandha is full of dukkha; anicca

khandha disappears is dukkha disappear. The absence of dukkha is Nibbāna; and the knowledge which there is no dukkha existed is path wisdom.

Therefore, in the Udāna Pāli, the Buddha mentioned as there was Nibbāna without any conditions. What kind of conditions is Nibbāna? It's object condition—ārammaṇa paccayo. You have to note it carefully. It's ārammaṇika-adhipati paccayo—predominant object condition.

It's as a sense object condition for people who had no defilements—kilesa. Nibbāna is nāma dhamma—mind phenomenon. It will not let the mind incline towards it with the kilesas of greed (lobha), anger (dosa) and delusion (moha). Nibbāna does not accept anyone who has pollution, otherwise, it would not call people to incline towards it. It doesn't have connection with any kilesa.

Why have you still not seen it yet? Because you still have pollution in your heart. So Nibbāna is selecting people. First with insight knowledges to clear away defilements (kilesa). It will accept the mind inclines towards Nibbāna with the path knowledge of no defilement at last. In this case, vipassanā nāṇa is still cleaning up defilements and magga nāṇa has finished it. It's still cleaning kilesa if still seeing of impermanence. After piling up the kilesa rubbish, and burn it down with maggaṇga fire that Nibbāna invites coming to see it. (this is the commentary gave the example.) Even it's not easy to clean kilesa to finish it still far away. It can't be possible to see Nibbāna which is the ending of anicca if still not discerning of anicca. If seeing impermanence dawn is arising which was mentioned in the Nāmarūpa-pariccheda textbook. Transcendental knowledge has to be arisen by discerning of anicca. When the day dawns, the sun will soon be out.

You don't need any pāramī (perfection)—The Buddha taught the five padaniyangas; and if practicing in accordance with it, you would realize Nibbāna. The main factor in this is the discernment of impermanence.

The five padaniyangas are: ① Have strong faith ② Good health ③ Practicing with straight forward mind ④ Practicing diligently ⑤ Discerning of impermanence

Therefore, discerning of impermanence means one has the perfection that you have to continue the practice.

## **Sukha Nibbāna**

(In 1954)

[Sayadaw returned to Amarapura from Mogok in November 1952. This talk was delivered in 1954 that an early talk there. It seems that not many of those who came to listen to the discourse in the early days were very close to Sayadaw. Therefore, Sayadaw sometimes even called out the names of some female disciples in Q and A style to get their response. After two or three years never mentioned their names again and only to two or three laymen sitting in front of him. The early talks were also a little more than an hour and later changed to only an hour.]

You attain the path knowledge if seeing the cessation of dukkha. The hot element and the death element all are ceased, including all the seeds to hells.

It has the meaning of you will never encounter with all kinds of suffering.

I am encouraging you with the practice to get the knowledge (i.e., path knowledge) of the cessation of dukkha. At getting old and at dying will be difficult for you, all these come to you if not get this knowledge. You don't get it by praying and must do it yourself. In you there are except the perishing minds and nothing exists.

These are arising and vanishing, arising and vanishing—in this way. Following the arising mind and contemplate them with *ñāṇa*. Check them always as: not exist and has vanished, not exist and has vanished, etc.; only all these will come to you. This is the dukkha of existing. Because of not existing that it becomes dukkha. Is still your own mind? It's not your mind, the dukkha of arising and vanishing.

Do you become disenchanted and wearisome by seeing a lot of them?

Does it not arise in your mind *ñāṇa* all becoming dukkha? The not wanting mind (*ñāṇa*) arises. However, you look for it (these dukkha) and not arising any more, instead the path knowledge arises. The not wanting mind is path knowledge. The black dukkha

disappears you'll find the white sukha. Seeing all the black is seeing dukkha. With a lot of looking at them, you'll see the white.

The cessation of dukkha means you can't find it. You'll see sukha if not seeing dukkha. Dukkha nirodha ñāṇa—this is the knowledge of seeing the cessation of dukkha. Only the black dhamma does not exist, but something is there. Even though nothing is there, a knowing exists—ñāṇa exists. Today Dhamma is not easy. I am talking on the real Nibbāna. Someone has not seen dukkha, then the cessation of dukkha does not come out from him. This sukha is Nibbāna and the seeing of it is magga ñāṇa. Sukha and ñāṇa are on a line one ahead and one behind.

(i.e., the same as the mind experiences sukha Nibbāna. Here Sayadaw's skill in using language).

It'll be clear with example to express the refined Dhamma. Daw Shwe had a boil on her hand that kept hurting. The wound would heal when all the pus came out. If I ask her; "How are you Daw Shwe?" She will answer me as it's gone.

(Daw Shwe seemed older than Sayadaw and one of the regular listeners of his talks with her husband.).

Disappearing and paining are at the same place. It means dukkha does not exist anymore. At the time of paining this arm and this dukkha, after disappearance this arm and this sukha. At the time of seeing impermanence is this body khandha, after that not seeing dukkha and only see the happiness. This is Nibbāna with the khandha. It can't be changed and has to go in this way. The differences are the growing of the boil and the disappearing of it. At the contemplating place have to see dukkha and sukha. Is Nibbāna far away? If you still haven't seen the dukkha, then don't expect to see the sukha. Only by seeing dukkha sacca, you'll see nirodha sacca.

## Ascending with Three Knowledges

(no date)

The Buddha's duty was to teach people until they understood. For practicing was the duty of disciples (sāvaka) who listened to the talks. This is not getting with prayers. I am talking about what the Buddha had taught. So, don't have any doubt on it. One of the verses which nearly everyone know is:

Sabbe sañkhārā aniccā-ti,  
Yadā paññāya passati;  
Atha nibbindati dukkhe,  
Esa maggo visuddhiyā.

All conditioned phenomena are impermanent;  
when one sees this with insight-wisdom,  
one becomes weary of dukkha.  
This is the path to purity.

I'll show you the three stages of the process. This side is three objects of the contemplation, and the opposite side is three nāṇa of the contemplating mind ① The first stage is—Sabbe sañkhārā aniccā-ti → from the side of object. Yadā paññāya passata is—at that moment you have to contemplate it with insight wisdom → this is the contemplating nāṇa.

First you have to practice in this stage. It means observing anicca with paññā. When it shows its impermanence contemplate with paññā. This is not for reciting, but it tells you for the contemplation. This is the gatha (verse) shows you the practicing process of entering towards Nibbāna. Whatever mind or form (rūpa) you want to observe will discern anicca.

The observed object and the contemplating nāṇa have fit in together, or ① and ① fit in together (i.e., anicca and paññā).

(Here Sayadaw told the disciples that he was following the Buddha's system of teaching them in the form of questions and answers.)

Is there any time when anicca is not displayed? The Buddha's concern was you didn't observe it, so he included the word—"Yadās → When it shows anicca to teach you. (The Buddha was quite exact in his teaching. So, there is no place for the later monks—

especially scholars and philosophers to change it or add new ideas and formulated views in to his Dhamma.)

② Let's go to the second stage —

Atta nibbindati dukkhe—when it shows dukkha, contemplate it until it becomes disenchanted or wearisome. Dukkhe and nibbindati have to be combined. You contemplate it until it becomes wearisome as anicca is dukkha sacca.

- ① The first stage is the knowledge of seeing anicca (yathābhūta ñāṇa)
- ② The second stage is the knowledge of disenchantment (Nibbidā ñāṇa)
- ③ The third stage is the path knowledge of (Magga ñāṇa)

Visuddhiya means purify from kilesa, that is Nibbāna. Esa maggo is the path knowledge. ① and ② are vipassanā knowledges. ③ is lokuttara ñāṇa—transcendental knowledge. After the ending of disenchanting with anicca and the path knowledge arises.

These three stages are ascending with its maturity in accordance with the nature of dhamma. It doesn't need anything for you to do it. Even you're disenchanted with them, continue with the contemplation without stopping it. It has to be brought to maturity; it needs to be developed (bhāvetabba) by deep contemplation. Knowledge of disenchantment will arise if seeing a lot of aniccas. You can't stop it.

There are three types of person in attaining of the path knowledge.

1. Turning inward to one's own khandha with ñāṇa while talking (e.g., Sāriputta).
2. Contemplating one's khandha after receiving the instructions
3. Someone has to practice a lot by developing it—neyya person (today yogi)

(Sayadaw continued to talk about the three stages of the ascending knowledges).

- ① The first stage is yathābhūta ñāṇa
- ② The second stage is nibbidā ñāṇa
- ③ The third is path knowledge—magga ñāṇa

Yathābhūta ñāṇa means the knowledge of seeing as it really is; anicca exists that knowing it as anicca; the knowing and the reality fit together. You're the three rooted persons

(tihetuka) if having the first stage of knowledge. (born with the wholesome roots of non-greed, non-hatred and non-delusion.) By practicing hard in this life, you will attain the path knowledge. You don't commit the five heavy kammas—pañcā ānantariya kamma and have dispelled wrong views; if you discern arising and vanishing phenomena and I'll take the guarantee that in this life you must attain the path knowledge. Don't worry about that if you have not these six faults (i.e., five heavy kamma + wrong views). Don't be in low spirit in regard with the ten knowledges or 16 knowledges. These were taught by Ven. Sāriputta and all of them included in the three stages of knowledge (as mentioned above) which taught by the Buddha.

The first stage must practice a lot; the second stage practice little, and it'll be transferred by itself to the 3<sup>rd</sup> stage (i.e., anicca, nibbidā and magga ñāṇa respectively). Just practice hard for the practice and Dhamma will carry on by itself. In the satipaṭṭhāna sutta, it mentioned as one could attain it in seven years with weak faculty and sharp faculty in seven days. In the Bodhirājakumāra Sutta (MN 85), the Buddha taught the prince Bodhirājakumāra that one who practiced with sharp faculty in the morning could realize Nibbāna in the evening.

## Becoming and Eight Faults

(no date)

[Sayadaw based this talk on a sutta called the Simile of the Great Log, Salāyatana-Saṃyutta. This sutta is quite well-known because many monks using it to talk lay people. Once the Buddha was dwelling at Kosambī on the bank of the river Ganges. A great log being carried along by the current of the river and the Buddha pointing the log to the monks and delivered this talk. It was simple but has profound meaning in it. A very significant person in the audience was a cowherd Nanda because after the talk he asked the Buddha for permission to become a monk. After becoming a monk, Venerable Nanda dwelt alone and practiced diligently; he became an Arahant.]

Rounds of existence—Saṃsāra birth, aging and death are going in a round continuously (i.e., jāti, jarā and maraṇa). Three or four bad things (plus vyādhi—sickness) are in a series which is called Saṃsāra. (Sayadaw talked about the simile of the great log) The saṃsāric traveller is like a great log. A yogi who has not attained Nibbāna is one who has never before contemplated with insight (vipassanā) on the six bases of internal sense, such as the eyes, ears and nose, etc. Having affection to them was like the log veers towards the near shore. You'll not have affection to them if contemplating with insight. Then it'll not veer on towards the near shore. Again, the yogi had affection for the six external sense objects of sight, sound, smell, etc. It was like the log veers towards the far shore.

Sinking in the mid-stream is sunk by taṇhā-rāga (craving and lust). Getting cast up on high ground is mana—conceit or has conceit. It can continue to float in the stream of current by contemplating all of them with insight. Getting caught by human beings means don't want to separate with family members and wealth (here Sayadaw referred to his audience. In the sutta the Buddha referred to monks.) After freeing from here getting caught by devatas—non-human beings. Before the realization of Nibbāna, you would have the aspiration and desire to enjoy the happiness of heavens and brahma worlds.

(Sayadaw made a lot of effort in many of his talks to change his audience's wrong inspiration and desire or traditional mistaken ideas and views of common Buddhists.

One of these is that many Buddhists make merits for the worldly happiness that they pray and inspire for these enjoyments before arriving at the Nibbāna.)

The log continues by floating down getting caught in a whirlpool. It was sucking in by the whirlpool of five cords of sensual pleasure. Inward rottenness is a person who does not have sīla. The Saṁsāric traveller who has not reached the Nibbāna is caught up in one of these eight faults. By contemplation of impermanence to one's khandha, one will be free from all these eight faults. Do it for the penetration of one truth (i.e., dukkha sacca).

