

Conventional truth & ultimate truth are important. Without understanding samuti saceca can be fallen into unpleasant festinations. Not knowing paramattha saceca can't realise Nibbana. In This talk Sayadaw gave an instruction on vipassana practice based on contemplation of the mind. We are alive ī 2 kinds of mind; i.e bhavanga citta (life continuum) & vitthi citta (consciousness belonging to cognitive process). May be can be translated as non-active & active minds. He used a very simple everyday language as host mind (bhavanga citta) & guest mind (vitthi citta). Guest mind can only arise by the conditioning of sense-objects & sense-doors (arom & dvara). Host mind exist all the time without the active mind. Non-active mind is sub-consciousness mind & can't contemplate, so not include in vipassana. The contemplative mind also guest mind. The other guest minds are only 6 types; i.e from the eye, ear, nose, tongue, body & mind (mano) contact ī the respective sense objects, such as sight, sound, smell etc. Sayadaw said there are also 2 guest minds; i.e samsaric guest mind (sankhara) & the guest mind of the Buddha (The 5 path factors = pancaginga magga)]

Wanting to become a sotapan kill ditthi. For the higher path knowledges kill tanha. For killing ditthi contemplate the mind. (Sariputta taught Yamaka using the 5 khandhas. Sayadaw using the contemplation of mind for practical instruction ī Sariputta's gatha of Kayanimam...) Following the arising & passing away of the mind process until to their ending. At the ending of all impermenence will realise Nibbana. This is the gatha (verse) showing the way to Nibbana. Wrong view attache to all the 5 khandhas but especially on the mind. These are 2 types of mind; guest & host mind. Mind arising by causes is guest mind. The mind always exist is host mind. Every living being alive ī a mind, without a mind is dead. Host mind (bhavanga) arise between the 2 guest minds. Without their arising is death. As an example you want to eat something arise. It arises & pass away. Before another mind arise bhavanga citta has to arise. Knowing them as vitthicitta & bhavanga citta (Between the 2 vitthicittas; bhavangacitta has to arise. These are life continuum minds & they start arising from birth consciousness to until the death consciousness. Vitthi cittas are creating new kammas for the future becoming)

(T6) [The 5 khandhas are sakkaya which means it really exist. If take the khandhas as me or mine become wrong view & not really exist. Take the khandhas as me or mine as a friend lead to painful rebirths. Take the khandhas as enemies lead to Nibbana. Sayadaw gave the examples of how the 5 khandhas are murderers. Some die because of the 4 elements, other by feeling (vedana) etc.. In contemplation see the khandhas as stranger (parato) or murderer (vadakato).]

The 5 khandhas are sakkaya. Really exist. Take the sakkaya & viewing them as friends become sakkaya ditthi & fallen into painful rebirths. If you know sakkaya as enemies will become a sotapan. Therefore with the sakkaya can fallen

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into unpleasant rebirths or realise Nibbana. (Sayadaw using each khandha to show that the 5 khandhas are murderer; e.g. people die in over heat, tejo rupa kill people) In practice for becoming a sotapann & higher knowledges the 5 khandhas only show impermanence. But the ways of contemplation are not the same. For sotapann contemplate as This is not mine, not I am & not myself. For higher knowledges contemplate as murderers.

(T2) There are only 2 shamas; wrong view & right view. With wrong view go to unpleasant destinations, & right view realise Nibbana. Seeing the khandhas as, This is not mine, not I am, not myself because of its impermanent nature. So wrong view is falling away. However if you are practicing hard & not seeing it, then you are 2 rooted person (a person born in non-greed, non-hatred & delusion roots, only has 2 wholesome roots). Then next life will become 3 rooted person. But however need to continue the practise & listening a lot of Dhamma talks (here the talks Sayadaw referred to are Sacca & shamas) Then next life will have the results. If you discern impermanence tanha, mana & ditthi will fall away. The reality & the knowing are becoming the same (i.e. seeing the reality of nature) you have the 5 path factors (right sati - viriya - Samadhi + right view - thought). After seeing the 5 path factors contemplate as This is not mine, not I am, not myself. This is the impermanence contemplation for sotapann. For the higher levels, after discerning anicca contemplate contemplation for sotapann. For the higher levels, after discerning anicca contemplate as murderer. After their dukkha were ended, arahants wanted to put down their burdened khandhas. This is the opposite of common people.

