

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' Theris' gathas mentioned These experiences.

A bhikkhuni saw a candle flame was extinguished & another seeing the water flowing into the earth & disappearing were <sup>attaining</sup> ~~getting~~ enlightenment.

Sayadaw said one important point in observation. He gave an example, a candle flame continuously burning is not arising & changing into something. But it's arising & perishing, arising & disappearing, etc at the same spot. If it's changing into something & become a sassata view (It similar to a soul view). The reality is one flame disappears & substitute to a new flame. This way free from wrong views]

An intelligent person saw a tree leaf fell from the tree & got enlightenment. A leaf drying up from green to yellow colours & fell off from the tree (This referred to an interesting & famous jataka story nearly every Buddhist knew. Sonaka, a minister son sat down under a tree & saw a tree leaf falling down to him. This incident & the contemplation of his khandhas & became a Paccheka Buddha. After some yrs past by he went to the palace & taught dhamma to his friend the king- the Bodhisatta. One of the well known story he taught was a silly crow & a dead elephant floating in the ocean. Now a day human beings are <sup>more</sup> sillier than this crow. We can know this from current human societies on earth). It's a form (rupa), & changing & falling off. All forms contact to heat & changing. Contact to cold also changing.

Minds are changing. For e.g., a small child is crying. The mother becomes anxious to what's happening to my child? After knowing that nothing happens & become glad heart. From the anxious mind & changing into glad heart-mind. Therefore mind & form are changing to their causes..

Is changing (here the Pali word viparinama) means after arising & changing or vanishing (substituting)? Don't take it as changing but as vanishing

- substituting. If it's changing & become sassata ditthi. Vanishing is anica magan - knowledge seeing impermanence. Changing is ditthi & taking it as vanishing & free from ditthi. For e.g., moving the cup here to this place is changing. Vanishing means at here disappears & at here (at the same spot) a new substitution.

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Therefore changing & vanishing are different. Disbanding its own nature is vanishing. If you see the outside things are vanishing & turning inwards of one's khandha. The mind before not exists & next new mind arises. with turning the mind inwards & seeing like the outwards things & D.A is cutting off. Because the knowledge of perishing come in. The external & internal become the same & get the Path K (Sayadew gave the story of a woman, by frying vegetables & seeing the changes of it. And at the same time turning inside her & contemplating & became a sotapanna). Sabbe sankhara anica - All conditioned phenomena are impermanent - external & internal are impermanent. In this way tanha connect internal & external dies away. There are only internal & external existences. Therefore the Buddha taught to contemplate external & internal in the Satipatthana Sutta. If you only see the internal vanishing is also enough. (This point supported by some yogis practised in Mahasi System. Most system only teach to contemplate one's own khandha.) The Buddha from the monastery instructed the women to turn inwardly contemplated her khandha. By following in the contemplation of impermanence, my own develops & become maturity. The whole khandha full in impermanence & even can't put in a tip of needle inside them. After that penetrate dukkha thoroughly & if duk ceases & will see Nibbana. If duk not ceases can't see Nibbana yet. After seeing duk & not wanting & it ceases. Seeing duk. ceases is the Path K.  
Free from the 8 faults & closed are the doors to woeful births [The 8 faults for living beings were mentioned in the Aguttara Nikaya. These are:-  
1. The 3 woeful planes - i. hells 2. hungry ghosts 3. animals. The commentary divides hungry ghosts (petas) to 2 types; petas in sufferings only & remanika petas in half sufferings & half bliss. 4. <sup>Rupa</sup> Brahma gods (in mind/body), Arupa Brahma gods (in mind only) & asamia Brahma gods (in body only) 5. Human beings born in 3 unwholesome roots (greed, hatred & delusion) 6. The places the Buddha's Teachings can't reach out. For e.g. border areas, hill tribes, etc. 7. People have wrong views 8. The time when a Buddha not arisen, so the Dhamma not exists]

You have to practise for seeing duk. ceases. There is no other way. If ditti tanha still exist & not ceases yet. If you can decide This is not me, not I am & not mine & it ceases [There was an interesting story of a yogi. An Italian man had an interview in his teacher. He said that everytime seeing emptiness (i.e. impermanence) & he wanted jumping into it, but couldn't do it (Here wrong view came in & hindered the practice). Then he asked himself, who wanted jumping into it? "There is no I & nor me, who can jump (Here he dispelled his wrong view in practice)].