## The Nature of Dukkha

(no date)

The Buddha taught us not attached to the present khandha and not wishing for the khandha of the future to come, by dying in this way was the best way (from Majjhima Nikāya).

A wanderer asked Ven. Sāriputta on dukkha and sukha (from AN. 10.65 Paṭhamasukhasuttam, AN. 10.66 Dutiyasukhasuttam). Sāriputta answered him that taking rebirth again was dukkha and not taking rebirth was sukha. One will attach to the khandha without insight nāṇa. Praying for the khandha is to become the eating and chewing stuff of ageing and death. It was the same as chicken, pig, etc. are becoming the eating and chewing stuff for human beings. Only the fools are doing this thing. Another point is that death is just an increase of earthly soil in vain.

[This point supports what the Buddha had said in the Anamatagga Saṃyutta, Mount Vepulla discourse (SN 15. 20 Vepullapabbatasuttam)—from the Buddha Kakusandha to the Buddha Gotama between the four Buddhas, its height decreasing—i.e., Mount Vepulla.]

It's not increasing your own well-being. The new one changes and the old one vanishes is the working of the khandha. The khandha's nature is arising and vanishing. This is the dukkha nature of the khandha. It happens all the time. Vipariṇāma lakkhaṇam dukkha saccam—the characteristic of change is truth of dukkha.

You observe it with nāṇa and will talk about its changing and vanishing. It has only dukkha sacca, and with a lot of observing the time will come for no affection to the khandha. This only comes to someone who observing it intensely.

Only by knowing the present dukkha and no desiring and wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha and desiring for the absent khandha. It continues to show its changing and vanishing with many observing. Vedanā shows like water bubbles arise on water when rains fall on it. You get the knowledge of

as it really is—yathābhūta ñāṇa. Continue to observe, and you'll know its oppressive dukkha—dukkhassa-pīlanāṭṭha. It oppresses without pity to a person who has affection with it.

Only by knowing the changing and vanishing that has no affection to the present khandha. You get yathābhūta ñāṇa if seeing the changing and vanishing in details.

They show it in the way of non-stop, not seeing them is andha-puthujjana—a blind worldling. Because one even doesn't know about oneself. No vipassanā is like someone born in darkness and die in darkness. If you arrive to this stage of yathābhūta ñāṇa from the blind worldling you become good worldling (kalyāṇa puthujjana). After that you'll see it as the dukkha machine is revolving. This is seeing its function. It's rising up to the knowledge of seeing it as disgusting and wearisome. It becomes nibbidā ñāṇa—knowledge of revulsion. Furthermore, it's closer to the stage of not wanting this khandha. After that, all the dukkha ceases and becomes nirodha and magga—cessation and path knowledge.

# The Worst Danger

(no date)

The first important matter is closing the doors of woeful existence—apāyas. (i.e., hells, animals and hungry ghosts) What is the reason? When the causes are there, lobha, dosa, moha, diṭṭhi, etc., arise in the heart (mind). These unwholesome mental states arise because the seed of hells is in the mind. Don't be afraid and fear of other things. Diṭṭhi—wrong view is the real seed of hell. (Sayadaw gave some suttas to support this point.) After diṭṭhi falls away (i.e., sotāpanna) even lobha, dosa, moha are still there these can't send one to hells (with diṭṭhi the three coarsest unwholesome roots are eradicated except the mild ones).

Even sotāpanna still makes khandha and goes to the good destinations (sugati); but never creates khandha and goes to dugati—the bad destination. So it becomes clear that only this one (diṭṭhi) needs to be abandoned. You don't need to be worried if diṭṭhi falls away. In the Mahā-vedalla sutta (MN 43) of Majjhima Nikāya, the Buddha mentioned as after eradicating diṭṭhi, beings did not fall into apāya dugati—painful destinations. To strip away diṭṭhi is the task of sotāpatti-magga—the path knowledge of the stream-enterer. Dāna, sīla and samatha can't make diṭṭhi fall away. For example, “Do you have diṭṭhi or not, if I do it, then I'll get it?” (i.e., on dāna). If I have sīla, in next life I will have long life. In the Suttanipāta, the Buddha mentioned that with the attaining of sotāpatti magga would not fall into the four painful existences (apāya). There are many suttas on this point that refer to it.

Without knowing the natural process of the mind and body with its impermanence, people are stuck by the diṭṭhi.

There are two ways to strip off diṭṭhi: 1. Temporary and 2. Destroy the cause. The temporary way has clear knowledge on the nature of mind and body and discerning of impermanence is called cūla-sotāpanna—small stream-enterer. In the next life he will not fall into apāya, but he will be unsafe after the following life. The Buddha preferred the second way for us all. The way of destroying the cause because diṭṭhi arises by cause. This is the destruction of the underlying tendency (anusaya) with the path knowledge.

The temporary way of stripping off ditṭhi is by insight knowledges. It's temporary cessation by discerning of impermanence.

(Continued to talk about three kinds of ditṭhi.)

The wrong view you all don't have is the view of annihilation—uccheda ditṭhi. So, only two wrong views are left for you. Having the identity view—sakkāya ditṭhi that view of eternalism arises. With the falling away of identity view the other two are also gone. Even seeing a lot of aniccas in the khandha in full volume if having a teacher who can't explain it very well and sassata-ditṭhi not fall away. Therefore, the method of stripping off the wrong view is very important.

(Even in the Buddha's time some of his disciples had the wrong views that the Buddha himself or other great disciple helping them to have the right view. Nowadays many yogis also had this problem. Sayadaw's Dhamma talks are very good to deal with this problem.)

There are two phenomena—the mind and the body (nāma and rūpa) that are capable of knowing and be known. However, you are looking for the weight in mind, and it doesn't have it. What can be weighted is the body or form (rūpa). Only you go in and disturb them that ditṭhi arises. It's clear by itself. Both of them (i.e., mind and body) are the real existence of sakkāya

(Phenomenal existence and not the personal existence. It seems to be as wrong view, sakkāya has to be translated as personal existence and as a reality may be translated as phenomenal existence.)

You all go in and confusing them with the I-ness, it becomes wrong view (ditṭhi). You have nothing to fear from them, except ditṭhi.

Even the Buddha had the sakkāya (i.e., mind/body) but he didn't have ditṭhi. In the mind dhamma lobha, dosa and moha are included in it, but they are real phenomenal existence—sakkāya, if the I-ness goes in and makes it become confusion and ditṭhi arises. Then take sakkāya as I, me, etc. (phenomenon becomes personality) You all are always connecting or pairing them together (maybe like a beloved couple). Therefore, the

Buddha had reminded us to destroy identity view (*sakkāya diṭṭhi*). Using them as language is all right, the point here is taking it as a reality in thoughts and views.

You all are mixing it up although it can't be mixed-up together. Mind/body are impermanent phenomena, so it never mix-up with the I-ness in any ways. If you want to them mix *sakkāya* with *sammā-diṭṭhi* (right view) but never with wrong view (*micchā-diṭṭhi*). Therefore, without the help of a teacher is impossible. (A Buddha had arisen to the world was for this important purpose or task.) Mind and body exist that seeing only as mind/body become right view. That is seeing the reality of what is really having of it. Wrong view never runs away if right view not arises. It's not easy to rise *sugati* (good destinations) directly if falling into *apāyas*.

[It's especially here mentioned beings become man and deity from hell. Usually, beings are from hell to animal and then become hungry shades, but it could be directly from deity to hell—see Subrahmā deity and his 1000 celestial nymphs. (SN. 2.17 Subrahmasutta; SA. i. 88f; DA. iii. 750; MA. i. 190f)]

The life span in hells is no limit. You are succeeding of the first stage if you understand mind/body and discern impermanence.

[The life span in hells depends on the person and its type of action. Here, I would like to include a story in gist as food for thought. After the hermit Sumedha had the confirmation that he would become Gotama the Buddha in the future, his friend Megha left the lay life and became a hermit and student of Bodhisatta Sumedha. Past is a memory, now is the knowing and future is unknown. Unluckily for his downfall, a bad hermit went to their area and Megha met him and became a friend. Later he had disillusioned with the hermit life and returned to lay life. His life became worse and at last became an alcoholic and committed the heavy action of killing his own mother. After death, he fell into Mahā avīci hell.]

Bodhisatta Sumedha became Gotama the Buddha after he fulfilled the ten pāramīs for four incalculable and 100,000 aeons. At that time Megha was born as a big fish in the sea—possibly a whale. A boat carrying Buddhists encountered this huge fish in the sea; facing with this perilous situation, they cried out for help, calling out the name of Gotama the Buddha. After hearing the name of Gotama the Buddha, the animal went away. The name of the Buddha stirred up memories of his past; clinging to the Buddha,

he passed on and was reborn as a human being in Bārāṇasī. He became a novice arahant with the name of Dhammaruciya. (Dhammaruciyattheraapadāna, Ap.ii.429f) There are many profound Dhammas for contemplation. Here I only want to mention two of them —wrong view and the uncertainty in saṃsāra.]

# Importance of Dukkha Sacca

(no date)

The samsāra is very long for us without knowing the Four Noble Truths. To know one Noble Truth of Dukkha is the most important one.

(In some suttas, the Buddha has said that he only teaches the dukkha and the ending of the dukkha. In the past and the future, what all other Buddhas had taught and will teach is the same thing.)

By penetrating of dukkha sacca, samudaya sacca (i.e., taṇhā) is abandoned. If you don't cut off from ignorance (avijjā) and the connection with death is never cutting off. If khandha does not disappear, death does not disappear either; for the disappearance of khandha is Nibbāna.

(This is the reason Sayadaw sometimes asked his disciples as: "Do their khandhas disappear or not?")

Whoever of impermanence has ended, and its dying phenomenon also comes to an end. With the ending of death is seeing the deathless. The seeing of impermanence is the beginning of insight (vipassanā). The arising of phenomenon is udaya and its vanishing is bhaya. For example, a feeling (vedanā) is arising; it's not there when you observe. In Burmese, it's phit—arising and pyat—vanishing = phit/pyat. Seeing it with the five path factors—i.e., sati, viriya, samādhi and sammā-ditṭhi, sammā-saṅkappa.

(These five path factors are called karaka-maggan functional or working path factors. In most of Sayadaw's talks, he emphasized vipassanā knowledge and it's also mentioned a lot by the Buddha himself. So, sometimes some Buddhists had misunderstood Sayadaw because it seemed he did not give much emphasis on the arising phenomena. It's not true if someone doesn't know the arising and how does he know the vanishing. Buddha Dhamma is simple and direct but profound. Sayadaw's talks are also like that with listening a lot will develop one's wisdom faculty.)

How did the commentary on Aṅguttara Nikāya say about impermanence? It was said that with the seeing of impermanence the eight path factors would arise. Therefore, don't let doubt arise as "Could I attain Nibbāna? (after seeing anicca). The yogi's duty is discerning of anicca, just contemplate for seeing impermanence.

By discerning of impermanence, you have to know that it arrives to the climax. It'll continue to see in more details. Later vipassanā knowledge is conducive to the path knowledge as anantara paccayo—proximity condition. If not seeing impermanence still not become the insider of the Buddha-Dhamma—(the insider of the Buddha Sāsana). Because the Buddha Dhamma does not enter into the heart yet. Of these two knowledges of lokiya magga and lokuttara magga (mundane and supramundane knowledges) to get the lokiya magga is more important.

The hindrances (*nīvaraṇas*) are hindering the mind for seeing anicca and Nibbāna.

(This talk was based on the five hindrances to explain the practice. The following talk also related to the five hindrances).

Kukkucca—remorse and worry could arise at the time of practice and near death.

(Remorse is thinking about negative things which one had done. Worry is thinking about positive things which one has not done yet.)

# Dealing With the Five Spiritual Faculties and Five Hindrances

(no date)

In *vipassanā* practice you should know how to balance the five spiritual faculties of the contemplating mind (*ñāṇa*). These five spiritual faculties are—confidence (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) and wisdom (*paññā*). You also have to know how to expose the five hindrances. The five hindrances are—sensual desire (*Kāmacchanda*), aversion (*byāpāda*), sloth and torpor (*thīna-middha*), restlessness and remorse + worry (*uddhacca-kukkucca*) and doubt (*vicikicchā*). You also have to know how to keep up with the signs (*nimitta*) of *vipassanā* (e.g., *anicca nimitta*). Remember them very well! These are important. After dealing with the five spiritual faculties and the five hindrances, and you must keep up with the signs arising from the practice and not letting them disappear. In this way the practice will be successful. The five hindrances are covering up the objects of contemplation, such as the five khandhas and its impermanence (*anicca*).