The Functional Knowledge of Change 1st July 1961

In this talk Sayadaw talked about the functional knowledge of change (viparinamatho), one of the meaning of Dukkha. There are 16 meanings of the 4 Noble Truths. Each truth has 4 meanings. Sayadaw gave 19 talks on these subjects in Mandalay City from 6th to 25th December 1957. Especially the meanings on dukkha are very good for contemplation. In some of the Suttas the Buddha even mentioned that he only taught dukkha & the ending of dukkha. Only by penetrating dukkha thoroughly we can let go of craving & attachment. One of the meanings of dukkha is sankhara dukkha (sankhatato). We can see this one in every day life all the times & quite an extensive one, cover up everything. By contemplation on this one point very often have the very strong dispassion & disinterest in worldly matters.

In Savatthi the Buddha gave a talk on hell & one monk asked him was there anything more frightening than the Paritala Hell. Not knowing the truth or not cutting off one's own dependent arising process, was more frightening than the hell because ditthi was the seed of hell. Sayadaw said most Buddhists have the wrong

idea that hells are already existed there for us. Actually our wrong views, defilements & actions create these things for us. Another important point he said was we can observe anicca from consciousness to kamma bhava will no karmic result. If we can't discern anicca the process will continue]

After arriving to hell, ^{hell} the fire is so strong that it blinding the eyes. The crying of hell beings are deafening the ears. The smell of the hell is so horrible that the nose can be fallen off. The foods & drinks of the hell are burning the mouth, tongue, small & large intestines & the hot iron liquid are fallen out from the bottom. The clothings of the hell are burning the bodies. Even thinking about them are burning you. Nothing is good there. (Maha Parihala Niraya = The Great Burning Hell). There are still chances to free from this hell. But not knowing the truth is more frightening than the hell. Because not knowing - the ignorance (avijja) is establishing all these hells. It's not happening by itself. These are done by people not knowing the truth. The things in the hell & fallen into it are creating by one own's unwholesome kammas. It's easy to go there & easy to free from it. Whatever arising must know as the truth of dukkha. You have to be afraid of not knowing how to cut off the paticcasamupad process. Don't be afraid the hells. By knowing the truth the hells are closed off. Kammas open the doors of the hells & knowledge (nyan) closing them off. Don't take the idea of it's already there. One's own kamma is making preparation there. (This point had evidence in the Sutta of Nandiga Upasaka's story of heavenly mansims. These were already there even before he died) One's own dukkha is one's own paticcasamupada process which creating it. By kamma itself can't do anything. Making arrangement by defilements & constructing by actions. Don't be afraid of kamma but to kilesas. As an example the arrow (karma) & the shooter (tanha). You have to be afraid of the shooter ^{about} & not the arrow. The Buddha not mentioned ^{not to think} from just thinking about the 4 Noble Truths for Nibbana. Thoughts on sensual pleasure (kama vitakka), ill-will (byapada vitakka) & harmfulness (vihimsa vitakka) come tanha, mana & ditthi. To say I'll talk about the truth of dukkha or change. (viparinamatho). Change is dukkha sacea & without change is nirodha sacea.

Arising & passing away is viparinama. If you can discern viparinama then it's the functional knowledge (kicea nyan). Arising & passing away is viparinama the function of the mind/body process (kicea) & the knowing is nyan. The changing nature is not causeless. It come from ageing & death (jara & marana) carrying along to it.