As soon as he contemplated not-self-anatta, the whole khandha disappeared in an explosion. This yogi's experience supported what Mogok Sayadaw always emphasized strongly for, first dispelling wrong view & intellectual knowledge before the practice. Wrong views were very deep rooted strongly in living beings from undiscovable Samsara. Some bhikkhus' stories in the time of the Buddha also supported it. For e.g., Ven. Channa, Ven. Yamaka & Ven. Anuradha. 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 & 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 & continue contemplation & become maturity. And slowly it will mature. This is not a tiresome task. Because it's the middle way. It's ~~tiresome~~<sup>very</sup> for making money for sensuality. It's the same & the practices of torturing oneself. Contemplation of impermanence is the middle way. If you can't put yourself on the middle way & you are changing yourself between the 2 extremes. The hedonists (especially modern man) follow sensuality are having dukkha & searching for dukkha (quite silly). These paths should not. This path should not go. The path of torturing oneself is directly to painful births. Only meeting & a good teacher can walk on the middle path. The path of sensuality is the way father & mother teach you. They can do this only. (Sayadaw mentioned about the Bodhisattva's extreme practices). The path of contemplation of one's khandha is knowing the truth of the khandha. And it becomes right disenchantment. After not wanting it & the khandha comes to an end. The ending of khandha is Nibbana.

#### Correct One's Mistakes in Time 18th December 1960.

The Buddha said, one could know in 2 ways for one's wholesome & unwholesome kammas one had done before. These were done kammas still alive & 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 & some can't correct. Near ~~most~~<sup>generally</sup> people can't do it. Now, if you want to correct them still can do it. In this way & near death you don't need it. In the Anguttara Nikaya, the Buddha warned us; didn't take it that I had done unwholesome kammas & nobody knew it. At least you know it yourself. You have to correct them quickly.

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eventhough it has the  
Don't count the Buddha's sāsana. If you dies before, even 5000 yrs of Buddha's sāsana  
& your own sāsana is disappeared (Buddhists should take this point seriously)  
Don't count the Buddha's sāsana & years. Counting it to your own death (\*add here)  
depending on your life span. Only you can cut off the D.A process & seeing imper-  
menence is your own sāsana. If you are choosing time for tomorrow or the day  
after tomorrow is a fool. Today I have no time, so still not doing it. I'll do  
it tomorrow & it's sassata dītti. Sassata here is tomorrow I'll still alive.  
It means it doesn't die. Choosing days & hrs is by sassata. If you are glad  
to the forbidden dhamma which send beings to painful births & Then you'll  
finish. Forbidden the Path K. is wrong view. In the whole of samsāra beings  
are hindered by him. We were climbing up from the 4 woeful planes - to  
difficulties (Some Buddhists may think we had good times in samsāra.)  
We should go & have a check to the suttas in the Nikāya, what the Buddha  
said about it) Now, you know that dītti is the biggest enemy. (Man only  
has the life span of one mind. If one of the breathing in & out mind's  
is not arising & becomes dead. Sāsana depends on your own life span.)  
What already has passed nothing to do to you. Next yr also nothing to do to you.\*  
(Sayadaw told the story in the Majjima Nikāya, how tanhā-dītti hindered  
a man for realization. In the Kassapa Buddha's time, a layman named  
Peyā because of dītti/tanhā missed the chance & for Path & Fruition k.s.  
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  
long period of time)

The Buddha taught 3 ways (principles) sure for realization. [Sayadaw talked  
about the Governing Principles (adipati) from the Anguttara Nikāya.

1. Self as a governing principle (atthadipati)

2. Cosmos — — — (loka — )

3. Dhamma — — — (Dhammadipati)]

1. Taking oneself as a governing principle. 2. Taking others as a governing  
principle. 3. Taking the qualities of Dhamma as a governing principle.

1. I am not practising for the sake of the 4 requisites not for the fortunes  
of future births. But to be freed from the dangers of birth, ageing, sickness  
& death, etc. We can't realize it to the practice for the desire of sensuality,  
and becoming-bhava-tanha. Don't have your own desire in the practice.  
You can't practise to desire...

2. If kilesa comes in or many thoughts arise & 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.)

3. During the practice if worldly mental states come in & contemplate the qualities of Dhamma, admonish oneself to it. (Sayadaw talked about the practice to the Qualities of Dhamma; sīkhata, sanditthiko, akāliko, etc.) Dhamma is calling at you & also passes away. Therefore if you go to the calling & seeing death. The calling is arising, to the going & not seeing it is vanishing. Anyone going to the calling will find out its impermanence. There are also wrong goings. For e.g., mosquito bites & going to the hand (bang!) This is going to the anger-dosa. Therefore you must go to knowledge. It's sure that it'll become non-temporal-akāliko.

a Fool

Are You Foolish?

