

This khandha is not the governingatta & become disenchantment. Only hearing These things before & clear about it. I have practised vipassana quite a long time now. And it doesn't happen anything yet. Don't complain about it. If you really doing it wrong view defilement is eroding slowly. Just continue to do it. After long enough it becomes thin out. Every practice erodes it. Don't let doubt come in, & giving up. It's like the right view hand erodes the wrong view handle of an axe. (The Buddha gave this simile for the practice eroded kilesa slowly). I am not encouraging you. The Buddha himself taught it. Every seeing of the impermanence of anatta erodes the self view (atta ditthi). Don't let doubt & laziness come in. If it comes ditthi/tanha will push you down into the planes of misery. Don't separate anatta & nyan (i.e., impermanence & nyan). Feeling aggregate arises depend on the other 4 aggregates. Going into the sun dukkha vedana arises. And into the shade sukha vedana arises. Vedana vanishes on the spot of arising. It's like a flash of lightning in the cloud. Khandha arises in the khandha (i.e. feeling arises in the body) Have to note on this point. Not knowing the guest khandha & vipassana can't come in. Vedana is guest khandha. The others also guests. Today I am talking about vedana & it's guest. The other 4 are hosts. Not knowing it as guest & taking it as me & mine. This house & that house ^{are} in quarrel because not knowing it as guest (i.e., anatta). Vedana life span is only ① & ②. Even counting of it take time. Its impermanence is quicker than that counting. If you know every time the guest visits will realize Nibbana. If you can't catch in the arising & it doesn't matter. But must catch in the vanishing. Because during the arising contemplative mind can't come in. Only knowing of the guest is not there & knowledge arises (i.e., knowing the vanishing). Not knowing the guest comes & dies is a great fault. Because not knowing is ignorance. It continues the D.A process. (avijja → sankhara...) Have to practice to know the guest comes at anytime.

Searching for The Truth 2nd October 1961

Make the confirmation of what the khandha tells you. In samsara, we ^{were} ending at what others said & swimming in the sea of dukkha. The khandha is changing in many ways & showing it to you. It will appear as nothing good in it. It's vanishing & replacing, vanishing & replacing on & on. Khandha is always in this way. By seeing this is getting the knowledge of knowing things as it really are (yathabhinna nyan). Listening to the Dhamma & turning the mind to the khandha. And the khandha will tell you that it has the characteristic of changing dukkha (viparinama lakkhanam dukkha saccaani). You have to follow it & know the changing & vanishing phenomena. After discern the beginning & will see it continue process

Except dukkha sacca, it has nothing. Is't someone telling you or seeing in one's own knowledge? The Buddha said it as "Dittha Dhammo" - Dhamma seeing by oneself. He preferred the direct seeing (i.e. not like other faiths just believe). Before in the texts, it had said like this & that. Do you see it yourself? The text books had said these were ending at what others had said. You can't reach Nibbāna in the text books & hearing from others. The real dukkha sacca is in the khandha. Man & woman are talking by people, but what you really see is impermanence. And ^{then}wrong view is falling away. Don't be fear dangers (i.e., all dangers including man made & natural disasters). Khandha exists that dangers come in. Without khandha & it will not come. Without believe in what others say & turn the mind into the khandha. And will see the changing & vanishing. It only exists of the arising dukkha & vanishing dukkha. By turning towards the khandha & only find out disgusting & useless dukkha sacca. Concept & wrong view are disappeared. Perceiving what others said were concepts. Believe in what they had said were wrong view. With the D.A is more clearer. Perceive things were wrong views. It become growth is attachment to views (ditthupādāna). And then it become actions which are leading by wrong view. And continue to rebirth in the planes of misery.