Annihilation & Yamaka

14th to 15th July 1961

some differences in it,

(ii) [These 2 talks were based on Yamaka again. But there were time & content. Here Sayagaw talked about Nibbana as the arahant still alive & experiences Nibbana, i.e. Nirodha & Magga. After passing away only nirodha without magga. But no dukkha only to dukkha & peace exist. Interpret Nibbana as nothingness it become annihilation. Even some later Buddhists interpreted it as permanent identity (identity). Because they forgotten

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what the Buddha has said, i.e Sabbe dhamma anatta - All dhamma is not-self. All dhamma means everything, including Nibbana.

In this talk Sayadaw gave example & simile to express the nature of Nibbana is remarkable & interesting. Also in a very practical sense. He said every living being is burning in 2 kinds of fire; fire of defilements & body fire. If we contemplate these 2 fires in our daily life will understand dukkha very clear. For an arahant he has no fire of defilements but still has the fire of the body. In his whole process of practice, he realised the first to the last Nibbana step by step. Here again some scholars & Buddhists misinterpret the Suttas as some yogis had realisations without step by step. These are coming from not understanding the nature of the mind & the law of nature. He knows dukha & peacefulness of Nibbana & direct experience. With comparison he understands the burden of the body very clear. It's like the 2 stories building burning in fire. The ground building of the fire is extinguished but the upper story is still burning. In this situation what will you do. Surely you will continue to extinguish the upper fire until all is gone & totally peaceful (peaceful). In this example the ground fire is defilements & the upper fire is the body.

For an ordinary person he may think that arahant is already out defilements & his mind is peaceful why should he pass away & continue to live forever. Sariputta once said that after became an arahant he was expecting for parinibbana (passing away). Because carrying the body around was too heavy & burdensome. Even he preferred to carry mount more on his back than the body. Someone who is severely sick wanting to get well. In the same way anyone who really understand dukkha want to free from it. A yogi with practice & penetrate dukkha really wanting to transcend it.]

No sun & moon in Nibbana. Therefore will not suffer wind & rain. Only peace exist, without other things. No connection in any kind of dukkha is Nibbana. No sun & moon that natural dukkha & mind dukkha are not there. Fuel (khandha) & fire (kilesas) are gone out is Nibbana. It's without dukkha & samudaya (5 khandhas & kilesas). Only nirodha & magga exist (Nibbana & Path Knowledge). Dukkha cease & sukha must appear. When you have a sore dukkha arise & after cured sukha exist. It's important to cure the sores of defilement & khandha. If they were cured it will appear. Only by appreciation of knowledge (nyan) & Nibbana that the view of annihilation not arise. Before the practice to know about them is the duty of the yogi. (Here, Sayadaw was quite different from other teachers. He emphasised very strongly to dispel wrong views in intellectual knowledge & understanding of sunnata dhamma & Paticcasamupada before the practice. It has 2 main reasons behind this point. The first realisation is abandoning sifthis. There were evidences in the Buddha's time & present day yogis who were practising in wrong views had difficulties & problems during their practices)

- After the arahant dies the impermanent khandha dukkha cease & only sukha exist.
• Don't know ^{(one's own) yet} dukkha so you don't know Nibbana. The khandha is always burning in fire. Only the yogi knows it. Therefore he wants to free from the fuel & fire. The arahant doesn't have kilesa fire already gone out but the fire of the body still exists. He has seen Nibbana only. It would be better if the khandha fire also gone out.

(Sayadaw gave the simile of 2 stories building is on fire) After becoming an arahant all kilesa fire are gone. Therefore living to a very long life & helping living beings is better. This is the thinking of an ordinary person mind state (a ^{worldling}putujana). Not an arahant mind. (In India after the Buddha passed away & sometimes later some Buddhists developed new ideas & thinking into his teachings). Here is the differences between the arahant & an ordinary folk (i.e putujana = worldling). This kind of thinking & talking are the mind of a worldling. Therefore arahants were wanting to put down their khandha burdened khandha. Because they had already seen the peacefulness Nibbana & the burning khandha. (They had seen Nibbana already by 4 times in their step by step practice. Also by entering into fruition states every day). It's the same as someone has an ulcer ^{ing}is wanting to be cured.