18th December 1960

The Buddha said, the 5 khandas, wife, children & wealths were like the things in dreams. Dreams are not stable, if you wake up & can't find it. The nature of the khandha is also last momentary. Wealth & belongings are also not stable. Again this khandha is also like borrowed things. It'll return back to the owner. Ageing & death will take back the khandha. Therefore the 5 khandas ~~are no~~ <sup>have</sup> nothing of me & mine. Also you can't find any of me & mine. If you can see it as arising momentarily & passing away, will know that it's like a dream & borrowed things. Therefore it never have stability & control. If you know this, tanhā (craving), upādāna (clinging) & 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 khandhas' shadows as stable. And also thinking them as beings. You are making fortunes is ~~like~~ like a blind man pouring water. However much you are searching for them can never fulfill it. The 6 sense-doors are like the 6 oceans. If you are filling them to tanhā water can never fill it up. The ocean water still can be dried up, when doomsday arrives. Therefore by filling the 6 sense-doors & you never satisfy to it. For them in Samsara you were was over tired. Not knowing is avijja & filling to tanhā water is sankhara. You are wasting time to avijja & sankhara.

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If you have the 6 oceans & can never finish it. Therefore if you can make them disappear & it'll finish. Therefore if khandha disappears will arrive to happiness. Filling the khandha ocean is like filling a pot & holes in it. Because it'll never fill up. Don't know about the khandha & clinging & affection, & look after it is like a blind man filling a pot & holes. For the khandha to disappear & doing vipassana 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, should know these 7 points on feeling. ① To know how many feelings are there? (Other khandhas are also have to know & these 7 points) ② To know the cause of feeling. ③ To know the cessation of feeling. ④ — practice leading to the cessation of feeling. ⑤ — gratification (assāda) on feeling when it arises. ⑥ — danger (ādīnava) of feeling ⑦ — escape (nisarana) from —

You have to know those things before. ① To know 6 kinds of feeling (Feelings arise from the 6 sense-doors. Here Sayadaw mentioned 13 types of feeling which are arising from the 6 sense-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 Contact ceases & feeling also ceases. Because it caused by contact. ④ Practice in the path factors. The yogi has to know the arising & passing away. Knowing is maggaṅga (path factors). This is knowing the cessation of feeling. If all feelings come to the cessation & what'll leave behind? This is the cessation of dukkha suka. Have to practice up to this point. ⑤ If you don't practice in this way, because of feeling & gratification arises (assāda). Taking them & pleasure arises. For e.g., it's pleasant to see it. With pleasure arises & following behind are tanhā, upādāna & kamma (craving, clinging & action). I am worrying about tanhā arises, telling you practise for the cessation. Is it not sure, if pleasure arises & dukkha follows? 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 & find out that mostly he concentrated on this point).

⑥ If pleasure arises & you'll fall into the danger of dukkha (ādīnava). Tanhā, upadāna, kamma & jati will follow. If gratification arises (assāda) & these things will follow behind (i.e., craving, clinging, action & birth). Then, it's impossible not to contemplate (i.e., must have to do it).

⑦ If you want to know the escape from feeling, practice it no. ④. And then, it'll become the 8 path factors (i.e., escape from feeling or dukkha). This Dhamma was showing the process of the practice (by the Buddha). ④ First, contemplate it in the 5 maggaṅga. If you succeed & will fulfill the 8 path factors.

⑥ Feeling is under the fault of 3 characteristics, such as impermanence, suffering & not-self. Doing the contemplation is to understand the fault or danger. With the contemplation & knowing the 2 faults of the khandha. First in the contemplation & knowing the fault of khandha's 3 characteristics. Second without the contemplation & the khandha's dukkha processes are following someone. We are always under the fault of 3 characteristics. Can you destroy it? And if we know under the fault of \_\_\_\_\_ will not & will escape from it. Do you still want it? If you don't want & don't get it. Not getting it & 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 regard 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 encounters danger. There are also men die in water. (fishermen). They die for feeling. If there are no feelings, so they need to die? The fish in the water is seeing the bait in the hook. Just seeing is neither pleasant nor unpleasant - neutral feeling (upekkha vedana). After seeing & wanting to eat pleasant feeling arises (somanassa vedana or tanhā). And eats the bait & pierces by the hook. After arriving on land & beaten by a stick & dies in painful feeling. (dukkha vedana). Neutral feeling is the Showman. Pleasant feeling is the gulper. And painful feeling is the killer. These are showing the danger of feeling. Which type of feeling is your friend? All 3 feelings are the messengers of death. They all are enemies. Can't overcome these 3 feelings & always living in death.

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Therefore you can't leave feelings on its own. (Sanyadan continued to explain about feeling connected to the 5 other sense-doors in the daily life). These 3 feelings exist in your khandha & will kill you together. You are also living to these 3 feelings.