The first one is balancing art of the five spiritual faculties.

The second exposing and dealing with the five hindrances.

The third one is keeping up with the *vipassanā* nimitta.

All these came from the story of Bhikkhu Sōṇa in the *Aṅguttara Nikāya*.

(Sayadaw told Ven. Sōṇa's story)

He did not get the result because of over striving (i.e., *viriya*—effort) and he either could not deal with the hindrances which covered up the true nature of phenomena. With over striving his mind was restless, and he did not know how to overcome it. So Ven. Sōṇa couldn't see impermanence. Then he thought about returning to mundane life. So, the mind was turning towards laziness—*kosajja* which was refined dosa (dissatisfaction).

By relaxing his energy and become lazy, with the giving up mind became restless. The mind of restlessness and laziness were arising in him like a struggle.

[Sayadaw gave the similes for these two hindrances of sloth and torpor or laziness and restless from the Saṅgārava Sutta, the Book of Five, Aṅguttara Nikāya (AN. 5.193 Saṅgāravasuttaṃ). The Buddha explained to brahmin Saṅgārava on the negative results of the five hindrances. A basin of water covered with algae and water plants. If someone wanted to check his facial reflection inside, he would not be able to see it clearly. In the same way a mind obsessed and oppressed by sloth and torpor will not see the reality.

A bowl of water stirred by the wind rippling and swirling into wavelets. If someone wants to examine his own facial reflection in it, he'll not see it clearly. In the same way a mind obsessed and oppressed by restlessness will not see the reality.

Again, Sayadaw explained these two hindrances with Ven. Soṇa (Kolivīsa) from the Aṅguttara Nikāya—Soṇa Sutta, the Book of the Sixes (AN. 6.55 Soṇasuttaṃ). The simile the Buddha explained to Soṇa was playing a lute but Sayadaw using the Burmese harp—not the western harp. When the strings of the lute/harp are neither too tight nor too loose and adjusted to a balance pitch is easy to play with a pleasant music. If the strings are too tight or too loose will has the opposite result—i.e., not easy to play and unpleasant sounds arise. In the same way, if viriya is aroused too forcefully leads to restlessness and if the energy is too lax leads to laziness. So, the Buddha taught him resolved on the balancing of energy would achieve evenness of the five spiritual faculties and taking up with the object or keeping up with the nimitta as mentioned by Sayadaw in this talk.]

Allow your efforts to be practiced with a balanced effort between the extremes of too much or too much relaxation. Contemplate their anicca and returning to the impermanence of the khandha if restlessness and laziness come in. This will see the khandha with magga. I'll talk about the balancing art of the Dhamma.

1. Make adjustment of confidence (saddhā) and wisdom (paññā).
2. Make adjustment of effort (viriya) and concentration (samādhi).

The amount of mindfulness (sati) is never over like the other factors. Making an able adjustment will discern impermanence. Out of mindfulness is the working of delusion (moha).

There, the Buddha reminded us to have sati all the time. Some have strong faith (saddhā) but no wisdom that they have respect on things which should not pay much attention to it—for example, on the form of the Buddha or Buddha images. Their faith and respect don't reach to the wisdom (ñāṇa) Buddha. Taṇhā comes in with over faith. They are in the wrong direction without encountering a good teacher, because wisdom is retreated.

Over paññā become a cunning person (clever and deceitful). With the excessive factors kilesa creeps in to the practice. With the evenness of the five spiritual faculties, the impermanence of the phenomena fit in together.

(i.e., discerning of impermanence—this point is very important for yogis because vipassanā ñāṇa is vipassanā upekkhā—equanimity of insight).

Cunning dhamma is delusion (moha) because it's wrong knowledge (micchā-ñāṇa). This is the power of ignorance (avijjā).

[We can now see a lot of delusion in many worldly areas of politics, economics, business, media, science technology and so on. This does not bode well for humanity.

After clearing away the problems of an evenness of spiritual faculties and five hindrances and the khandha nimitta arises. This is the literary expression—the khandha own nature appears. This is anicca—impermanence.

[In the Comprehensive Manual of Abhidhamma—Abhidhammattha Saṅgaha, it explained on the 28 material phenomena (rūpa). It was divided into eleven types, and the last one is as follows:

XI. Characteristics of matter

25. Production

26. Continuity

27. Decay

28. Impermanence

The five khandhas are—arising and vanishing together that mind also has the same nature.]

If you practice in this way, it's not impossible to get the result. Just do the contemplation! You can keep up with the nimitta longer (i.e., not miss anicca) and Nibbāna will be closer to appear (very similar to the nimitta of jhāna practice). Ven. Soṇa had perfection, but he was lacking with these three factors. (Important of good teacher is one of the conditions for realization.)

[These things are very important for practising yogis. Many of them, when their practice did not develop, became spiritually depressed and gave up their practice; some even attributed this to their pāramīs. Sayadawgyi had great wisdom and compassion; and he also had the courage to change some traditional belief, view and idea which went against the Dhamma. Before him was not talking much about these mistaken belief, view and idea to lay people by the monks. Even in Theravada Buddhism has this problem, so it's no need to talk about the other traditions. They are relying on the outside power than Dhamma and becoming like other faiths.]

# The Most Dangerous Enemy

(no date)

[Here is again a Dhamma talk based on wrong view (diṭṭhi) which came from Aggivacchagotta Sutta—to Vacchagotta on fire, Majjhima Nikāya (MN 72). Sayadaw himself used this sutta a lot in many of his talks on dealing with diṭṭhi. The Buddha was using the extinction or cessation of fuel and fire for Nibbāna was a very good and clear simile on the nature of Nibbāna. If we study the talks of Mogok Sayadaw, he put more emphasis on killing diṭṭhi because it's the seed of apāya dugatis (hell, animals and hungry shades).

Combining with taṇhā becomes great taṇhā—diṭṭhi-taṇhā, the sufferings it creates are in wide range and unthinkable. Its influence is from the lowest hells to the highest existence of neither perception nor non-perception—the immaterial jhānic plane, except for the five pure abodes for the non-returners (anāgāmi). After eradicated diṭṭhi suffering waiting for a stream-enterer was only seven drops of water compared with the sufferings in the ocean of water which a worldling had to be suffered. Someone eradicated diṭṭhi had stable sīla, so he never harmed himself and others in any ways.

If we observe nowadays societies from family level to international level, we can see a lot of sufferings and problems come from diṭṭhi—self-centred behaviors and conducts, selfishness, envy, jealousy, competition syndrome (unwholesome competitions), stinginess, hostility, violence, rivalry, ill-will, etc. Only when the Buddha was born did living beings have the right view; although not many knew about it and not many could accept it. How thick is human's ignorance (avijjā)? They always worship their dangerous enemy all the time with money, power and fame. Later their bad teacher sends them to the four woeful existences. Therefore, the Buddha warned us that the frequent homes of living beings were the apāya-bhūmi. Only we know the Buddha Dhamma will understand the compassion and wisdom of the Buddha and ariya sāvakas.]

Diṭṭhupādāna (clinging with wrong view) means binding with wrong view, after that taṇhā follows behind it. Diṭṭhi is like the rope which binds a man's body. Taṇhā is like the river water which drifting away the man who has been bound with diṭṭhi rope. (Here

Sayadaw used the words binder and drifter for *diṭṭhi* rope and *taṇhā* water which carrying the *samsāric* traveler in to the ocean of *samsāra*.)

Throughout the *samsāra* beings are always in this situation. If *diṭṭhi* does not fall away (i.e. the *diṭṭhi* rope), then only drifting, whirling (whirlpool) and sinking will follow. Thus, the Buddha mentioned that if *diṭṭhi* disappeared, all others would collapse (i.e. kilesa; and will eventually be affirmed as *Nibbāna*).

It becomes clear how much important for *diṭṭhi* to be fallen off. (This explains the importance of shedding of the *diṭṭhi*.) There are two causes for *diṭṭhi* arising—wrong attention (ayoniso) and listening to wrong teachings. Khandha itself is impermanent (anicca), suffering (dukkha), not-self (anatta), 32 parts of loathsomeness (asubha) but someone takes it as —wrong view of permanent, wrong view of happiness, wrong view of self and wrong view of beautiful (nicca-*diṭṭhi*, *sukha-diṭṭhi*, *atta-diṭṭhi* and *subha-diṭṭhi*). Combining them with the khandha becomes identify view—*sakkāya-diṭṭhi*. Without seeing of impermanence *diṭṭhi* can't fall away. (Sayadaw talked about the extensiveness of taint of view—*diṭṭhāsava* and Vacchagotta brahmin.)

After *diṭṭhi* falls away (i.e., momentary by contemplation) and doing *dāna* it'll send one to the goal of *Nibbāna* (merit with right view and inspiration for *Nibbāna* or the ending of dukkha). Because this kind of *dāna* includes *nāṇa*.

[Sayadaw always helps donors to have right view and attitude on *dāna* practice. He encouraged them to perform the highest *dāna* by enriching with insight which also was taught by the Buddha, also the donors should have the right attention and aspiration for ending dukkha. Otherwise, it becomes useless *dāna* because it leads to becoming khandhas which is dukkha *sacca*. Sayadaw's interpretation of dukkha is—duk—disgusting, kha—useless → dukkha—disgusting and useless. Is it true or not? If a person dies, no one wants to keep his/her body around; for the remains become as disgusting and useless as a rotting log.]

Only with the understanding of D.A. process that *diṭṭhi* will fall away. (This is one of the main reasons all living beings have the wrong view if no Buddha had arisen.)

With the *diṭṭhi* off, we can appreciate the *Nibbāna*.

(Some Buddhists who had ditṭhi do not appreciate Nibbāna because they want to come and go according to their own desires—bhava-taṇhā. So, they postulated a doctrine of atta-Nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha—after the arahant died where did he reappear again? The Buddha's answer was—the term “reappear” did not apply to the arahant. Actually, the Buddha had to answer him as—after the arahant died and did not reappear but to Nibbāna. If the Buddha gave this direct answer it would make Vacchagotta's mind confused. With ditṭhi wholesome merits will not pure (because ditṭhi is kilesa). Ditṭhi falls away that Nibbāna arises will be clear.

(Sayadaw explained the 12 links of D.A. process.)

In the 12 links of D.A. process only the fuel and fire exist, i.e., khandha fuel and kilesa fire which are dukkha and samudaya. Dukkha has to be discarded, and Samudaya has to be abandoned. The fuel is consumed, and the fire is extinguished by cutting off the D.A. process. Freedom from the vaṭṭas (rounds of existence—these are khandha vaṭṭa, kilesa vaṭṭa and kamma vaṭṭa) means that the fuel is consumed and the fire is extinguished. So, the fire has gone out and the fuel has finished is Nibbāna.

[ Note on identity view and arahant:

Recently an advanced vipassanā yogi came to visit me and discussed on Dhamma. He has been practising for many years, so I take it that he has overcome the identity view (sakkāya ditṭhi). He was talking about his own experiences and his doubt on the quality of arahant. Likewise, he had read about on arahant by a well-known Tibetan teacher who had said that arahant still had defilement.

The reason of his conclusion was: an arahant had vāsanā (a habitual formation/habituation), so arahant could not be pure like the Buddha, and he had to wait for a while in the future, and then continued his spiritual journey and became a Buddha (Where does the arahant go and waiting for his future practice?) It seemed to me a lot of later Buddhists even do not know what arahant means. They misinterpreted the Buddha-Dhamma according to their own views and doctrines. They regarded Arahants

as selfish; in fact they did not even know that the stream-enterers had already overcome selfishness.

It is a very big gap between sotāpanna and arahant. Even the Buddha never mentioned that an arahant was selfish and still defiled, because he himself was an arahant. (see the First nine attributes of the Buddha). ]

Sotāpanna already overcame identity view and doubt on the Buddha, Dhamma and Saṅgha; therefore, he and the Tibetan teacher had doubt in the Buddha, Dhamma and Saṅgha. It meant they hadn't still overcome the identity view and appreciated Nibbāna Element (dhātu)... yet. It reminds me what Mogok Sayadawgyi had said in some of his talks; he said if someone had wrong views on Nibbāna couldn't realize the first Nibbāna (i.e., Sotāpanna).