By seeing anicca the body concept of self disappears at that moment. (Sayadaw gave an example of a glass of water. He said holding a glass of water vertically. And then inclining it to a certain angle. And then go back to the vertical position. And then inclining it again. If you do this for many times & forget about the glass of water. Instead vertical & inclined positions are becoming clearer in the mind. Here, the glass of water is the body concept & vertical & inclined positions are impermanence, arising & vanishing). What the khandha has existed & nyan knowing become equal (i.e., khandha is impermanent, so you see impermanence). All dukkha extincts because of the right seeing. (Sayadaw continued to talk about the important & value of anicca as mentioned by the Buddha in the Anguttara Nikāya). From the right seeing & continue to develop the ending of right seeing. Changing is non-stopping & nyan also observing. After knowing of its extreme situations & become Nibbida Nyan. From disenchantment to develop not wanting it & become Path Knowledge. It arises by cooling the heart. If you contemplate up to the point of not wanting it & the khandha disappears. Here the heart becomes cool is like putting down the very heavy burden load. Can contemplate whatever Dhamma you prefer. And only seeing its changing & vanishing. Even the Buddha not exists anymore. But the main important thing is turning your mind to the object of contemplation (It doesn't come by prayers & vows or meet the Buddha only).

Dealing w/ Wrong View & Doubt

3rd October 1961

[This was a very simple talk to deal w/ wrong views & doubt for beginner. The listeners were 2 well known business men came from a far for practice.]

Before doing vipassanā must dispelling 3 wrong views. Without doing it only get merits & not Path Knowledge. This is not giving an ordinary talk. Giving the way for practice. Have to give the intellectual knowledge first. We missed many Buddhas in the past & living w/ the khandas of painful births were forbidding by these 3 views was very clear. After clearing away wrong views & also for doubt later. After that I have to illustrate impermanence in the khandha. If wrong views reside in the khandha & however practise hard can't realize the Dhamma. The Buddha also mentioned this point. So, vipassanā is later & clearing away doubt is before. The stages of practice are:- ① Dispelling wrong view ② Clearing away doubt ③ Vipassanā practice. This is the right way of practice (For this point Sayadaw gave the story of Ven. Anuradha) Another story was regarding w/ Ven. Sariputta & he cleared away Ven. Yamaka's wrong view. This is very important. Doing samadhi before & knowing the in-breath & out-breath are only controlling the mind. Wholesome state of mind is one thing & Path & Fruition knowledges are another thing. Must strip off wrong view w/ the khandha process. For e.g., if you are turning towards a clock & seeing the clock arises. This mind not exists beforehand (i.e. Seeing). Also not arises by watching. It's like a shadow appears by the body contacts w/ the mirror. Seeing is just mind & not man or woman. Just seeing nature. After seeing & wanting arises. Seeing & wanting are the same? After seeing & the seeing ceases. And Then wanting arises by substitute. Before is just seeing & not wanting. Now is wanting & not seeing also. These 2 minds are different. Their nature are not the same. Seeing arises in the eye & ceases at the same place.

After that wanting arises in the heart by substitute. This is showing the cause & effect connection. There are 2 kinds of wanting. Ordinary wanting (i.e., craving-tanha) & strong wanting (i.e., clinging-upadāna). After ordinary wanting ceases & strong wanting arises. This is small wanting mind ceases & big wanting mind arises. And then the big wanting ceases & the buying thing (here, a clock) of bodily action & verbal action arise. So, the whole process is - Seeing, wanting, clinging & action. They are arising one after another w/ the ceasing of one after another. Seeing mind conditions wanting mind. After seeing ceases & alive w/ the wanting mind. After wanting ceases & substitute w/ the clinging. After clinging ceases & substitute w/ action. Seeing mind is just only seeing mind. Is it person or being? This is stripping off the identity view (sakkaya ditthi). The life span of the seeing mind is ① & ②.

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① is arising & ② is ceasing. After it cease & substitute ī. The wanting mind. It's also not a person or being. You may ask, "Is it arises by no cause?" It doesn't. Seeing mind conditions it as a substitute. Nāthipaccayo - It's absence condition. (conditions it without together). Then This mind (here is wanting) arises by not automatic, but ī causes. Because of The seeing mind & the result of wanting mind arises. By the cause & the result appears. Cause & effect connection. With the substitute & you are alive. Without the mind & you'll die. Someone thinks, after seeing mind ceases & nothing arises is view of annihilation (uccheda ditthi). It's not cutting off. Still continues as cause & effect will free from uccheda ditthi. Now, you are free from sakkaya & uccheda ditthi. Wanting mind conditions the clinging mind. Wanting mind ceases & substitute ī the clinging mind. ① is arising & ② is ceasing. Is it wanting mind permanent or impermanent? It's impermanent. If you know it as impermanence & will free from sasata ditthi (view of eternalism). Now, you are free from The 3 wrong views, sakkaya, sasata & uccheda.