(It remind me about Chao Khoon Nor, a well known practised monk in Thailand. He lived in a dwelling place which was closed all the time & practised there for 45 years. Only came out for the morning & evening pujas. Later in his life developed throat cancer. I had seen a book documented his illness & colour photos which were frightening. It seems he could bear the physical pain) But it's also not good for them to suicide. Most Buddhists are originally have permanent view (sasata-dittha). But not understanding Nibbana have annihilation view. Ask to contemplate impermanence is let you know about the sores. If you don't discern impermanence yet can't talk about Nibbana. You discern anica & knowing the unhealthiness. If you know the unhealthiness can know the healthiness by justification. Don't know the truth of dukkha thoroughly (penetratingly) never realize the cessation of it. (nirodhanirodha sacca). To realize Nibbana, first to discern dukkha. If you don't appreciate Nibbana surely you have the view of annihilation (uccheda ditthi). Arahant is seeing 2 sights. Wanting to put down the burden because he had seen the real happiness. It's not a foolishness.

(2) Only discerning dukkha you are in the right track. Don't discern it you can't appreciate dukkha, and also never realize Nibbana. (Sayadaw recounted the story of Yamaka) Without a teacher to explain these things people will think that there is nothing in Nibbana. No appreciation of Nibbana people have uccheda ditthi (view of annihilation). Yamaka contemplated anica & anatta but couldn't succeed because couldn't let go of his view. The body has fire element therefore it become ageing (He recited the Pali gatha by Sariputta after his arahantship-) After the realisation he wanted to lay down his body. He had seen the burning of the khandha & the ceasing of it that wanted to ^{be}free. This is also an evidence of the existence of Nibbana. For the worldlings even they are burning in fire, still looking for more fire to burn them. They are having family lives & praying for the becoming (Having bhava tanha). Buddhists who don't want Nibbana & have faith in Buddhism but they have uccheda ditthi (This point is important to some Buddhists for reflection. They can have both wrong view; i.e. they have bhava tanha - permanent view & frightening of annihilation)

Yogis can know Nibbana by justification. By discerning anica then he knows that there is a place without anica. Impermanence is truth of dukkha; then there is truth of dukkha without the anica. Wanting to reach Nibbana have to come out from the province of impermanence. First have to discern anica. This will know dukkha.

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With knowing dukkha The knowledge of not wanting will appear. Then The dukkha saccā of impermanence will come to an end. This ending is Nibbana. Therefore from Sotapana to arahant has seen the ending of impermanent dukkha for 4 times. He has seen the freedom of dukkha & couldn't take pleasure in living & the khandhas. There are 2 ways for reaching Nibbana. By seeing directly & later reaching there. Therefore an arahant after the realization prefer to die. Sariputta himself was liked this. When Sariputta went to see the Buddha & asking permission to lay down his khandha & the Buddha kept quiet. There were reasons about this. By giving permission means killing & without permission means still has kilesa. Therefore the Buddha told him that he has to know it for himself. If you have discerned impermanence you are on the middle way. The Buddha said that Nibbana; the unborn (ajatum) & unmade (abhumam) was exist. In each of the Buddha's dispensation 80 billions & 100,000 living beings were in Nibbana.