It seems to me identity view (*atta-ditṭhi*) and craving for becoming (*bhava-taṇhā*) very deep-rooted in living beings and both dhammas are deeply related to each other. We can see their evidences in the suttas, present day human beings and in the views, doctrines and philosophy of later traditions.

Buddhists who did not know the Buddha–Dhamma in the Pāli Nikāya could not let go or still clinging to Nibbāna with wrong view—sassata or uccheda ditṭhi. With sassata they created atta-Nibbāna, and they could come and go according to their bhava-taṇhā. With uccheda they hated Nibbāna and clung to their ditṭhi-taṇhā (*kāma taṇhā*) like the worms in the pit toilet. These worms (white worms) take the smelly yellowish stuffs as gold which also today humans are fighting each other for it up to the international level.

Thus Mogok Sayadawgyi interpreted Nibbāna in many different ways in order to expel the wrong view of it, without which Buddhists would not be able to lay down ditṭhi-taṇhā and would never be free from Dukkha. So ditṭhi is the most dangerous enemy to all living beings.

## Epilogue

Here the conclusion has double meanings—ending of Mogok Sayadaw's talks and some reflections on the translations and Mogok-Dhamma or Buddha-Dhamma. These translations are only parts of over a thousand talks which were recorded more than half-century ago. Sayadaw had great wisdom, and his talks were not ordinary but with the quality of penetration. It reminds me about the teachings by the disciples of the Buddha—such sāvaka as; Sāriputta, Puṇṇa-mantāniputta, Mahā Kaccāna.

It was very fortunate that one of his last lay disciples U Tan Daing put a lot of effort to compile Sayadaw's recorded talks and transcribed into many volumes and Sayadaw's Dhamma survives into these days. Nowadays it seemed to be more than 39 volumes—each volume included 13 or 14 talks each. I have no doubt that Mogok Dhamma benefits a lot of Burmese Buddhists in study and practice of Buddha-Dhamma. For example, recently a meditation teacher of Mahasi system combined with Mogok Dhamma talks with Mahasi method had great success in teaching yogis because he was an open-minded teacher and not clinging to tradition and had fixed views.

Once Sayadaw said to one of his closest disciples as in the future his talks would be more valuable than gold. It's true Sayadaw's talks and Buddha Dhamma are like the seven noble treasures—faith, virtue, moral shame, moral dread, learning, generosity and wisdom (saddhā, sīla, hiri, ottappa, suṭa, cāga and paññā). I met some students of Goenkaji—they had practised for a period of time and advanced in practice but without a teacher's guidance for continuing the practice. After they knew about Mogok Dhamma and overcame their difficulties. Even with a lot of listening and reading (i.e., the transcribed talks) with contemplation or reflection on Dhamma increase our wisdom faculty and will become wiser and intelligent. Not like the teachings of reliance on the outside power which makes the mind become blunt as a rusted knife.

Even if we temporarily possess the seven noble treasures (sattavidha-ariya-dhana), such as the "treasure of hearing" (sutadhana; also known as "good knowledge" on the Dhamma—kalyāṇa-mitta), it will be of great benefit to our lives; there are other reasons. Therefore, I decided to translate them for other Buddhists not because my English language was very good. The Burmese Buddhists had never tried it before; even though they knew that Mogok's talks were noble treasures or riches and it benefited many

Buddhists. Recently some new meditation methods and teachings appeared and its followers translated them and spread outside Burma. Many Burmese benefited from Sayādawgyi's talks but no one tried to translate it for others.

There are now Buddhist schools in Burma open to the lay community, and more lay people are studying the Sutta Nikāyas, the Abhidhamma and commentaries—such as the Visuddhimagga. These people are younger generation. There were only a few older people who interested in Abhidhamma before. This is a good sign for Burmese Buddhism. There are some Burmese meditation systems are spread outside Burma, but it's very rare to see Dhamma translations books by well-known scholar monks and meditation teachers. Even Ledi Sayadaw's books are very rare in Burmese before. Only not very long-time ago, a well-known publishing group with the help of Ledi monks made Ledi Sayadaw's work available in Burmese. Ledi Sayadaw's works are also very important for translations to spread it outside Burma.

I have already mentioned above my English language is not excellent, but Mogok talks are like the noble treasures and noble taste of Dhamma. So, I wanted to share it with others; besides, there was no one else who would try to do it. I have the habit of making notes whatever good books (Dhamma or worldly) which I am reading (including listening Dhamma talks). This is one of the important factors for Mogok Dhamma coming into existence. In fact, I would like to translate from the books transcribed by the Mogok Centre; for in each of the talks they contain other essences of the Dharma, but I do not have these books to hand. Even if I try them alone, it takes me for many years to finish it.

When I was still in Burma in 1980 Mogok talks were only 33 in volumes. In my short biography on U Sun Lwin (Ven. Ādiccaramsī) for his Dhamma in retreat I have mentioned he had studied Mogok talks in volumes donated to him by friends. These were 39 volumes, and he wrote about them for four volumes in gist and finished it in 1990. At the time when he finished, Mogok Dhamma volumes were 44 volumes in numbers.

Although I cannot translate the full Dhamma talk (each one is an hour long), it is better than nothing. I hope in the future some Dhamma protectors will come out to do this noble task. Hopefully, there will be some Dhamma protectors out there in the future for this noble task.

Sayadaw himself never gave titles to his talks, so I choose the title of each talk. I had never written anything before as a book. I used the pen to write these translations and gave it to a Theravada group of the people for typing corrections. But they found no one who could make correction for me, even they make a lot of mistakes in typing. So, it had wasted a lot of my energy and times. At last, I found someone who could help my works for correction and came into completion. If I could find him earlier, these works (i.e., Eighteen Days in Solitude, Mogok Sayadaw's Dhamma Talks and Protection with Blessings—Mañgala Sutta) would come out quite earlier.

Here I want to say gratitude and appreciation to people who help me to finish these projects, especially to two kalyāṇa mittas:

Firstly, to Upāsikā Daw Lay Thwe (New Zealand) who offered me Mogok Sayadaw's Dhamma Talks—the Noble Treasure which helps me to sharpen my wisdom faculty.

Secondly to Upāsaka—Nanda (Taiwan), without his corrections, my project could be still in the samsāric existence of corrections.

Every beginning has the ending except Nibbāna Element. From the beginning of these project to the end of it, I had learnt something about the noble beings and ancient Chinese sages for their love, and compassion and services to their fellow human beings. For Buddhist monks—starting from Ven. Ānanda to present day Burmese Tipiṭaka Sayadaws they memorized the Buddha Dhamma until to this day; it was not an easy task. It would need a lot of memory (sati), energy and concentration power to maintain it.

Therefore, we still benefit from the noble treasure in its original form. The ancient Chinese sages preserved their teachings and works on many slices of bamboo in calligraphy and all these slices of bamboo were connected together with strings. From cutting bamboos to finish a book with many slices of bamboo was not an easy thing to do. There was also the work of preservation of the slices of bamboo from insects and other things which I have no knowledge about them.

So the teaching chapters of the Buddha and the ancient sages are not easy to come by; unlike the media nowadays, if you press a button it appears on the screen. But a lot of

them are rubbish and polluted matters which increase one's defilement. After death, it'll send one to the painful birth (hell, animal and hungry shade).

If someone listened or read Sayadaw's talks many times with contemplation, it would be for sure that he/she will become a genuine Buddhist and with its practice at least can discern anicca. If this translation can help someone in this direction or solving his difficulties and problems in the practice then it's worthwhile for me to do the translation.

**May the Dharma live on!**

Sabbe satta sukhi hontu!

# **Appendix**

## **On Mind Development**

In the Dhammapada Verse-183, the Buddha replied to Ānanda on the instructions given by all the Buddhas was: “Not to do evil, to cultivate merit and to purify one’s mind. This is mind development for all humans, as training in sīla, samādhi and paññā. In the Theravada tradition we see more meditation systems than other traditions. One of the main reasons is Theravada bhikkhus have the strong tradition of study the Dhamma, Vinaya and their commentaries. There are some western scholars rejected the commentaries as not authentic. An internationally well-known Burmese teacher asked this question, “How many commentaries have they studied before?” Asian Buddhist tradition has a very long history with commentaries it even can be said as it started from Ven. Mahākaccāna. This tradition was handed down by teacher to teacher. It also had a long history of study and practice. The Buddha-Dhamma always requires a teacher to teach the Dharma and its practice, unlike other worldly knowledges. We can only decide whether a teaching and system is authentic or not by its practice and results, not by thinking and its proliferation.

Among the Theravada Buddhist countries, there are more meditation systems in Burma than in other countries because of the strong tradition of study and practice.

When talking about meditation systems, we should not look down on them. These were not coming from thinking and speculation of the suttas and its commentaries or not mere theories. These systems were the outcomes of study and practice with a lot of trials, and not easy to come by. I can give a lot of examples for these systems and its teachers.

The original teacher of the well-known Mahāsi system was not Mahāsi Sayadaw—U Sobhana, whose teacher was Thathom Jetavun Sayadaw U Nārada (1868–1955). Sayadaw U Nārada was a well-known scholar monk of his time and wrote 22 text books. In the beginning he did not know how to start the practice. So, he had to ask a practised monk for advice. The monk only said to him for looking in the Satipaṭṭhāna Sutta. He read the sutta and its commentaries about satipaṭṭhāna and did the practice with a lot of trials. After his practice and started to teach people but most of them had doubt in the system,

because it was so simple and direct. It took some time for him to get people to try on his practice. Now Mahāsi system is becoming well-known around the world. Even we can find some records on children (young boys and girls) had good results with this system (not the 21<sup>st</sup>-century children who are very restless). So, the practice does not result from conceptualising and playing games of thought, which is the way of the world.

The following two examples are very good evidences. The first teacher was Soon Loon Sayadaw U Kavi (1877-1952) who had very little education and a farmer. One time he was listening to the Dhamma discussions of among some men for 3-4 days but mostly he did not understand them (including Abhidhamma and Ānāpānasati). One night, U Ba San (a disciple of Ledi Sayadaw) came to his house and he asked him the following questions.

Q: U Ba San, I am illiterate, Can I practise your Dhamma?

A: Literate or illiterate is not a necessary thing. The important thing is having true belief and really doing it. You need saddhā (faith) and viriya (perseverance).

Q: Then, please tell me how to do it.

A: Just noting the in-breath and out-breath.

After U Ba San answered U Kyaw Din's questions (i.e., Soon Loon Sayadaw's lay-name) and he went into the groups of people for Dhamma discussion. (these Dhamma discussions were done at U Kyaw Din's house.) With that much instruction U Kyaw Din started to do his practice. After practising for two or three days, his in-breath and out-breath became smooth.

Then his friend U Shwe Lok came to his house. (U Shwe Lok had practised satipaṭṭhāna bhāvanā before.) He told him about his practice. U Shwe Lok corrected him by saying; "You have to follow with knowing." U Kyaw Din asked him again; "How to follow it with knowing?" He answered him very easily as; "Just knowing, knowing." "What will happen if I follow with knowing?" "You'll get merit." "I'll do it if I get merit." In this way U Kyaw Din did the practice diligently with strong determination and faith. He also did his daily chores with sati and knowing. His daily chores were finished smoothly and easily with mindfulness practice. His samādhi developed and seeing light nimitta. With sati, samādhi and viriya he observed the physical sensations of touching (i.e., paṭhavī—earth element) in his whole body with his daily activities. Even he could make the

meditation dictum on the practice as—Touching, Knowing, Sati “U Kavi became a tevijja arahant as a novice after four months with the practice.

(Sayadaw's realization of Dhamma came by each stage exactly a month each. In the 3<sup>rd</sup> month he became an anāgāmi and could not live with his wife Daw Shwe Yi, so he asked permission from her to let him ordained as a novice. But his wife did not let him go. At last, with the help of the village folks he became a novice.)