Controlling The mind

10th October 1961

Tetapatta

[Sayadaw based his talk from the Tetapatta Sutta (oil bowl), Mahavagga Samyutta. In the original sutta, it was more simpler than here. We can see his creative mind of wisdom. The Buddha stayed at Sedaka Town in Sambha Province. He gave instruction on mindfulness to the monks. A criminal was ordered by the king to carry a bowl full of oil & followed behind by the 5 executioners ī knives in their hands. If a drop of oil fell & he would be executed instantly on the spot. On the way he had to pass 2 places. A bar ī drunkards & a dancing place performed by a very beautiful girl, ī 5 qualities. In this simile, the criminal was yogi. The bowl full of oil was meditation objects objects (i.e., the 5 khandhas or the 4 Satipatthāna). The 5 executioners were D. A process (craving → clinging → action → birth → ageing & death). If he spilled one drop of oil would be killed by them or unmindful of the objects & khandha continued. Bar & dancing girl were yathabhūta nyūn & nibbida nyūn respectively. If the ^{he had} yogi passed these 2 places & freed from death (Yogi realizes Nibbāna) Sayadaw using this simile for instruction on practice sometimes. If any hindrance comes in observe it. Here liked the criminal, & the lacking of full awareness, & the bowl would slant a little. And he had to instantly straighten it back again.]

Vipassanā practice appears only within the Buddha's Dispensation (Sasana). We are also encountering it. Now, we meet a good teacher. So continue to practise hard. Surely will be succeed. Don't believe in the parami (perfection) have to fulfill slowly. The Buddha also gave you guarantee for success ^{within} ~~asht~~ years, 7 months & 7 days. I want to remind you is don't waste this period ^{with} son, daughter, family & business matters. It would like ^{go} lost the most precious thing. The Buddha reminded of the importance of nyan must straight in the practice. A phenomenon arises & quickly have to catch it up in nyan. The Buddha said that impermenence & nyan were not separating could finish the practice within 7 days. Complete in prayer & practice (in parami) in the morning & will realize the Dhamma in the evening. Why don't we get it? May be nyan is not going straight towards impermenence. Anicca & magga are not in straight line. Connected in this point The Buddha taught the Telapatta Sutta. (Here Sayadaw using cittanupassana to explain the sutta)

13 types of mind is representing the oil bowl. [According to Sayadaw's method, the 13 types of mind are: seeing, hearing, smelling, tasting & bodily consciousness. (5 external minds). Greed, anger, delusion, non-greed, non-anger & thinking (6 internal —)]. Breathing in & out minds (2 primary minds)]. Contemplate the impermenence of whatever arises from the 6 sense doors. Don't let the mind go away to other place. If it's going towards outside objects or to the 5 cords of sensual pleasure & craving, clinging & action action (tanha, upadana & kamma) will kill you. So, the mind goes out is very bad indeed. If you contemplate feeling & the 3 types of feeling are the oil bowl. If you don't separate impermenence & magga, is there any hole for the kilesa to sleep in. Going outside of the satipatthāna objects will encounter ageing, sickness & death. The mind not goes out is a victory. It's quite important. If D.A process not continue is the oil not spills. I am not talking it for at other times. Just for the period of vipassanā practice.

In the beginning of sitting just breathing in & out. Knowing the breath going in & out. If a mind arises & contemplate it. If nothing arises & go back to the in & out breaths. Contemplation of feeling is also the same way. The objects of contemplation is like the oil bowl. The contemplative mind (nyan) is like the criminal. D.A process is like the executioner. This practice has to do for a long period of time? It's not. Have to pass through these 2 groups of people. (i.e, the bar in drunkards & spectators watching the dancing girl). You have to pass through the seeing impermenence & its disenchantment. After pass through them & arrive at the Path Knowledge. If the mind is turning towards other

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sense objects & have to contemplate their impermanence. This was straightening back the oil bowl when sitting. It came from the Samyutta Nikāya. I have to talk again from the Anguttara Nikāya. During the contemplation of impermanence don't let kilesa come in. The main point is the same. Not let the oil spills or not let _____. During sitting meditation, making a determination of _____ for 15 or 30 minutes. After that gradually increase increase the sitting period of time.