Therefore The Buddha said; vedana māro - feeling is the murderer, or killer. The messenger of death, the messenger of death, have to be contemplated in this way. Without them & only 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 to the messenger of death. Don't want to contemplate feeling & prefer them is still wanting to die. By hearing of heaven is good & prefer heaven.

Taking the Brahma world also in the same way. Wherever you'll be & will kill by them. To night I am talking about feeling to clear. Whatever life you are praying & asking for feeling. May I meet the murderers. May I live to them together. Without knowing them & happens foolishly. Therefore there are only murderers in the 31 realms of existence. You have to practise to escape from feeling. Seeing impermanent of feeling; & then its disenchantment & not wanting it.

Then you'll not get the aggregate of feeling. Not getting it & free from separation from the murderers. Today talk is emphasizing in practice. Also include sense of urgency (Samvega). It's out of your mind, if you are making friends to the 3 murderers. The 8 factors will complete, (if you can contemplate to see impermanence, disenchantment<sup>②</sup> & not wanting it.) With the khandha disappears<sup>①</sup> & no khandha for dying anymore. No khandha for dying is NIBBĀNA.

change this

[If you can contemplate to see impermanence, disenchantment & not wanting it and the 8 factors will complete.]

The Four Noble Truths  
6<sup>th</sup> to 25<sup>th</sup> December 1957

[ Sayadaw gave <sup>The</sup> extensive talks on the 4 Noble Truths & Their 16 meanings. Each truth has 4 meanings. These were delivered in Mandalay City. Some disciples transcribed in to books & had 2 volumes. I had made these notes from the tapes directly. It was not completed translation, just for personal use. Every Buddhist should know the 4N-T to become a true Buddhist. Especially on the meanings of dukkha. Because in some Suttas the Buddha himself mentioned that all Buddhas had arisen in the world (also for the future Buddhas) to teach dukkha & the ending of dukkha. Understanding dukkha intellectually also very important. We have to use it in everyday life for contemplation. For the development of love & compassion for oneself & others. To have sense of urgency (Sainvega) 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 not our own. In one of his talks even Sayadaw emphasized it. He said his teachings were not his views & ideas. If they were then 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 from the identity view - sakkaya ditthi. Some are serious ones & some not. For example, the fixed wrong views - niyata miccha-ditthi (Here fixed means the results of these wrong views are rebirths in hells). These are; akiriya ditthi - non-action, ahetuka ditthi - non-cause & natthika ditthi - non-cause & non-effect. 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 5 heavy kammas which leading to hells. Have identity view but also believe in kamma & doing wholesome kamma can take rebirths in the planes of bliss (sugati). So people have identity view & believe in law of kamma can create wholesome & unwholesome kammas which can lead beings into rebirths in bliss & misery. Here Sayadaw emphasized to destroy sakkaya ditthi which is the seed of rebirths, both bliss & misery. Depend on what kinds of kamma we create. At least become a Buddhist should have

(To)  
basic right view - believe in [the law of kamma.]

i. Dukkha-Sacca - The Noble Truth of Dukkha.

(a) Pilavato - Oppressive

[Torture & torment the owner, who attaches to them, i.e., mind & body. The Buddha gave a simile of a mother giving birth to a twin, represented mind & body. The mind baby without hands & legs, a lunatic. The body baby is blind eyes & has stomach problem. For a mother has a lot of difficulties & sufferings to look after these 2 children. Sayadaw mentioned about them in humour. So here nama & rupa torment someone attaching to them.]

There are 2 knowledges; annabodha nyan & pativeda nyan. By listening Dhamma talks & study books - the suttas. And then practise accordingly to the knowledge from the study & seeing impermanence.

This is annabodha nyan. Pativeda is penetrating the truth of dukkha. (Sayadaw talked about the simile of twin babies to elaborate the meaning of pilavato.)

(b) Sankhatato - Conditions by Craving-Tanha

Mind & body are conditioning by tanha. Both of them are oppressed by tanha, the carpenter. In the beginning Sayadaw mentioned 2 qualities for enlightenment. Listening to the sacca Dhamma & wise attention (yoniso). By listening sacca Dhamma & kilesas become dry out. It's like after frying out a wet log in the sun & burning it. After listening Dhamma talk & practising in right attention & kilesas <sup>burnt</sup> burnt up. At the time of seeing impermanence is in the 5 factors of contemplative knowledge. At the time of seeing the ending of dukkha is in the 8 path factors. This is seeing Nibbana. (Sayadaw referred these points to Pathana Pali)

Sambhava vipatanti & Nibbana maggassa phalassa

Seeing the formation in insight & Seeing Nibbana in The Path & Fruits.