Concept, Reality & Nibbana

17th October 1961

These are the 4 realizations of Nibbana of the stream-enterer, once-returner, non-returner & the arahant (i.e Sotapana, Sakatagamin, anagamin & arahant). Then, the 5th one is all the khandhas ceased & the peacefulness of Nibbana. I want you all to know is after the realization of the first Nibbana no need to worry about the future. For the other Nibbana you already have the momentum of the knowledge (nyum). Even you are not listening to Dhamma talks this knowledge will push you forwards to the upper levels. Therefore the realization of the first Nibbana is important. For the upper levels there are no special ways. Starting from impermanence again. If you ask why we were not realize Nibbana before. The answer is because of not knowing & take the near thing as far away? For the realization of the first Nibbana must dispel the 3 wrong views. After clearing up these views you are sure to realize it. Ditti nirodho nibbanam - Wrong view cease is Nibbana - refer to the first Nibbana. Don't pray for any existence of life. Only the earthen-soil increasing & also you will suffer. Don't take these words as not significance. The one who prays these sure for suffering. (This point is very important for any Buddhist to contemplate clearly whatever their traditions). I am correcting you for your great mistakes. What you want to enjoy is vedanakkhandha - the aggregate of feeling. According to the Four Noble Truths it's the truth of suffering. What you all are doing for the enjoyment of human & heavenly pleasures are only superficial. But it's the same meaning as I will be suffer again & again in the human & celestial worlds & increasing the earthen-soil. celestial
Truth (sacca) is right & feeling (vedana) is not right. I am explaining for your great mistakes. It's very rare to find a teacher for corrections on these things. You are only seeing the pleasure of feeling not the truth of it. You are dancing by the strings of craving. (Here Sayadaw using the simile of the string of puppet)

Feeling arising means on the way to dukkha & passing away means in dukkha. Not knowing dukkha sacca. This kind of wishes & prayers are covering up Nibbana. Not knowing give ignorance or delusion is more difficult than not having (This is a Burmese proverb showing the importance of knowledge because all unwholesomeness starts from ignorance than having - tanha).

your desire & prayers for khandha Dukkha are covering up Nibbana. You take it as this is mine, This I am, this is myself and all these can't penetrate the khandha's nature. You are slaves to the khandha that Nibbana is out of your sight. (Most of Sayadaw's Dhamma meanings were direct, simple & profound & sometimes quite humorous). Prayers & wishes for the khandha & wherever you will be the attachment to existence (bhava ditthi) are covering up Nibbana. Therefore will never arrive to Nibbana.

(Sayadaw said that Sariputta asked questions to Yamaka & the ways he answered was helping him to let go of his wrong views by making him understand concept & reality. And then taught him to observe the nature of the khandha & became a sotapann. After became a sotapann, Sariputta asked him if someone asked you what happened to an arahant after he died. The answer was important. Because only someone who had eradicated wrong views & doubt could answer in this way. Dukkha end & sukka exist. The Buddha always emphasised that he taught only dukkha & the ending of dukkha. This point is very important for all Buddhists ^{were} whatever their traditions. Any Dhammapāta was not about dukkha & the ending of dukkha, not taught by him.) After the arahant → dies nothing happens means the same meaning as there is No Nibbana. The Buddha taught in many ways as Nibbana is really exist. (e.g. in Udāna Pali). In reality arahant is not exist, only a concept. The real existence is the 5 khandhas. Arahanta means a person who had killed the defilements. Putthujana - worldling means a person who has very thick defilements. By taking off the concepts & contemplate the reality is going onwards to Nibbana (one of the Dhamma qualities). Yamaka had the view of annihilation because he couldn't find a teacher. You can know the answer of a sotapann from the questions & answers between Sariputta & Yamaka. You people are praying for Nibbana without knowing it. There is a place ^{but} without Dukkha. This must has to exist. Exist & only Sukha, that is NIBBANA. Nibbana is out of sight because it cover by Dukkha.

Sorrow Deceiving as Compassion 23rd February 1959

[The following 6 talks were connecting to refined Dhammas. Each one lasted only 30 minutes. Sayadaw gave to his 2 closest disciples who were couple. The following are not whole talk translation only the main points]

Sorrow (soka) can come in & deceiving as compassion (karuna). Worry, concerning, sorrow & sadness are not true compassion. Compassion is connecting to equanimity (upekkha). Therefore compassion, equanimity & wisdom are connected. It's subtle & not easy to distinguish. Most people take sorrow (soka) as compassion (karuna). After the mind of compassion at this altruistic joy (muditā) come in & Then life continuum (bhavanga citta). Therefore paticeasamupada (dependent arising) not going on (not connected). If sorrow come in it connect to the dependent arising. (Here Sayadaw gave an important instruction). Whatever mind state arising make an effort to know it. With this we are not deceiving by the running mind. Whatever arising contemplate impermanence. If you not contemplate the