Soon Loon Sayadaw's arahantship was confirmed by some famous scholar monks and practising monks by testing his knowledge with the suttas and commentaries—all these difficult and profound questions were not easy to answer by even a scholar monk. Sayadaw was illiterate about the texts, but he had the wisdom (paññā) to answer these profound questions on practice (jhānas and Nibbāna) in ease with common language.

The second teacher was Thae Inn Gu Sayadaw U Okkhatha (1913-1973). At a young age he had no interest in learning. He was married four times and living his life as an alcoholic, a gambler, a thug and a bandit leader. He committed some crimes and had been in prison. One time while living in Rangoon with one of his wives he had a chance to read the biography of Soon Loon Sayadaw and his practice. The book belonged to his wife who practised meditation. He thought; “If he could become an Arahant; then if I practise, I will also become an Arahant.”

At the age of 46, he and two others went to rob a house, and he was attacked by a man in it with a long knife. His head was hit with the knife, and they ran out for their lives. He was very lucky because of wearing a hat, which saved his life. With strong saṃvega, he took medication for his head injury for seven days, and then took the book on Soon Loon Sayadaw's life and his way of practice to the village monastery. He observed the nine precepts and shut himself up in the room of the monastery sīmā for practice (sīmā is a monastery building for ordination purpose and reciting of monastic rules.) He made the following strong determination—“Either I die or kilesa dies!”

(For modern man it may be the opposite—Please let me and kilesa not die! See the global pollutions and severe climate problems.)

He did the ānāpānasati by observing the in-breath and out-breath at the tip of the nostril with continuous sati. He was quite often falling down to the ground from a sitting

position due to the intense and unbearable painful feelings that arose. (it maybe related to his negative kammas). Without losing sati and with unremitting effort, he contemplated each of the vedanā with patience and endurance to their ending. On the 6<sup>th</sup> day (12<sup>th</sup> September 1959) realized the first Path knowledge. Realized the 3<sup>rd</sup> Path knowledge on 15<sup>th</sup> March 1960 with the divine eye. He ordained as a monk on 12<sup>th</sup> March 1961 and became arahant on 20<sup>th</sup> May 1961. (see Soon Loon Sayadaw's way of practice in Jack Kornfield's book—Living Buddhist Masters).

From the three teachers above, we see the importance and benefits of the system, especially for someone who has no teacher to guide him. Also, we can select anyone of the systems to suit our nature and interest. Even though we cannot find anyone of the systems exactly in the suttas it does not mean that it is not authentic. It was also not possible for a Buddha to teach all the possible systems in his teachings, but we can find general outline and view in these systems (i.e., a true system). Each teacher taught his students according to his practice and experiences. Only the Buddha knows how to teach each person according to his own character and maturity. The other people find a teacher or study the suttas and existing systems to find out their ways with trials.

The Buddha-Dhamma is simple and direct but profound. Only with a qualified teacher (skill in pariyaṭti and paṭipatti—having both skills) to understand them clearly (e.g., Ledi Sayadaw). This was one reason we can see young yogis (i.e., children) in the Buddha's time and even today. (there were some young yogi's records in Burmese systems.) The records of the illiterate teachers and illiterate yogis support the important role of a teacher. Here I am not exaggerating on any meditation systems. There are some people who look down on systems and reject them. Meditation systems are unavoidable for most people. They need it. Even there are learned monks who do not know the practice.

The meditation systems of Burma and Thailand are well known in both Asia and the West. But they do not know each other very well because of the differences in their modes and ways of practice. The Burmese systems were based on the suttas and commentaries and the Thai on the suttas. Most of the Burmese systems were discovered by the monks, and very few by laymen (e.g., Anagam Saya Thet who was Sayagyī U Ba Khin's teacher. Saya Thet's life was quite interesting. His main teacher was Ledi Sayadaw, but he had studied and practised under many teachers of his time.). Much of the Thai tradition is associated with forest monks. What I know from the Thai forest tradition

they did not pay much attention to the commentaries, but they had some knowledge about the suttas.

Some Thai forest monks thought that without jhāna samādhi and insight was impossible. I do not know how many Burmese know about the Thai forest tradition vice versa. Some years ago, I had met a well-known Abhidhamma teacher in Burma. (He was a lay Buddhist.) He showed me a small booklet, the English translation of Ajahn Cha's talk and made a critical comment. I thought he did not find any evidences of the suttas, commentaries and Abhidhamma in it. Then I responded him by referring to We-bu Sayadaw's teaching and system. People who know Sayadaw's teaching will understand what I mean. It was very simple. The best way to justify any teaching and system is only by practice, its result and time. Inauthentic Dhamma will disappear very quickly and cannot last long.

Mogok Sayadaw's talks are quite unique. By listening many times with contemplation, it can lead to dispassion with the khandhas and the external world. A Dhammakathika has this quality to teach people, and this was also mentioned by the Buddha. It was like listening to the teachings of the Buddha and his great disciples.

There were some monks who had learned and were trained under Mogok's teachings and since became meditation teachers to teach others. Each teacher had a different style, but the perspective and rules were the same. There are also some misinterpretations to Sayadaw's talks. Some think Sayadaw's system was pure satipaṭṭhāna practise like the Mahāsi System (i.e., sukkha-vipassanā). Sayadaw himself never gave a complete system and guidance as Mahāsi System. He was pointing the way and it process generally with many talks based on suttas, commentaries and from his own wisdom. From the many talks we can know the overall view of his insight practice.

Here I want to present the meditation instruction of Sayadaw Puññananda's from his talks but not a complete translation and only a general outline. It seems to me the teaching is very clear and easy to practise. Anyone who is interested can give it a try.

# Vipassanā Bhāvanā

By Sayadaw Puññananda

## Talk One:

It is important to have the right view on the meditation object (i.e., one of the satipaṭṭhāna object—kāya, vedanā, citta, dhamma). Following with the talk, you will know what it is.

How to relate to the object (arom or ārammaṇa)?

- ① Do not let it become permanent view (nicca diṭṭhi)
- ② Do not let it become a not existing concept (abhavapaññatti)

During the contemplation becoming nicca diṭṭhi means instead of seeing anicca (impermanent) the yogi sees the existing object (nicca—permanent).

During the contemplation becoming not existing concept means the yogi contemplates on the not existing object.

The practice is not developing because of wrong contemplation. First using the ānāpānasati develop the vipassanā samādhi. Observing the breath coming in and going out around the nostril. First exercise to find out your touching point of the breath. Feel the sensation there without any concept. It will become samatha practise with the concepts. After getting samādhi, when observe the whatever arising dhamma (phenomenon)—it must be free from nicca-diṭṭhi and do not become abhāva concept.

For example, when dukkha vedanā arises, and it is not vanishing because of the continuous concept (santati-paññatti) in the yogi's mind. Another factor is the concept of solidity (ghana-paññatti) stuck in the yogi's mind. Therefore, the yogi cannot cut off the continuous process of the concept (santati-paññatti).

Therefore, without seeing anicca directly and noting at it as (anicca, anicca, etc.) is wrong. Because the yogi is noting the arising dhamma that it becomes nicca—permanent

(because only seeing the arising and not passing away). It becomes abhāva concept means after the arising dhamma passes away and the yogi observes it late or only knowing it after the reflection and not in the present moment. Therefore, it becomes abhāva concept (i.e., not seeing it as really exist). The yogi must see the arising dhamma from its existence to non-existence.

(This is what Mogok Sayadaw mentioned very often in his talks as—anicca/magga have to be fit together).

The point here is during the contemplation should not see the place and its form (e.g., the pain in the leg). With the place and its form will become nicca-ditṭhi. After it passing away for some time and contemplate will become abhāva concept. Both of them are unwise attention (ayoniso). Nicca concept and abhāva concept have connection to each other.

## Talk Two:

The yogi has to understand about the two kinds of knowing—the normal or common knowing and the knowing with contemplation.

First do the exercise by contemplating at the nostril with the in-breath and out-breath. This is normal knowing of the object, and the yogi will feel the sensation at the nostril. After some time he will know the nature (sabhāva) of the object (here it is rūpa—a form or the four elements) and without aware of the nostril. And then whatever object arises in the body follow it with contemplation. Here are three stages for knowing the object to determine a place (here nostril). To know the nature of the object (i.e., sensations) without the concept of the place (here the concept of nostril). After developing the second stage, the yogi has no difficulty to contemplate wherever the object is arising without the concept of the places. (e.g., leg, arm, body, etc.)

From then on, with the contemplation, the yogi discerns the mind/body process. For example, the physical sensations appear at the nostril is form (rūpa). Knowing of the arising sensations is mind (citta), etc.

## **Talk Three:**

Sayadaw talked about the simile of spider meditation (It seems to me it was from the Milindapañhā. In a sutta there was a simile how to catch a lizard which is hiding in an earth-mount with six holes.) We experience the internal and external phenomena (dhamma) from the six sense doors—i.e., eye, nose, ...mind doors. Among them the mind is the main knowing. The mind door or base is at the heart. It was like the centre of the spider web. A spider stays at the centre of the web quietly waiting and watching any insect caught up in any part of the web. In the same way the yogi's mind stays at the heart to observe whatever arises in the body.

Sayadaw continued to talk about the differences between wisdom knowing (paññā) and consciousness of knowing (viññāṇa). The mind at the heart observes any phenomenon arises in the body will know it vanishing. This is paññā knowing or developing of knowing (bhāvetabba). With development of the practise the yogi knows the arising and vanishing of phenomena as dukkha. This penetration of dukkha is viññāṇa knowing. Actually, these two kinds of knowing are inseparable. They are working together.

## **Talk Four:**

The importance of vedanā:

Many yogis stuck at dukkha vedanā (painful feeling); their practice did not develop because they did not understand vedanā or contemplated it in the wrong way. This is reacting to vedanā wrongly with unwise attention. (One also cannot overcome it with wrong view.). Should not contemplate on vedanā (dukkha) in the unbearable way.

(It seems to be without understanding of how to contemplate, only advanced yogis and very few overcome it, e.g., The-inn Gu Sayadaw mentioned above. He was a very rough character and a tough guy as layman with the strong determination of that I would die if kilesa not died.)

There are four faults if dealing with dukkha vedanā unbearably.

1. Dukkha vedanā becomes stronger.
2. Samādhi falls down
3. Wanting it to disappear (i.e., taṇhā)
4. Vedanā covering the mind and delusion (moha) comes in, and does not know one's situation.

If it becomes unbearable with dukkha vedanā change the posture with mindfulness (sati). In this way Samādhi is not destroyed with the meditation. The yogi only knowing of vedanā is satipaṭṭhāna (knowing of the arising dhamma) and concept does not disappear (for example, if we ask someone: "Whose pain is it?" He will answer as my pain.) Seeing impermanent (arising and vanishing) becomes bhāvanā (satipaṭṭhāna bhāvanā).

## Talk Five:

There are two kinds of khandhas:

1. Original khandha (the body)
2. Arising khandha

It can be called the concept khandha and paramattha khandha. The yogi has to contemplate the arising khandha. If one does not overcome the pains when dukkha vedanās arise, the mind also becomes painful because we mix up the two khandhas. We see the pains with normal eye; this is seeing with self-view—attatho anupassati. Have to contemplate the arising khandha with knowledge eye (ñāṇa eye). When discern anicca, only the body is aching and not affecting the mind. The mind can bear with the painful feeling.

Sayadaw gave a simile for it. Dropping a stone into the lake, and it goes down to the bottom. After it reaching to the bottom water bubbles are rising up to the surface one by one. When we are looking at each of a bubble arising to the surface, and it will burst open and disappear. If we look at all the air bubbles inside the water, they are mixed together; we cannot see them separately from each other as we can on the surface of the water. Continuity of the concept creates solidity and permanent (when the yogi discerns anicca at that moment the contemplating mind becomes upekkhā. This is a middle way—not reacting as, like or dislike.)

## **Talk Six:**

Ārammaṇa (object), Vedanā (feelings) and how to deal with them (i.e., sukha and dukkha)?