Pilavato is mind & body oppress the owner (the active part).

Sankhatato - — — are oppressed by tanha (the passive part).

Beings get the khandhas are conditioned & controlled by tanha.

(Sayadaw gave a very good example of ball player & the ball.)

Tanha is like a ball player & ball is the khandha.

(c) Santapato - Burning in Tanha Fire

[Khandhas are always burning in the fire of tanha. This was a very uplifting talk. Sayadaw emphasized that enlightenment was not difficult. Only need to listen saccā dhamma, wise attention (yoniso) & bhavetabba - observe anicca continuously. He already sent disciples on the half-way. The other half was duties of the disciples. Now was the opportunity for enlightenment. Therefore don't waste the chances. If you miss it & will never come back again.]

Bhavetabba - Developing means, for e.g., of the 4 satipatthana & contemplate any one of them. Only seeing the kaya-body, vedana-feeling, etc is not developing. Seeing their both arising & passing away is called bhavetabba. If only seeing kaya, vedana, etc. are not *tirana parinna*, only *nāta parinna* yet. By contemplation only seeing that much is not yet. 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 & at the same time observing the khandhas. And at the end of the talks & realized Nibbana) You shouldn't underestimate yourselves. Because Buddhas has arisen in the world in the past. Now you are born as human beings in a Buddhist country, & also have the chances to listen saccā 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 <sup>has</sup> fallen into the water & never comes out again. Also it's like foods come near to one's mouth & suddenly falls to the ground.

The nature of the khandha is to torture & for torture (active & passive). For these purposes we all have it. The khandha is always burning in fire (santapato). It's the fuel & 1500 kilesas are fire. Eradicate kilesa is like extinguishing the fire of kilesa. Extinguished kilesa is sa-upādisesa nibbānadhātu - Nibbāna element in residue or kilesa parinibbāna - the quenching of defilement. The arahant after dies is like the fuel become finished. After consuming <sup>of</sup> the fuel (both fire & fuel) is anupādisesa-nibbānadhātu - khandha-parinibbāna - the quenching of the continuum of aggregates.

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[Sayadaw gave the example of mind/body processes are like fire & fuel, burning & substituting again & again & never end]

It's more evident in hell beings. They are suffering in burning & disappearing, reappearing & burning again & 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 & always in thirst.

But they never die until their kammas were finished. They were alive in kammahara - foods of kamma. Therefore kamma is one of the accinteyya 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 & precise working results of kamma ④ Conjecture about the origin, etc. of the world. Later some Buddhists (may be philosophers & scholars) were thinking about the origin of the world. Instead of practising for the transcending of dukkha & became philosophers. And mixed the Buddha Dhamma in worldly matters)

(d) Viparihamato - Changing Dukkha.

Torture by changing from ageing, sickness & death. The 5 khandhas have the nature of change. Starting from the beginning of getting the khandha & ageing & death come in it. It always has these 2 nooses of ropes to hang us. Whatever khandha you get has these 2 nooses.

Another example is in the timber factory. The ageing of the iron chain (jara) pulling the timber trunk (khandha) on the death of saw machine (marana) & cutting it into pieces. (Sayadaw continued to talk about the process of the practice in saucca nyan, kicca nyan & kata nyan). Arriving at kata nyan & dukkha is ended, & no khandha is leaving behind. It's not nothingness. No dukkha left but sukha exists.

The Buddha in the Udana Pali said that Nibbana was atthi - presence or really existed. (Sayadaw gave the example of an ulcer. With treatment & its cured. First in the ulcer is painful/dukkha. After control it is happiness/sukha. So it's not nothingness but has sukha.) Another example is fire & heat. Fire is like kilesa & heat is dukkha. Without fire & heat is not nothingness. It becomes cool & peaceful.

## 2. Samudaya Sacca - The Noble Truth of the Cause of Dukkha.

### (a) Ayuhanato - Creating or Generating Dukkha.

[This is a penetrative talk on tanhā (Samudaya). It gives someone fearful & disenchantment on tanhā. Tanhā is the culprit keeping all the results of kamma in samsāra to give vipakavattas. In The Suttanipata the Buddha said, by not understanding on tanhā & beings were roaming in the round of rebirths. If penetrate tanhā will realize Nibbāna.]

(Sayadaw said, for someone the Buddha had arisen or not have to know in this way). According to the D.A process, vedana paccaya tanhā- feeling conditions craving. This is someone not in practice. So the Buddha had not arisen for him. Vedana nirodha tanhā nirodho - feeling ceases & craving ceases. This is someone in the practice. So the Buddha had arisen for him. The differences between faith (saddha) & wisdom (pañña) 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 tanhā. With this & not wanting it will arise. We are educating for tanhā to arise in worldly matters. From parents to children 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 tanhā is stronger than ever. Always talking about money & sensual pleasures in all medias. And never about moral issues which make human really a human)

Human beings are always making companion in tanhā. Sometimes in greed (lobha), sometimes in hatred (adosa) & sometimes in delusion (moha).