Nyan Eye and Normal Eye

14th October 1961

Can touch & the hand is form. Its nature is hot & cold, rise & fall & tension happening in many different ways. It's changing & perishing. If know these things directly is seeing. It's the aggregates of form (rupa) or rupakkhandha. Feeling aggregates are nama dhamma - mind dhamma. Sometime it's itching & vanishing. Sometime the mind is happy & then disappear. Whatever arises in the mind & follow their impermanence. Know them as arising & passing away. Knowing this is nyan view. Feeling aggregates tell about them & disappear. You have to watch & observe them. Sitting on the bank of a stream & looking at the water flows by. Don't look at the upper & lower parts of the water flows in & flows down. But only looking at one point. ^{Observing} Seeing the water is passing through this point. And you know it as not the water before is enough. Knowing it as not the form before, not the mind before etc.. is vipassana nyan. Now, listen carefully ^{at} what I say. For e.g., you make a number 5 marking post in the water. Don't look anywhere. Only looking at the water of number 5 marking post. Don't look at the water above flows in & the water below flows down. Only knowing at the number 5 water as not the water before is enough. Don't mix-up the nyan seeing & the eye seeing. The eye seeing is - a fire burns & dies out. It's only seeing the light & darkness. This is the eye seeing. Nyan eye finds out this shammas not exist. The eye seeing the differences (i.e. darkness & light). It doesn't arrive to Nibbana. Nyan seeing is knowing them are not there (arise & disappear at the same spot). You must note down the differences. Nyan seeing is the dhamma before is not exist. And it's another type of dhamma (i.e., emptiness) (This is the real emptiness. Not a concept of nothingness) For e.g., on the arm there is an itch & later not exist. Knowing the same thing not those (the same thing as there & not there). This is nyan seeing. Knowing different things is not nyan seeing (These are the worldly knowing). Nyan view & the views of eye, ear, nose are different.

Their views are not arrive to Nibbāna. Nyan view / mano view (mano=mind) is the right one. The Buddha has said- pajanati - must know & knowledge. If you see a man is eye seeing. Seeing the arising & passing away of the khandha is nyan seeing. For e.g., scratching your arm & a finger nail. Feeling arises & disappears. But the arm is still there. This is nyan view.

Right view is nyan seeing. Right Thought (sammā-sankappa) is exposing to see it (in one of his talk, Sayadām gave similes for right view & right Thought. The eye for right view & glasses for right Thought. So that the eye can see more clearer). Right mindfulness is reminding to be mindful. Right concentration is pointing at here (the object to be contemplate). Right effort is encouraging to develop nyan seeing. Four of them are helpers (except right view). The eye can't see the arm in pain & its disappearance. Only nyan sees it. It's the penetration of things that arrive Nibbāna. The Buddha said; cakkhuñ udapādi - eye seeing arise. This was not saying of the normal eye seeing. Therefore he continued to say; ñānam udapādi - knowledge arise. Vijja udapādi - knowledge arise; āloko udapādi - light arise. All are the same. It's nyan seeing. Every mind arises & know it as not exist is nyan knowing. So in nyan observe the khandha. Moliya Sivali asked the Buddha, "Ven. Sir, I want to know the nyan view."

The Buddha said to him; "In you greed arises. Can you talk about its colour & size. It's arising but you can't tell it. After that greedy mind not exist.