The physical body (rūpakkhandha) has the nature of ruppati which means to be deformed, afflicted, disturbed, oppressed, broken, or it changes. When it is changed, dukkha vedanā arises. The mind goes and feels it dukkha; without getting rid of the concept it becomes unbearable. The yogi can contemplate with upekkhā will not go and feel it with dukkha vedanā. It becomes only upekkhā vedanā because of seeing anicca. (This is called equanimity of insight—vipassanaupekkhā). It is difficult to see this kind of refined vedanā. It cannot be free from concept if seeing it as sukha and dukkha (to the arising pleasant and unpleasant feelings). Likewise, it is only in satipaṭṭhāna and it becomes satipaṭṭhāna bhāvanā by seeing anicca.

(All these teachings are mentioned in the commentaries; therefore, if one has not studied them, one should not blindly criticize them only from one's own point of view. Some Westerners even reject the teachings of Abhidhamma completely on the basis of a little second-hand knowledge, without having studied them, which is a very extreme approach. Only those who have really studied the commentaries and the teachings of Abhidhamma will know their value.)

## **Talk Seven:**

It needs to differentiate between the concept (paññatti) and reality (paramattha).

There are two signs (nimittas): 1. Samādhi sign and 2. Satipaṭṭhāna nimitta.

Sayadaw explained with the simile of rain drops fall on the water surface. For example, the nostril and air are concepts while contemplating on the in-breath and out-breath. The arising phenomena of these two contacts—such as warmness, coolness, etc., are paramattha dhamma or rūpa paramatā—the reality of form. Head, body, hand, feet, etc. are concepts, and forms (rūpa) arise on them are paramattha (the direct experience of the four elements—such as coolness, warmness, etc.). The heart is concept, and the minds arise on the heart are paramattha—such as feeling (vedanā), perception (saññā),

volution, etc. With the above simile—the water surface is like the concept when rain drops fall on it and the arising bubbles are like paramattha. Every time when paramattha dhamma arises, knowing it is samādhi nimitta and knowing the passing away of it is Satipaṭṭhāna nimitta. (Behind all these words there are delicate and profound meanings which are good for contemplation.)

The water surface of body, head, hand, etc. does not disappear, only the bubbles of paramattha dharmas (do) disappear.

## **Talk Eight:**

During the contemplation the importance of letting go the concepts.

There are some concepts coming in during the contemplation, such as compactness, shapes, solidity, continuity, noting (making notes). With the noting concepts which cover up the reality (paramattha dhamma). The yogi cannot see clearly of the anicca will only end up with Satipaṭṭhāna and not become Satipaṭṭhāna bhāvanā. Because anicca and magga are not fitting together. The arising and vanishing dhamma is happening quicker than the noting process that it comes in later (i.e., the contemplation mind). With the disappearance of the concept by observing the arising dhamma will see anicca. If the yogi still seeing the particles of form or shape it was still not free from the concepts.

## **Talk Nine:**

① With the happiness of samādhi and the disappearance of the body; ② the disappearance of the body and the intrinsic khandhas or dhamma khandhas; ③ two ways of the disappearance of the intrinsic khandhas.

④ With the happiness of samādhi

Developing of samādhi by watching the breath (i.e., āṇapāṇa-sati) or focused contemplation on the arising dhamma the yogi attains samādhi. Because of samādhi the whole body or some parts of it disappear. At that time the yogi does not have dukkha vedanā and can contemplate it with happiness.

⑤ the disappearance of the body and the intrinsic khandhas or dhamma khandhas

If the yogi can contemplate the arising khandhas without fail, both of the body and dhamma body disappeared or all the concepts disappeared (all concepts refer to body and dhamma khandhas)

⑥ two ways of the disappearance of the intrinsic khandhas.

Two ways of the disappearance of the dhamma khandha.

1. Disappearance of the khandha without knowing.

2. Disappearance of the khandha with knowing.

1. Without knowing the yogi contemplates the arising khandhas and instantly lost his sati (i.e., the mind flicks away) and after sati coming back, he does not see the dhamma khandha. Another possibility is yogi's contemplating mind comes in late, and he does not see the arising khandha. This means anicca and magga not fit in together. (This was reminded by Mogok Sayadaw very often.)

2. With knowing the yogi discerns anicca or it fits in with magga (anicca/magga). All the concepts disappeared. Body concepts and the names of the khandha concept disappeared.

## Talk Ten:

### Seven Factors of Enlightenment (Bojjhaṅga)

When people are sick, they look for something to rely on, because they want to cure the oppressive diseases. There is Dhamma we can relied on it, not by listening only. You have to try on the khandha dhamma to become the bojjhaṅga dhamma. There are seven bojjhaṅga dhamma: ① Mindfulness ② Discrimination of phenomena ③ persistent effort ④ Rapture ⑤ Tranquility ⑥ Concentration ⑦ Equanimity

Mindfulness, discrimination of phenomena, persistent and concentration are the four working factors of enlightenment—karaka sambojjhaṅga. With these four factors of completion, rapture, tranquility and equanimity will arise by themselves. Without completion of the first four factors will not get it. We must know that it is not right with the first four factors if the last three factors does not arise.

There is sati-sambojjhaṅga every time with the knowing of the arising phenomenon. For examples, every time vedanā arises, mind arises, etc. the yogi knows it. When the yogi observes the arising phenomenon, he will see the change of from its existence to non-existence. For examples, vedanā arises, after it arises and see its not-existing. Every time the object of contemplation arises observing with nāṇa and seeing the arising and vanishing or birth and death. These khandhas are called guest khandhas. Because it does not exist all the time. The knowledge of seeing anicca is called the factor of discrimination of phenomena—dhamma vicaya bojjhaṅga.

Every time dhamma arises with the persistent effort to discern impermanence is viriya bojjhaṅga. At the moment of discernment of anicca the mind not running away anywhere and calmly staying with the object is samādhi- bojjhaṅga. If the yogi can contemplate anicca with stability—rapture, tranquility and equanimity will complete slowly. If not developing then mindfulness, discrimination, persistent effort and samādhi- any one of them is lacking. Rapture (pīti-bojjhaṅga) will arise if four of them can work together successfully, .

The mind is free from defilements (i.e., the hindrances—nīvaraṇa) by discerning of anicca, then rapture starts arising. Five kinds of rapture arise successively.

These are:

- i. Khuddaka-pīti (minor rapture): gooseflesh starts arising—the hairs on the skin stand up so that it is covered with tiny bumps. It is very weak and quick that some yogis know about them, but some are not. With khuddaka pīti increasing and it leads to—
- ii. Khaṇika-pīti (momentary rapture) arises so that the hairs on the skin stand up longer and clearer with tiny bumps. Here which the yogi has to be careful is the process happening longer does not mean it was stable. It means becoming clearer. Pīti also arises and vanishes with continuing. With more increasing of pīti and it leads to—

iii. Okkantika-pīti (showering rapture) arises, and it breaks over the body repeatedly in surges, like one is riding on a chair in the Ferris wheel. With the increasing of pīti which leads to—

iv. Ubbega-pīti (uplifting rapture) arises. It was like the experience of riding on a wave going up and down. The body becomes light and moving up from the floor. From here it develops to—

v. Pharaṇa-pity (pervading rapture). The yogi can sit longer and with happiness in mind and body. It was like a cotton soaked with full of oil and no painful feeling any more. Every yogi arriving at this stage has fondness in the Dhamma.

It continues to develop arriving at ⑤ Passaddhi—tranquility, mind and body become happy and peaceful. Because it does not have the fire of greed and anger of defilements. Yogi who arrives to this stage making more effort in the practise, and he does not want to mix with anyone. He has joy and pleasure in his own Dhamma. With more development than that the yogi arrives at ⑦ upekkhā-sambojjhaṅga (equanimity). The yogi can contemplate anicca with equanimity as a stranger, at that time the diseases in the body are cured. Lobha fire and dosa fire are extinguished and yogi feels quite happy at that moment. This is not Nibbāna yet (very close to it now).

If we are arriving at this stage and can imagine the great happiness of Nibbāna.

## Talk Eleven:

The seven purifications—sign Posts of Dhamma Development.

I will talk about the sign posts of Dhamma development so that yogis can know one's level of the practise. These levels of sign posts of Dhamma are:

1. Keeping and looking after one's sīla. This is sīla-visuddhi.
2. Pay attention on the in-breath and out-breath at the nostril or contemplate on the arising khandha in the body. If the mind not running away anywhere and staying

with the objects of contemplation then the yogi gets samādhi. The mind is free from the hindrances and purified. This is citta-visuddhi.

3. Contemplation of the in-breath and out-breath at the nostril and discern the warmth, coolness, etc. of the physical sensations is discerning of form (rūpa). Contemplation of the physical sensations arising in the body such as pain, numbness, aches, etc. is discerning of form (rūpa). The nature of rūpa is afflicted, change, deformed, etc. If the yogi can contemplate these rūpa dhamma, identity view sakkāya ditṭhi falls away by practice. If the yogi can contemplate the knowing mind (consciousness), vedanā—feeling of their arising dhamma sakkāya ditṭhi falls away by practice. This is the yogi's discerning of mind and form and purification of view—ditṭhi-visuddhi.

4. Purification by overcoming doubt-kañkhāvitarañña visuddhi

Mind and form dhammas are not arisen by themselves (i.e., causeless). It is also not by any creator (i.e., God or Mahā Brahma). It's arisen by natural causes or conditioning by natural causes. For an example—when with breathing the air is going in and out from the nostril. Here the physical sensitivity around the nostril (is sense door (dvāra), the air element is object (arom or ārammaṇa), and their contact is phassa. By these three causes the knowing mind-consciousness arises.

5. If the yogi discern of each arising of mind and form and their passing away, it is the purification of the path and not-path—maggāmagga nāñadassana-visuddhi.

The purification of the process starting from 1. to 5. can be known and achieved with the help of a teacher.

(Therefor, a qualified and skillful teacher is very important for a yogi. Mogok Sayadawgyi was such kind of teacher. His teachings or talk are very helpful in practise and profound understanding of Dhamma.)

6. From here the yogi persistently continues to contemplate anicca will arrive to the level of equanimity to all sañkhāra dukkha—conditioned dukkha. This is purification of the way—paṭipadā-ñāṇa-dassana-visuddhi.

7. From here the yogi continues his effort with the practice and all the impermanence (anicca) come to the end. Then the yogi sees the ending of dukkha which is Nibbāna. This is purification by knowledge and vision - ñāṇadassana-visuddhi.

## Talk Twelve:

The Ten Corruptions of Insight—Vipassanupakkilesa (vipassañ-ūpakkhilesa)

Every yogi is bound to encounter these corruptions. In these processes, one must not be carried away by them. In the insight process, the objects of contemplation do not have body, form, shape and particles. The paramattha dhammas are arising and passing away. If the yogi can discern impermanence there are no body, head, hands, feet, forms and signs (nimittas) with it. Whatever the khandha arises, if the yogi sees only its arising and vanishing, his mind will be purified from defilement. The contemplating mind becomes clear.

There are not much to talk about the fifth purification of path and not-path. When the yogi arrives at the knowledge of rising and fall of mind and matter (udayabbaya ñāṇa), the ten insight corruptions appear. These are; an aura (obhāsa), rapture (pīti), tranquility (passaddhi), resolution (adhimokkha), exertion (paggaha), happiness (sukha), knowledge (ñāṇa), mindfulness (sati), equanimity (upekkhā) and attachment (nikanti).

If a yogi gets lost in any one of them and become an obstacle to the progress. Because the yogi takes it as the attainment and stops the practice. Ven. Sayadaw Puññananda mentioned them in his talk on the seven purifications. Every yogi must encounter any of these phenomena.

The important point is they should not get lost in these processes. In the insight processes, there are no appearing of bodily form and particles. Paramattha dhammas are arising and passing away by itself and with insight defilement (kilesa) is purified.

The mind becomes clear and bright that:

① aura or light comes out from the body.

If samādhi is strong, it also has light. If you encounter them, do not think about them and not take pleasure in them; otherwise, the practice will go down. By not taking an interest in them and continue with the impermanent process will overcome the problem.

② sharp knowledge:

At the beginning of vipassanā practice, it was led by samādhi, so that knowing them with concepts whatever arises. This was the task of satipaṭṭhāna. Sometimes if the yogi discerned impermanence, the contemplative mind had five path factors (sati, viriya, samādhi, sammā-ditṭhi and sammā-saṅkappa).