Someone not practises always taking tanhā as companion.

Ayuhanato means, tanhā always making arrangements for living beings not to separate forever from dukkha objects & matters. If you don't know about tanhā & will wander in samsāra. If you know it & will realize Nibbāna. Even sending loving kindness (metta bhavana) & it can come in for making trouble.

### (b) Nidhanato - Tanhā is the Cause of Dukkha.

It'll give every kind of dukkha to living beings who accept tanhā. Vedana nirodha tanhā nirodho - feeling ceases & craving also ceases. Seeing feeling not exists & craving not arises. This is the arising of the 5 path factors. Because of magga arise & tanhā not arises. Tipassana is the cessation of tanhā by not arising. The 5 path factors is called the forerunner of knowledge (pubhangama magga). Completed in 8 factors is called the last knowledge.

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(c) Samyogato - Fetters or Yokes

Tanha (samudaya) entering a person to fetter or yoke him/she & dukkha. Like an ox. Taking anyone of the khandhas clinging as I, I am & mine & become identity view - sakkaya ditthi. (Sayadaw talked about the vipassana processes & vipassana nyan (seeing anicca) effect on kilesas.) Vipassana nyan only suppress the coarse & mild defilements like the Jhana samadhi. Only the Path K. eradicates the latent defilements - anusaya.

Tanha yokes the person & heavy loads like an ox.

(Sayadaw talked about how tanha effects human beings in society & humours.)

(d) Palibothato - Hinder or Disturb

Tanha samudaya hinders or disturbs a person to free from dukkha. In the beginning Sayadaw talked to people not to cling to the 5 khandhas as This is me, This I am & This is mine. Mind/body are arising by conditions & causes. Contemplate oneself & other things a sunnata - emptiness & to get the sunnata nyan. He based on the Sutta from Sutta Nipata, mogharaja's question to the Buddha. Which was about sunnata. Palibotha means hinder the path to Nibbana.

Tanha prefers the birth, ageing & death of Samsara. And hinders path & fruit. In Dhammapada, the Buddha compared tanha to a mother & avijja to a father.

3. Nirodha Sacca - The Noble Truth of the Cessation of Dukkha.

(a) Nisaranato - Escaping from Dukkha.

Escape from the 3 rounds of existence - vattas. These are; kilesa, kamma, and ripaka vattas. Sayadaw gave a very strong samivaga talk, & sometimes humorous. A place free from the 3 rounds of existence. Only we understand beings are revolving around the 3 vattas & wanting to escape from them. Therefore first, I'll show the cycling around the 3 vattas. Vatta - means a circle, revolving like a ball is called vatta. (Sayadaw in a talk gave a simile of a ball player & a ball represented tanha & khandha. He explained the 3 vattas by using D.A process.

His demonstration of a being tortured & oppressed by 3 vattas were quite interesting. Beings have to suffer until their kilesas & kammas vattas are finished. I'll talk the benefits of escaping from vattas. Living beings are running around in circle, becoming nausea & dizziness. But they are not tired & happy about it.

After dying & dying & changing heads to heads (He gave some stories of changing heads). People only know about the evolution but not de-evolution. They taught men developed from monkeys. But they don't know men also can de-evolve or degenerate to monkeys. Both are included 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. The 3 rāttas are included in the 3 crazy types; rāgaunmatta - lunatics of lust, dosaunmatta - lunatics of anger & mohaunmatta - lunatics of delusion.

### (b) Vivekata - Seclusion

It has the secluded nature. If you looking at mind & body in nyan eyes & they are in disturbances in the impermanences. If you looking at Nibbāna in nyan eyes & it's clear & quite calm. It will be very clear about them — the practice (i.e. sankhata & asankhata or mind/body & Nibbāna).