Can you know it or not? This is nyan view." In the Satipatthāna Sutta, it was said that whatever mind arises had to know it (pajanati). Knowing is nyan. Knowledge know impermenence. It's other people seeing or your own seeing. It's sanditthiko - visible here & now. It know the arising & falling. Why? After arising & falling & know it. Arising & falling are before & the knowing is after. Listening Dhamma & also have to practice. Practise to know it yourself - sanditthiko. If you use the Dhamma's attributes for prayers & become Samatha practice. Use it ^{for} knowing by yourself is vipassana. What are the differences between Samatha & vipassana? For e.g., greedy mind of hungry for food arises. After arise & pass away. Is it still exist? You know it arising & passing away (sanditthiko). It's becoming vipassana. The greed of I want to eat so much not arise (i.e., clinging). Bodily & verbal actions are not arising either. It kill the tanha, upadāna & kamma. Vipassana is cutting off the D.A process. Samatha suppress kilesa temporary only. It's akaliko - giving the result without delay. If you possess sanditthiko everything is finished. So don't go & ask others. Mahasi yogis are doing kaya-nupasana - Contemplation of the body, such as lifting, putting down (on walking) etc. After doing for a long time & the paramattha Dhamma (ultimate reality of the phenomena) ^{become} apparent. There is a mind wanting to eat arise. You contemplate → & know it as not exist.

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What do you know? Knowing the vanishing mind. It's the paramattha dhamma. Contemplate the paramattha dhamma. Mind is paramattha dhamma & nyan also. It's not resisting by concepts. The Buddha said; it was easy to contemplate without the resistance of bodily concepts. Every contemplation become akaliko. Because it cut off the D.A process. No khandha process arise. It's not a good khandha (i.e., khandha continues). You are alive to the magga khandha (path factors khandha). It's a good khandha. The Buddha & arahants were alive to the magga. Only to the Sanditthiko & become the akaliko. Tanha & upadana cease is Nibbana. Next khandha not arise. So working to Sanditthiko (i.e. Seeing impermanence).

Insight Knowledge & Path Knowledge

15th October 1961.

After insight knowledges & Path Knowledge will arise. Do the practice & see it yourself. Seeing the mind arises & vanishes is insight knowledge. ① is observing by ② & you'll find its arising & vanishing (Here ① is phenomenon arises & ② is the observing mind). The task to be carefully done is vipassana practice. After insight knowledges & Path Knowledge arises. Do you have to expect for it? It happen to you without delay, anentara paccayo - proximity condition. Insight knowledge ceases & Path Knowledge arises. If you ask; in practice what have to be rely on? Don't think anything. If you have insight knowledge is enough. If you get it & Path Knowledge arises by itself (Just continue to develop the insight knowledge). Getting the Path Knowledge is arriving to Nibbana. The important thing to be hold on to is insight knowledge. If insight knowledge becomes mature enough Path Knowledge arises by itself. During the practice don't expect for it. Then tanha includes in it. If tanha comes in & the insight knowledge not comes to an end. And then can't see Nibbana. You sutiya is following the impermanence. Anicca & magga, anicca & magga, etc... & following like this. What is the benefit for it? Ignorance becomes thin out. Wrong view disappear. Tanha dies. Ignorance, craving & wrong view cease. Insight knowledge is driving away these things. It's eroding craving. Don't ask how many times for doing the vipassana magga. It depends on your kilesa thickness that vipassana practice has to make it become thinning out. A person to thick kilesa has to take longer for it. Have to wash away one's kilesa thickness to knowledge (nyan). This is the answer you want. If your kilesa volume is little & become quicker. I have to remind you that don't put it on the perfection (parami). It take long because of my few parami. Don't give this kind of reason for it.

The Buddha also taught That insight knowledge ended & Path Knowledge arose. I also taught it. Path knowledge still not arises is because of the kilesa volume not finish yet. Don't have doubt on what is happening. Kilesa not becomes thin out for the Path Knowledge to arise. Don't take it as, I have few parami & I can't get it in this life. If you are discerning impermanence the parami is completed. If your kilesa volume is thick & it takes a bit longer. If small & take quicker. Have to be make decision in this way. Kilesa becomes thin & anicca becomes apparently clear. After that discarding away of the impermanence. You don't see it (i.e impermanence). At that time Path knowledge arises in a flash. In practice, this is making a decision for you. If path knowledge is still not arising & have to stay in impermanence. After insight knowledge clear up all defilements & Path Knowledge has the chance to arise. And then becomes a Sotapanna. In Samyutta Nikaya, the Buddha only taught 2 knowledges as, after insight knowledge & Path knowledge arose. Whatever mind arises, ^{discerns} observes & ^{discerns} see that it's not there. You get insight knowledge Nyan discerns impermanence once & clear up defilement once. It's doing the job of making kilesa becomes thin. I have to talk about anantara-paccayo - proximity condition. In human world, a human being dies. After that birth consciousness instantly arises in the heavenly world or hell. Is there any gap between them? This is anantara-paccayo.