This period was very short. After that, samādhi led the process again. In these ways sometimes led by samādhi and sometimes became knowledge (discern anicca). And then Sati became strong. Sometimes the mind is clear and sometimes not. When it is clear will discern impermanence. If not, clear, only know the arising phenomena with concepts.

This level is still led by samādhi. With samādhi, the yogi develops step by step and only seeing anicca. This is led by discernment (ñāṇa or knowledge). And then, knowledge becomes pure and sharper. With the better and sharper knowledge, the yogi cannot discern anicca as separating one by one.

Instead, the yogi sees the passing away as a whole. When seeing anicca with the strong power of mind or sharp knowledge and he takes it as attainment. At that time, the yogi able to contemplate whatever coarse, middle, refined phenomena without failure. The yogi can take pleasure in it. With pleasure, his knowledge declines.

③ Rapture (pīti):

The important point here is whatever the yogi encounters he can solve the problem.

Whatever type of contemplation we do or try when discerning anicca, all phenomena (body, feeling, mind and dhamma) are dhamma arising and dhamma passing away. Only saṅkhāra (all conditioned things or the five khandhas) arises and saṅkhāra passes away. With the mind clear and pure, zest appears.

And then the yogi cannot discern anicca which is covered up by rapture. With strong respect on the three treasures (tiratana—i.e., Buddha, Dhamma and Saṅgha), rapture can arise. With the pervading rapture (pharaṇa pīti, which is the pīti in jhāna attainment), the yogi cannot see impermanence. Without seeing anicca, the yogi thinks it as the ending of anicca, which is Nibbāna.

At that time, knowledge went down. Even some yogis have tears come out. Instantly when rapture arises if he can contemplate it and no problem arises. If not, the yogi takes it as the path knowledge and stops the contemplation.

④ Tranquility (passaddhi): mind and body become tranquil.

Anyone of the ten corruptions can arise to the yogi. These things are sure to arise for yogis. If not, encounter any of them, the mind still not mature yet. After the encounter, it and cannot solve them the yogi will far from Nibbāna. Normally people are burning with the fire of defilement such as greed, ill-will, delusion, sorrow, etc. the mind is not peaceful.

In the same way the body is oppressing by diseases and pains. But when the yogi discerning anicca with the strong power mind he can bear all the pains with equanimity. When the mind and body become tranquil, the mind can fall into one-pointedness (ekaggatā).

Then the yogi cannot hear any external sounds. And no external object disturbs the mind. It is peaceful. At that time, anicca disappears and the mind sinks in the tranquility and take it as the path knowledge. Each yogi experience is not the same. If the yogi can contemplate the arising fake dhamma (i.e., any of the ten corruptions), then contemplate its anicca. If not, neglecting it and continue with one's contemplation.

## ⑤ Happiness (sukha):

From tranquility, it progresses to the level of happiness then the yogi can maintain the posture for a very long time. Without any pain and aching, the mind feels happiness. At that time, sukha replaces anicca and the yogi misses anicca. Also, the yogi does not contemplate the arising happiness that knowledge falls.

## ⑥ Resolution or faith (adhimokkha):

With the well discerning of anicca better and better, faith increases (i.e., in the Buddha, Dhamma, and Saṅgha). The whole body becomes cool and happy. This cool and happiness come from the faith which covers up anicca. So, anicca disappears and the yogi took it as the attainment. With faith, if happiness arises, the yogi should not lose sati and contemplate the arising happiness as anicca.

Or without paying attention to it and continue with one's practice. (There are two ways to solve the problems; contemplate the coming in corruptions as anicca or neglect it by contemplating one's meditation object.) Therefore, in all these situations, sati is very important.

## ⑦ Exertion (paggaha or viriya):

With the progress in the practice, the yogi can contemplate without any difficulty with happiness. So, exertion increases and the mind with high spirit. Every time he puts effort and not to miss the point. At that time, he could sink in the exertion and forgot anicca. This is taking pleasure in exertion.

## ⑧ Mindfulness (sati):

At that time (i.e., insight corruptions period), mindfulness always fell on the object and became very strong whatever dhamma arises. It is the kind of heedful mindfulness that the yogi does not lost his sati even in a dream. If taking pleasure in strong mindfulness,

he will miss anicca. Therefore, always alert with sati without letting go of anicca whatever dhamma arises (i.e., do not change the object and not get lost in pleasure).

⑨ Equanimity (upekkhā):

Whatever dhamma arises, it can be contemplated with equanimity. The yogi also can attach to this state and take it as attainment.

⑩ Attachment (nikanti):

All the above nine dhammas, light (obhāsa) to equanimity themselves, are not defilement (kilesa). The problem is the attachment to all these fake dhammas, i.e., nikanti. These are significantly refined dhammas and the signs of progress in practice. Every yogi must encounter them (not all).

The problem here is the yogi's attachment or pleasure in them. It is nikanti or taṇhā. Therefore, it could hinder the yogi's practice if they trapped him. So, be careful to the refined and subtle experiences with strong and alert mindfulness.

Here I want to include the same points on anicca mentioned by Dhammadramsi Sayadaw U Sunanda in some of his talks. It will be helpful to the yogi in the discernment of anicca. Discerning of anicca is vipassanā which can be differentiated generally into two kinds - ① immature or weak insight (taruṇa vipassanā) and ② mature or strong insight vipassanā (āraddha vipassanā).

The yogi primary vipassanā object is the breath sensations at the nostril. In the beginning of contemplation on anicca yogi discerns the anicca of coarser objects and not the refined ones. Because his sati and samādhi are weak. If any secondary coarser objects arise at somewhere in the body, he has to contemplate them and then go back to the primary object (breath sensation). This is taruṇa vipassanā.

Continue from the taruṇa vipassanā when sati and samādhi become stronger yogi starting to feel the sensations of the heart beat at the chest area. The yogi then shifts his attention from the nostril area to the chest area where the heartbeat is felt and

contemplate there. It becomes the primary object; from there the yogi contemplates whatever dhamma arises in the body.

Because of the strong sati and samādhi, the yogi sees more and more anicca, and it is difficult for the yogi to follow them where it arises. Instead of following them everywhere, he should pay attention at the heart; he knows everything about them.

(Maybe this is the reason commentary mentioned the mind door as hadaya vatthu. Thai forest teachers also mentioned this point.)

The yogi should be aware that if the whole body is seen as anicca through contemplation, then the concept of the whole body disappears and the yogi becomes frightened by focusing on his or her own body. This concern makes him open his eyes and looking or checking his body. It will affect his practise by losing his anicca. We can see this in the case of Channa in the sutta and in some of the present yogis. Some even stopped their practice. I had heard a story that a brahmin listened to the Dhamma in the crowd by the Buddha. He discerned anicca in his body and became frightened. So he got up and ran back to his home. This was one of the key reasons why Mogok Sayadaw often reminded his listeners to dispel wrong view (diṭṭhi) before practising.

## **Talk Thirteen:**

Meditation with other postures:

### **Lying down posture**

When lying down, the person's back is in contact with the floor. As a result of these contacts, physical sensations such as tension, warmth, stiffness, etc., are arisen there. All these objects call for the contemplation of the yogi. It arises in the physical body that it is form dhamma (rūpa) and have to contemplate them. By knowing the arising dhamma kilesa cannot come in. If mind and mental states arise, also have to contemplate them—such as thinking, planning, etc. These are mind dhamma. It can also contemplate the in and out breaths sensations or the sensations of rising and falling of the abdomen. Whatever experiences, the yogi has to contemplate them.

## **Standing posture**

When standing don't let both legs touching together by losing sati can be fallen down. Both legs should be a little distance which can support the upper part of the body. Both hands should put on the side loosely. The yogi will have a more distinctive form (*rūpa*) dhamma in the area under the ankles, which supports the whole body. In the beginning yogi can calm his mind by observing the in and out breaths. The body will show its nature of tension, stiffness, aches, pain, etc. At the beginning, yogi will know them with concepts together. The yogi will see their paramattha nature with a lot of contemplation. *Nāṇa* mind will stay with its intrinsic nature. At first from the feet, legs, waist, body, etc. will know the arising khandhas slowly. Contemplate in details all the arising dhammas. In the beginning, do the exercises at the ankles and toes area. With it slowly, the yogi will know the upper parts and the whole body. As *nāṇa* develops, the yoga will become clear about the knowing of object (i.e., *ārammaṇas*) and the knowing (i.e., mind). After that, the yogi can embrace it as a whole to know it; if he has this knowledge, then it is of value to the yogi.

## **In walking posture**

Every step has to be mindful. In this way in the beginning, every step has awareness. At the touching places of feet and the floor, the yoga will know the nature of form (*rūpa*). Stepping the left and right feet have to know them. If every step becoming clear let us continue forwards. This time every step will contemplate the three stages—Lifting-knowing, stepping-knowing and putting down-knowing with each step, etc.

When lifting the foot, one must know where the heel and the tip of the foot is being lifted. In these places the yogi will know that the nature of form (*rūpa*) is heaviness-lightness, tightness-looseness, etc. The yogi will know any one of them. Every stepping also will know the lightness-heaviness. Now I am talking with the concept because it is the beginning of *satipaṭṭhāna* practise. The yogi will know then with concepts. If the mind becomes clear with knowledge (*nāṇa*), yogi will know their paramattha nature. When stepping down the foot and putting down, the yogi will know one of the followings as roughness, hardness, tenseness, warmness, etc. You have to know them whatever is arising. At walking meditation, the yogi contemplates the nature of form

(rūpa), and when he discerns its nature (paramattha), he is free from the identity view (sakkāya ditṭhi).

After being able to contemplate successfully the three stages above, continue with the following stages. In every footstep the mind wanting to lift the foot will arise first for this arising mind have to contemplate at the chest area (i.e., heart area).

When lifting the foot because the mind of wanting to lift it that in the leg will see the movement of the air element. Yogi also will see the nature of material phenomena (rūpa) at the ankle and the tip of the foot with their arising and passing away. At the places of moving forwards and stepping down the foot yogi has to observe them as mentioned above. Where the feet move forwards and step down, the yogi is to observe them as described above. When he reaches the place of stopping, he has to contemplate the mind that wants to stop. At the time of turning the body, practise in the same way. If the practitioner can contemplate in more detail, the kilesas will become less and less with practice. It makes one's knowledge becomes stronger.

Here I present Sayadaw U Puññananda's teaching on vipassanā practice is not promoting a system. Let the readers to have the view of how to use Mogok Sayadaw's talks in our practice. There is another reason—this is for a newcomer and some Buddhists who want to try it out for themselves. It was very interesting to see kāmaṭṭhāna cariyās who followed the same tradition but their styles of teaching had differences, anyhow the basic outlines were the same.

Mogok Sayadaw's Dhamma talks did not represent any particular systems of practise. He explained the sutta teachings on practice with his own experience and wisdom. Sometimes he also used some commentarial materials to explain them for clarification. If we contemplate on his vedanānupassanā and cittānupassanā even these cannot be called a system. It was directly related to the suttas. We can see its source in the Saṭṭayatana Saṃyutta—especially the Kimsuka Tree Discourse (SN35. 245 Kimsukopamasutta). There a bhikkhu approached the first arahant to ask how he purified his mind. The arahants answer was—a monk understood as they really were the arising and vanishing of the six bases for contact in this way his vision was purified. The six sense bases and the six sense objects are related to all—the internal and external phenomena—the world. It includes everything except Nibbāna.

In the same way Mogok Dhamma embraces all systems and methods. Another very important factor is that all these teachings are based on D.A. (Paṭiccasamuppāda), which relates to all religions, whether Buddhist, Hindu, Christian, Muslim, etc.; and to all human races, whether yellow-skinned, white-skinned, brown-skinned, etc. Even I know some Burmese meditation teachers who do not belong to the Mogok traditions using Sayadawji's Dhamma talks in their training of yogis. They are very successful and become well-known, e.g., Ven. Ādiccaramsī (Sun Lwin) whose practice related to U Ba Khin or Saya Thet and Mya-sein-taung Sayadaw U Jhaneyya whose practice related to Mahāsi Sayadaw.