If you practice the contemplation of feeling & it including cittanupassanā & dhammanupassanā. The life span of a feeling is only ① & ②. At ① is arising & at ② is vanishing. It's during the one mind moment. Contemplation of feeling is giving a name for it only. The real contemplation is anicca. A feeling arises in the body & the contemplative mind (nyan) arises at mano (mind base). At the time of contemplation seeing its non-existent. Vipassanā has to make effort. Have to think & be <sup>to</sup> mindful. Put a lot of effort in the practice to see impermanence. Therefore in the matter of seeing Nibbāna have to be worked hard & perseverance. When in Nibbāna it's not tired. At the time of seeing anicca is seeing disturbances. Free from the disturbances is Nibbāna. Vipassanā nyan becoming more & more mature & the impermanences become more & more in details & disturbances. Don't say about the seeing & knowing of Nibbāna. Even if you don't see the disturbances of impermanence <sup>even</sup> & don't speculate about it (i.e. Nibbāna). It's better to see a lot of impermanence & have strong disenchantment of it. With this & rising up to the knowledge of not wanting it. At the time if you can make the decision as it's real dukkha. And all the impermanences come to an end in a blip!. Because of the disappearance of defilements & impermanence also disappear. The Path K. seeing the no disturbances. Not the mind cutting off kilesas. It's the 8 Path Factors doing the job. The mind including as conscience conditions - sahajāta.

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Don't take Nibbāna as seeing the nothingness. The Nibbāna of kilesa dying has the nature of good looking at it. The nature of good staying is only passing away - parinibbāna. If you looking at whichever place of the 31 realms of existence & will only find disturbances & anicca. These are the causes of kilesas. It's free from the disturbances of kilesa that Nibbāna is clear & all other things (clear away of). In Nibbāna doesn't have mind & body as we have. If you ask; "Is it mind or body?"

The answer is mind dhamma (<sup>nāma</sup> dhamma). It's not the kind of nāma dhamma has the arising, presence & dissolution (uppāda, thiti & bhanga). It's the place where the experienced yogis are frequented. This is the place of dhamma leading to Nibbāna. Other dhammas have to incline towards it. Our mind (nāma) has to incline towards the objects.

Others have to incline towards Nibbānic mind. Someone enters into the attainment of cessation - nirodha samāpatti or cessation of perception & feeling - saññāvedayita nirodha can incline his/her mind to Nibbāna for 7 days. The nāma dhamma of Nibbāna & the fruition knowledge are arising together <sup>without</sup> separation (Sayadaw gave the following example).

In the centre of Mandalay Zay Cho Bazaar there is a big clock tower. All the cars come from whichever direction have to look at the clock there. It's like this clock. In the same way yogis experienced Nibbāna & it was impossible for them not to see it again. It's the best of the best. All ariyas have free of time 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 jhane). All worldly matters give you dukkha. But Nibbāna has the <sup>characteristic</sup> happiness of happiness, peace & joy.

Is Nibbāna has body or not? If it has body must has to be changed & perished. If without any body how can it stays? No body, no form, no shape & no image. By looking at it happy & peaceful. This is someone still has the body (still alive in the body). A very special place. Nibbāna is the most noblest thing. If no dukkha. The worldlings also have to like it. It's the best thing for the Buddha. Therefore there is no other things better than that.

### (c) 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 dukkha, 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 in dissolution. Only you understand conditioned nature & prefer unconditioned. The 5 khandhas survive & arise in the conditions of kamma, citta, utu & ahara (action, mind, temperature & foods). 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 in 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 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 & 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. There ~~ex~~<sup>only</sup> took sankhata dukkha as paramattha dukkha. Except dukkha-dukkhata, the other two sankhata & viparinama dukks. can use as conventional & ultimate dukks.

Here Sayadaw using the sankhata dukkha as a conventional dukkha to explain many things in life. It give the sense of strong Samavaya).

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-nibbutha nature of Nirodha Saccā. (He gave the example from the Aggivaccha Sutta)

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Nibbāna Shamma is like the fuels finished & the fire extinguished. No khandhas left behind (both mind & body). It's only staying in quenching. Cycling in samsāra is in fuels & fire going together. Therefore the nature of Nibbāna is quenching & clear (Because of no aggregates). Thanas are peaceful but has body, so not clear away in things.

(d) Amatato - Deathless

With the khandhas every living being brings in them ageing, sickness & death. They are like torturers & the khandhas are sufferers. Beings are always burning in 11 kinds of fire; lobha, dosa, moha, ageing, sickness, death, soka, parideva, dukkha, domanassa & upayasa. Nibbāna has no ageing & death & always exists. Khandhas are like a poison tree. The nature of ageing & death poisons are existing together in the khandhas. — oppresses khandhas & the oppressive shammas are going together. (Here Sayadaw talked about feelings in an extensive way). Living beings are sinking in the pleasant — (like ants are sinking & sticky in honey). Everyday doing things for enjoying in pleasant feelings. Feeling is like poison, a murderer. If you looking at the D.A process & find that because of feeling & tanhā, upādāna & kamma come to be. (Sayadaw ending his talk in the Contemplation of feeling). Seeing impermenence of feeling is seeing your own death. After comes disenchantment & its ending & escape from death. It's deathless Nibbāna - Amatato.