After kilesa becomes thin out & insight knowledge ceases in a flash. It substitutes to Nibbana, & you don't see impermanence. Instead only see Nibbana. To get insight knowledge is our duty. Before I am talking about Bhikkhu-Sati have to show the process of the practice. If you die in insight knowledge & have to live one more life. The Buddha didn't like it. Because birth is dukkha saceca. What you heard before was Nibbana was very far away. You take it as will get slowly. Don't believe ⁱⁿ what people say. After insight knowledge is Path knowledge. Believe in what the Buddha had taught. If you do it slowly by slowly & nyan becomes blunt. Also kilesa will come in & take a long time. If you know your fault is on the right track & become tight. Because you have to clean up your kilesa. (He continued to talk about Bhikkhu-Sati's story. See the Mahā-tanhā-saṅkhaya Sutta. Majjima Nikaya). Tongue consciousness is just eating. Knowing the taste of sweet, sour, bitter, etc. is mind consciousness (mano viññānam). Eating consciousness arises on the tongue. Knowing consciousness arises in the heart. They arise at their own places. Eating consciousness arises on the tongue & vanishes there. Not changing place. Even consciousness arises in the khandha & can't change places. Consciousness (or) mind changes from one life to another life is very mistaken idea or view. For e.g., you put sugar into your ear. Does the ear tells you it's sweet?

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Therefore mind arises at its own place & vanishes at the same place. One example the Buddha gave for the insight knowledge was like this. Getting up early, & looking at the direction of the sun rises. And you'll see the red sky. If you ask why dawn arises? The answer is because the sun is nearly coming out. Here also why you see impermanence? The answer is (The Path Knowledge) nearly arising. If you see impermanence, \bar{a} loko udapādi - will see the light arise. (from Khandhavagga Samyutta). Before you have done wrongs. Such actions as for the painful rebirths. It will be finished by correction & insight knowledge. No need to fear it. Insight knowledge ^{is} in clearing ^{up} kilesa to take a longer time. If you don't see it anymore & its function is finished. Path Knowledge arise & see Nibbāna. You don't see it as like a round objects of sun & moon. You know that dukkha is ceased. This is NIBBĀNA.

Concept, Reality & Nibbāna

17th October 1961 note: This was already translated in group²
but you can choose one of them.

There are 4 Nibbānas. Sotāpanna's Nibbāna, Sakatagami's Nibbāna, aragami's Nibbāna & arahant's Nibbāna. And the Nibbāna after the khandha ceased to exist are 5 Nibbānas. I want you to know it. After arrive at the first Nibbāna & live in peace (~~is~~, that is no need to concern about anything). For the other Nibbānas, you already have the momentum. Even you don't listen Dhamma, it will attract you to go upwardly for the upper levels of Nibbāna. Therefore to realize the first Nibbāna is important. The upper levels of Nibbāna are nothing ⁱⁿ special on practice. Just going back to the impermanent process. If you ask, why couldn't I get Nibbāna before? Without knowing, taking the near as far away. If you want the first Nibbāna have to strip off 3 wrong views. After the explanation & will suffice to get it. Ditti nirodho nibbāham - Cessation of wrong view is Nibbāna. This refer to the 1st Nibbāna. Don't pray for any life. Only the earth increases & you'll be suffer. Don't take these words as insignificance. Anyone asking for it will suffer. I am correcting you for your strong mistake. You all want to enjoy is the feeling aggregates. Convert them into truth & dukkha saceca. Your desire for the repeated enjoyments in the human & heavenly worlds are superficial action. But it's the same as encounter repeated sufferings in the human & heavenly worlds. Saceca is the truth. Feeling & enjoyment are not truth. I am explaining clearly your great mistakes. It's very rare indeed to encounter someone to correct our mistaken ideas & views. (What the Sayadaw mentioned here was very true indeed. Even later Buddhists encourage people to increase DUKKHA for repeated births).