Mogok Sayadaw had some Dhamma skills of which were very similar to two great disciples of the Buddha. These two great disciples were Puṇṇa-Mantāniputta and Mahākaccāna. The quality of his Dhamma talks is very similar to the Dhamma of these two great disciples. Therefore, every Buddhists if they have the chance to study, reflect and put into practise will have great benefit for them. Here I do not refer it to my translation which does not represent his whole teaching. It is only for practical purpose. For great benefit it needs to translate the full talk (i.e., one hr each talk). To achieve this purpose, we have to use the transcribed talks in book volumes. It also included other essence of Dhamma, representing the Dhamma treasures of Dhamma Nectar.

I have no doubt that if someone reads and reflects on Mogok Sayadaw's talk many times, it will plant the seeds of wisdom faculty which will be latent in his/her heart now and in the days to come. It is for sure that will lead to the ending of dukkha. In the beginning I have mentioned that the Buddha's teaching on mind development is—not to do evil, to do good and purify the mind. It is important for all humans whatever their believed systems, races and cultural background have to develop them, especially the Buddhists. These are representing the three levels of human—good human; wise human and noble human. The opposites are—bad, foolish, stupid human; unwise, inferior human and ignoble human. I hope nobody wants to become a negative person like rats and cockroaches and disgusted by everyone. Now that we have still encountered Buddha Dhamma, we should not miss the opportunity to develop our minds. To achieve this, we must never forget the Buddha's final exhortation:

“Vayadhammā sañkhārā, Appamādena sampādetha”

“ Decline-and-disappearance is the nature of all conditions. Therefore, strive on ceaselessly, discerning and alert.”

## About the translator

by the translator

**There is nothing worthy of mentioning about it. Only the Dhamma has value.**

- Born in 1948 in Burma. **This is the beginning of the Dukkha.**
- In 1980 moved to Taiwan.
- In 1986 went to Thailand and in 1988 took the higher ordination (**became a monk**) at a Monastery of Loong Por Chah's Forest Tradition.
- Stayed in Thailand until 2005, and then
- Spent four years **at branch monasteries** in Italy and New Zealand.
- In 2010 returned to Taiwan.
- Now is living in the east coast of Taiwan. (2021)

**At last, everything will come to an end and become empty.**

**It is just a dream.**

## Manuscript of Translations

The following is a few pages of the manuscript of the accompanying translation (shown below):

(17) P-X

cc) Asankhatato - Unconditioned

[Sayadaw explained sankhata dukkha & asankhata Nibbana in a very skillful way. He could talk about conditioned Dhamma in worldly life & penetrations. So can see the foolishness & stupidity of human beings. Conditioned phenomena are really sick, but all living beings are like a blind elephant pushing through the very thick & dangerous forest blindly. It's quite a tragedy.]

It's free from continuous conditioning & normally stable nature. Everything under conditions ends to dissolution. Only you understand conditioned nature & prefer unconditioned. The 5 khandhas survive & arise to the conditions of kamma, citta, utu & ahara (action, mind, temperature & food). Therefore the conditions are masters & the khandhas are slaves. Someone can clear away sankhata Dhamma will see asankhata. This is looking at its nature. Nibbana has the nature of peacefulness. The Path factors looking at it also peaceful, because it have no kilesas. This is arriving at Nibbana & inclining. The real arriving is only becoming an arahant & passing away.

At Once time the Buddha, a monk ascended on a mountain & both of them looking down, into the very deep gorge. The monk exclaimed as it was very terrified. But the Buddha responded to him, not knowing the truth was more terrifying than that. This only die once but if you didn't know the truth would die again & again. (And then Sayadaw explained about many different types of khandha dukkha came from conditioning. Every Buddhist should understand about dukkha, intellectually & reflection on it very often. If not our knowledge on dukkha is still on the animal level. Understand rightly on dukkha. Develop love, compassion & wisdom. In the commentary mentioned 3 kinds of dukkha. They took sankhara dukkha as paramattha dukkha. Except dukkha-dukkhata, the other two sankhara & viparivitana dukks. can use as conventional & ultimate dukks. Here Sayadaw using the sankhara dukkha as a conventional dukkha to explain many things in life. It give the sense of strong Samvega).

This body is not good, so we have to make correction of it. It's impossible that every day making. Every day making a lot of conditioning for the body. Every day we have to condition it in many different ways. Even we take these things as a pleasure (the power of ignorance). Today I'll talk about the quenching-nibbanta nature of Nitrosha Sutta. (He gave the example from the Aggivaccha Sutta)

Only by knowing the present dukkha & no desiring & wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha & desiring for the absent khandha. It continues to show its changing & vanishing & many observing. Vedana shows like water bubbles arise on water when rains fall on it.

~~You get the knowledge of as it what really is that is also what it really has~~

~~You get the knowledge of what it really has that as it really has is~~

~~You get the knowledge of what really has that so knowing it what really is.~~

~~You get the knowledge of as it really is - yathābhūta nāna.~~

~~Continue to observe & you know its dukkha-sa-pilanatho - oppressing dukkha - dukkhassa-pilanatho - oppressing someone who attaches the khandha.~~

It oppresses a person without pity to a person who has a affection with it.

Only by knowing the changing & vanishing that has no affection to the present khandha

~~You get yathābhūta nāna if seeing in the changing & vanishing in details~~

~~They show it in the way of non-stop, not seeing them is andha-puthujana - a blind worldling. Because even doesn't know about oneself. No vipassana is someone like born in darkness & die in darkness. If you arrive to this stage of yathābhūta nāna from the blind worldling you become good worldling (kalynā puthujana).~~

~~After that you'll see it as the dukkha machine is revolving revolving. This is seeing its own function. It's rising up to the knowledge of seeing it as disgusting & weasly. It becomes nibbida nāna - knowledge of revulsion. It's closer to the stage of not wanting this khandha. After that all the dukkha cease & become nirodha & magga - cessation & path knowledge.~~

### Worst

#### The Worst Danger (no date)

~~Concordin~~ The first important matter is closing the doors of woeful existence - apayas.

~~Like, hells, animals & hungry ghosts) What is the reason? When the causes are there lobha, dosa, moha, ditthi, etc arise in the heart (mind). These unwholesome~~

~~mental states arise because the seed of hells is in the mind. Don't be afraid & fear of other things. Ditthi - wrong view is the real seed of hell (Sapadaw gave some suttas to support this point). After ditthi falls away (i.e. Sotapanna) even lobha, dosa, moha are still there these can't send one to hells~~

~~(without ditthi the coarsest unwholesome roots are eradicated except the mild ones). Even though Sotapanna still done kamma to good destinations <sup>①</sup> (sugati) but never makes khandha to dugati - makes khandha~~

<sup>①</sup> → (sugati) but never makes khandha to dugati - makes khandha <sup>②</sup> bad destinations. So, it's only <sup>③</sup> →

<sup>②</sup> → needs to fall away this one (ditthi) → <sup>③</sup> → bad destinations.

<sup>③</sup> → is becoming clear. You don't need to be worry if ditthi falls away.

<sup>③</sup> → In the Majjima Nikaya of Maha-vedalla Sutta the Buddha mentioned as after eradicated ditthi that beings not fell into apaya dugati - painful

destinations. To strip away ditthi is the task of sotapatti-magga - the Path knowledge of the Stream enterer. Dana, Sila & Samatha can't make ditthi

to fall away. For example, "Do you have ditthi or not, if I do it, then I'll get it?" (i.e., on dana). If I have sila, in next life I'll have long life I will have long life.

In the Suttanipata, the Buddha mentioned that with the attaining of Sotapatti magga would not fall into the 4 painful existences (apaya). There are many suttas mentioned on this point.

change the positions of ① to ② place  
and ③ to ④ place.

Ditthipādāna (clinging to wrong view) means binding & wrong view, after that tanhā follows behind it. Ditthi is like the rope which binds the man's hands & legs. Tanhā is like the river or sea water which drifting away the man who has been bound to ditthi rope. (Here Sayadaw used the words binder & drifter for ditthi rope & tanhā water which carrying the saṃsāric traveller in to the ocean of Samsāra.)

In the whole Samsāra beings are always in this situation. If ditthi is not falling away (ie ditthi rope) only drifting, whirling (whirlpool) & sinking will come. Therefore the Buddha mentioned as with ditthi fell away & all the others would fall apart (ie kilesa & will be sure for the final Nibbāna.)

It becomes clear how much important for ditthi to be fallen off.

There are 2 cause for ditthi arises - wrong attention (ayoniso) & listening to wrong teachings. Khandha itself is impermanent (anicca), suffering (dukkha), not-self (anatta), 32 parts of leathsome ness (asubha) but someone takes it as - permanent if (nica-ditthi, sukha-ditthi, atta-ditthi & Subha-ditthi)

Combine them & the khandha becomes identity view - taṭṭvāya-ditthi.

Without seeing of impermenence ditthi can't fall away.

(Sayadaw talked about the extensiveness of taint of view - ditthāsava & Vacchagotta Aggivaccha brahmin)

After ditthi falls away (ie, momentary by contemplation) & doing dāna it'll send one to the goal of Nibbāna (merits & Right view & inspiration for Nibbāna or the ending of dukkha). Because this kind of dāna includes nāma.

(Sayadaw always helping donors to have right view & attitude on dāna practice. Encouraging them to perform the highest dāna by enriching & insight which also taught by the Buddha, also should have the Right attention & aspiration for ending dukkha? Otherwise it becomes useless, dāna because it leads to becoming khandhas which is dukkha saceca. Sayadaw's interpretation of dukkha is - duk-disgusting, kha-useless → dukkha-disgusting & useless. Is it true or not? If someone dies <sup>more</sup> wants to keep his/her body & them, it becomes like a rotten log disgusting & useless.) Only & the understanding of D.A process that ditthi will fall away (this is one of the main reason all living beings have wrong view, no Buddha had arisen.) With ditthi falls off that we can appreciate Nibbāna (Some Buddhists who had ditthi no appreciation of Nibbāna because they were wanting to come & go according to their desire - bhava-tanha. So they postulated a doctrine of atta-nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha - after the arahant died where did he reappear again? The Buddha's answer was - the term reappear did not apply to the arahant. Actually the Buddha had to answer him as - after the arahant died, did not reappear but to Nibbāna. If the Buddha gave this <sup>direct</sup> answer it would make Vacchagotta's mind confused. (If ditthi with ditthi wholesome merits will not pure (because ditthi is kilesa) Ditthi falls away that Nibbāna arises will be clear. (Sayadaw explained the 12 links of D.A process)

In the 12 links of D.A process only the fuel & fire exist, i.e - khandha fuel & kilesa fire which are dukkha & Samudaya. Dukkha has to be discarded & Samudaya has to be abandoned. The fuel is consumed & the fire is extinguished by cutting off the D.A process. Free from the vattas (rounds of existence - these are khandha vatta, kilesa vatta & kamma vatta) means the fuel is consumed & fire is extinguished. So the fire <sup>has</sup> gone out & the fuel had finished is Nibbāna.

\* [Note on identity view & arahant] \*

at page 63 add here

On the Internet:

<http://nanda.online-dhamma.net/a-path-to-freedom/ven-uttamo/dhamma-talks-by-mogok-sayadaw/content-of-dhamma-talks-by-mogok-sayadaw/>  
(last revised on 2021-09-12)

<https://www.oba.org.tw/viewtopic.php?f=22&t=4027>

(last revised on 2019-04-16)

## **Download this document for print (2021-09-12):**

**Size: B5**

**in Large font (14.5 pt):**

[https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-14pt-print-B5.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-14pt-print-B5.pdf)

**in general font (12 pt):** [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-12pt-print-B5.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-12pt-print-B5.pdf)

**Size: A4**

**in general font (12 pt):** [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-12pt-print.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-12pt-print.pdf)

**in Large font (14.5 pt):** [https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma\\_Talks\\_by\\_Mogok\\_Sayadaw-full-text-14pt-print.pdf](https://github.com/twnanda/doc-pdf-etc/blob/master/pdf/Dhamma_Talks_by_Mogok_Sayadaw-full-text-14pt-print.pdf)

Translation based on the recorded tapes (Burmese) by  
Ven. Uttamo Thera ( 尊者 鄭達摩 長老 )

TAIWAN

B. E. 2564  
(Sep. 2021 C. E.)

According to the translator—Ven. Uttamo's words, this is strictly for free distribution only, as a gift of Dhamma—Dhamma Dāna. You may re-format, reprint, translate, and redistribute this work in any medium.