4. Magga Saccā - The Truth of the Path.

(a) Niyātoto - Escape from the 3 Vattas, & leading to Nibbāna.

Dhamma carries someone from the 3 vattas towards Nibbāna.

For this purpose Sayadaw using Vedanānupassanā in practice.

Every time feeling arises contemplate to see impermenence.

— seeing impermenence free from the 3 vattas. The contemplative mind (magganga) arise at the mind base (mano). Tanhā (craving) is a mental factor (cetasika). Also it arises at the mind base. Every time nyan comes in & tanhā can't arise & free from the vattas.

First, seeing impermenence is a cula-sotāpanna & will safe from one life to the plane of misery. But at near death still āsanna kamma (death proximate kamma) can come in. So near death if you can contemplate impermenence is not a problem.

(So near death still can maintain the power of anicca is not become a problem for dying. For the maintenance of anicca we need a regular practice. So Sayadaw encouraged disciples to practice until its safety, i.e becomes a Sotāpanna.) Continue the contemplation to become disenchantment. If the knowledge of not wanting arises & defilements die away. With the cessation of feeling kilesa vatta disappears.

Sayadaw gave the example of cutting a tree. Yathabhūta Nyan cuts the tree on the top parts, Nibbida Nyan near the base. And the Path K. is digging out the root.

### (b) Hetutto - Straight towards Nibbana

Magga Sutta is the straight forwards Dhamma & Samudaya Sutta (tanhā) is the crooked Dhamma. With the comparison of both will understand them. With the straight forwards Dhamma & going straightly will arrive to the place. With the crooked — can't arrive there. By knowing straight forwards one & can let go of the crooked one.

(Sayadaw using the monkey trap to express the cunning of tanhā).

A monkey out of greed using his 2 hands, 2 legs & the head, 5 parts of the body were sticking <sup>inside the trap.</sup> to the pitch. In the same way the 5 khandas are sticking to the pitch of tanhā.

### (c) Dassanato - Vision

The path leads to the vision of Nibbana & penetrate the 4 Noble Truths. (Sayadaw using the Naked Ascetic Kassapa Sutta to dispel wrong view & the vision of Nibbana) I'll explain the vision of Nibbana.

If become knowledge-vijja, not only seeing Nibbana but also the 4 N.T at the same time. Sammā ditthi - the eyes of knowledge is better than the eyes of the Brahma gods. Seeing the 4 N.T is very difficult.

Even Brahma gods can see things clearly to their divine eyes can't penetrate it. If still not become the vision of Nibbana (dassanato) will fall into the dangers of misery. (Sayadaw gave some examples of this dangers & urged his disciples to practise hard).

After becoming dassanato & have stability to changes.

It's only going upwardly without falling down again.

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c), Adipadeyato - Predominance, Governing

Unshakable - after enlightenment, sila, samadhi & pañña & it becomes adisila, adisamadhi & adipañña. Nobody can come to destroy it.

There were many stories in the Buddha's time, mara - the evil one tested his disciples & never succeeded. By seeing the ending of dukkha & Nibbana becomes adipadeyato. Ordinary sila, samadhi & pañña encounter & the coarse objects still can fallen apart.

(For the adisamadhi Sayadaw gave example in Devadatta)

He had jhana Samadhi & psychic power but not samma samadhi (Adisamadhi) or pañña Samadhi. So he encountered in ruin.

(Sayadaw continued to talk about the influence of tanha by using the Nadi Sutta) Living beings & tanha & clinging to things which are unstable & unlikely unreliable. Devadatta was a good example.

Even jhana & abhinna are unreliable & no need to talk about the worldly pleasures. (Sayadaw continued to talk on cittavipassana)

Whatever mind arises contemplate impermanence. After that continue to contemplate its disenchantment, to arise. From impermanence to disenchantment (Nibbida Nyan) is not easy. It takes a very long time to develop. But someone mature in paramita it doesn't take very long.

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Only vipassana is the real refuge. (Told the story of Millekkha Tissa, the hunter. Because of many years as a hunter, his unwholesome kamma ripened even in this life.) Later in samivaga & frightening ordained as a monk & practised. But a lot of hindrances (restless & worry) appeared in the practice & wanted to give up & back to lay life. Before disrobing his teacher the arahant gave him a duty to collect some wet woods & burning them down. Because it was so wet that <sup>and</sup> not <sup>in</sup> success. The arahant & his supernormal power showed him the hell, & went there & fetched took the hell fire, the size of a firefly. And then put it on the wet woods & instantly burnt down into ashes. Tissa was very frightened. Instead of disrobing worked very hard in practice & became a non-returner. All his karmic debts for hells were paid & knowledge.)