You only see the enjoyment of feeling, but not the truth in it. You are dancing by the strings of tanha (Here Sayadaw referred to human being like a puppet). Feeling arises means you are in danger. Its vanishing is you are in suffering. Therefore it's dukkha sacea. This kind of prayers are covering up Nibbāna. (So Buddhists should know clearly what they are doing connection ī actions, vows & aspirations. Tanha, meva & ditthi - craving, conceit & wrong view are under the guise of metta, karuna & paññā - kindness, compassion & wisdom). You are making prayers ī ditthi & tanha. Not knowing is worse than not having. The dukkha khandha you are praying for is covering up Nibbāna. You are making it as this is me/mine & can't penetrate the khandha. You are serving the khandha like a slave & Nibbāna is hidden. Craving for khandha & wrong view on khandha are covering Nibbāna. So, not arrive to Nibbāna.

[Sayadaw continued to talk on Ven. Yamaka. He had the view of annihilation on Nibbāna. He held the view that after the arahant died & totally extinct. Ven. Sariputta questioned him which of the 5 khandhas was arahant (After entering the stream & became a sotapanna & this question put into him). He answered that no arahant in any of the 5 khandhas. In Yamaka Sutta, Ven. Sariputta using the Q & A system to strip off Yamaka's wrong view by making him understand concept & reality. And then taught him to observe the nature of the khandha & became a sotapanna. After he became a sotapanna, Ven. Sariputta questioned him, if someone asked what happened to an arahant after he died. His answer was, the 5 khandhas were anica & it was dukkha. Only dukkha arose & dukkha ended. This answer was very important. Because only someone had abandoned wrong view & doubt could answer in this way. Dukkha ends & Sukha exists. The Buddha always emphasized that he taught dukkha & the ending of dukkha.]

The view of after an arahant dies & nothing exists is the same as no Nibbāna. The Buddha taught in many different ways that Nibbāna really existed. (For e.g., in Udana Pali). In real there is no arahant, just a concept. Only the 5 khandhas really exist. Atakonta means, someone who has destroyed kilesa. Phutthujana (worldling) means, someone who has a lot of kilesa. After stripping off the concept & contemplat the paramattha Dhamma will develop to Nibbāna. Yamaka had ucceda view. Because of not encountered a Teacher to help him for uncovered the concepts & found the paramattha Dhamma. People praying for Nibbāna is without knowing about it. There is a place without dukkha. Also it must has to be exist. Exist ī only sukha is Nibbāna (This is not the sukha of feeling aggregate). Dukkha covers on Nibbāna that it's hidden.

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Spiritual Faculties & Nibbāna 19th October 1961

Knowing the existence to non-existence is anicca, or the knowledge knowing the characteristic of impermanence (anicca lakkhana nyam). Whoever discerns anicca will see Nibbāna in this life. Start seeing impermanence have to follow it through out the practice. Will see impermanence in the whole body. At That moment man, women & bodily form are disappeared. This is the anicca lakkhana killing Sīlthi. If you die during the vipassanā practice will not fall into the planes of misery. Because it's killing Sīlthi.

[Experience by practice in this way, one will never flow & sink in samsaric water. But only upstream towards Nibbāna. Sayadaw strongly reminded disciples that upstream was always difficult than downstream. So put more effort in the practice. Spiritual faculties (indriya) are developing & mature only by practice. Indriyas are developing in 3 stages. For eg, ordinary faith (saddha), faculty of faith (saddhi-indriya) & the strength of faith (saddha-bala). The 5 faculties are: faith, effort, mindfulness, concentration & wisdom. Here Sayadaw gave a very important warning for Buddhists who want to see the future Metteya Buddha & enlighten by him. He said: a Buddha only sees & helps someone who spiritual faculties are mature. So people who cultivate many good merits want to see him is possible. But enlightenment is another thing. Even without direct seeing the Buddha, by practice & faculties are mature will realize Nibbāna in this life. He said that after the Buddha's Parinibbāna many people realized Nibbāna in King Aśoka's time & ancient Ceylon.]

The Buddha asked question to the monks & no one couldn't answer & answered by himself. If we follow it & will reach Nibbāna directly. The way to Nibbāna is exceptvipassanā & no other answer for it. So we have to make a great decision to follow it. We need to ask, There are 5 khandhas & which one should we contemplate? There are 4 groups, but contemplate one of them. By contemplation of one group can arrive to Nibbāna. I am giving you instruction. How to contemplate & become vipassanā. There are 4 types of person. So separate into 4 groups. Someone comes for practice & can't let him practice instantly. If giving the meditation object not suitable to the character & can it be possible? Even possible it can be take a long time. If he dies earlier & miss the chance. Not easy to become a meditation teacher. After distinguish the character & give the instruction. You must ask, in contemplation how to see is the right seeing. The Dhamma suitable to one's character & the right seeing appear quickly. In contemplation of feeling, not seeing vedana & instead their impermanence impermanence. In contemplation of mind also not seeing the mind but their impermanence. If impermanence appears to you, then the Dhamma is suitable to your character. These things need to be consider before the practice. (Sayadaw mentioned the story of Ven. Sariputta's disciple, the gold-smith before his ordination. Importance of connection between meditation object & type of character)

You all are better than the era of Pacceka Buddha (Nobody could teach saṅca Dhamma at that time, even Pacceka Buddha). Therefore we are more fortunate than the people of that time). Therefore I request you not to be lazy. You already completed in the quality. The important thing is not to be lazy. Laziness is dosa nature. It arises for the D.A process. If you discern impermanence quickly & the object is suitable to you. Why I have said to see impermanence? Because the Buddha himself mentioned it in the Satipatthāna Sutta. It will be finish only by seeing samudaya & vaya (arising & vanishing). If you still seeing feeling, mind, etc. even not totally wrong, nyan is very low. It's still not ^{seeing} vipassanā nyan (Sayadaw's view was insight knowledge start from ^{seeing} impermanence).

Only seeing the vanishing. Feeling, mind, etc are only labels. The seeing is impermanence. A person discerns impermanence is on the way to Nibbāna.

Contemplate whatever is arising & seeing its existence to non-existence will realize Nibbāna in this life. This was what the Buddha said in the sutta.

If you start seeing impermanence will continue to see them in the whole body.

— see them from ^{there} in a blip & from ^{here} in a blip, just follow them.

I am giving you the method now. By following in the whole body, a mom, a woman, a person, a being is disappeared. Because the contemplative insight has killed ditthi. These are the arising & vanishing group of Dhamma. Nyan seeing kill the wrong view.

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Without the *vipassanā* contemplation & taking the 3 feelings as me. With the *vipassanā* contemplation & seeing all feelings as impermanence. Die \bar{c} *vipassanā* knowledge & not fall into the planes of misery is no wrong view for falling into it. The active level of wrong view is falling away. But wrong view is still latent in the heart (*cetasikas*). It doesn't matter. It's becoming clear that discerning impermanence means completion \bar{c} pārami. Becoming sotāpanna is for the extermination of wrong view. You can decide that this is my last life. Not a sinker nor a floater anymore in the Samiśāra. Become an upstreamer. Why? Magga (path factors) are only going upstream. But don't become lazy. Going upstream is not easy as down stream. Making your spiritual faculties become mature. Only \bar{c} more practice it becomes mature. First it's ordinary faith. After that become faculty & strength (*indriya & bala*). It's developing \bar{c} more practice. Seeing Nibbāna at the time of becoming strength. If you persevere in the practice even don't think about it's possible or not. Just put more effort in it. With faculties ~~not~~^{still} become mature & hindrances can't come near. If your spiritual faculties are ~~not~~^{still} not mature even meeting a Buddha not free from dukkha. Immaturity come from laziness & weakness. You can make the decision that \bar{c} maturity of faculties \bar{c} see Nibbāna. The Buddha & Teachers only gave instructions. Developing for maturity is your own duty.