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compassionate mind it doesn't matter. But if you contemplate it will develop the knowledge. In contemplation of the mind yogi must distinguish the different states of the mind. With this will know the arising & passing away of the mind. Concepts are also useful in their own. Knowing how to distinguish them will know the arising. By knowing the arising will know the passing. Contemplate this, its concept. By knowing the passing is discerning the impermanence. Do you know the benefit of names? If you reject conventional truth don't know how to contemplate. Therefore in the Satipatthana Pali mentioned a word- pājanāti which means just knowing it. (Sayagaw gave some examples for the seriousness of sorrow) It's similar to a person hit by a thorny ^{object} weapon & difficult to pull out. Such thing as can't forget a deceased loved one for 3 years & 3 rainy seasons.

Lust Deceiving as Lovingkindness

24TH February 1959

Lust can come in & deceiving as lovingkindness (metta). During sending metta only for the loved ones not including others. Metta means for everyone without differentiation. If tanha come in contemplate this mind state first & continue the metta. Someone who overcome one's own mind know whatever mind state arise. Without overcome it don't know the mind state. Therefore there are more unwholesome mind states arising. The best way is contemplating whatever mind state arising. By doing serenity (samatha) practice defilements can come in the practice. Loba, dosa come in become unstable & fallen off. Only ripassana can be stable.

Tanha Deceiving as Altruistic Joy

25th February 1959

Tanha & altruistic joy (muditā) are similar in smiling nature. But Their objects are not similar. Gladness for all is muditā. If only for someone is tanha. Muditā come from mindful attention. Have gladness on everyone. Generally if only for one person Then tanha come in. With a determination whatever mind state arise I'll contemplate it. And then mostly you can do it. If tanha extinct kamma become fruitless. Blown away like a cotton wool. Tanha is clinging to the khandhas. Therefore if you can contemplate the khandha as truth of dukkha tanha will extinct.

Selfishness Deceiving as Equanimity

26th February 1959

Some people sometimes use language like equanimity but including selfishness and anger. Equanimity means seeing all living beings in equilibrium according to their own kammas. By checking the nature of the language & the voice can know true equanimity or not. Envy (cissa), selfishness (macchariya), dosa (anger), worry & remorse (kukkuca) can combine together. In seeing just seeing only, in hearing just hearing only, etc... become equanimity (uppakkha). Whatever arising just knowing it arising or contemplating impermanence. If you don't know about these become ignorance (avijja); since later

Worry & Sorrow Entering as Sense of Urgency
27th February 1959

[Samvega - sense of urgency, This Pali word may be the less well known or even unaware outside the Theravadin tradition. In Burma this word became a common Burmese word as anicea, dukkha, anatta. It seems to me it's a very important word for contemplation to search for the meaning of our human existence. As Sayadaw mentioned it's a kind of knowledge (nyan) which can push or inspire someone on the path or following the Noble Eight Fold Path to end dukkha. We can know this from the real stories of Gautama Bodhisatta, Siddhartha Sariputta, etc... in the Pali Suttas & some modern day yogis. Nowaday modern men & women under the influence of the 3 unwholesome roots, greed, hatred & delusion take dukkha as Sukha and create a lot of human problems & sufferings in family life society & ^{being destruction to} natural environments. of Samvega

A western teacher described the meaning as - It's a hard word to translate because it covers such a complex range - at least 3 clusters of feeling at once: the oppressive sense of shock, dismay & alienation that comes to realizing the futility & meaninglessness of life as it's normally lived; a chastening sense of our own complicity, complacency & foolishness in having let ourselves live so blindly; an anxious sense of urgency in trying to find away out of the meaningless cycle.

Although this talk was very short, there were profound meanings behind it. True Samvega develops intelligent wisdom to great wisdom. If worry, sorrow & dosa come in it can be suicidal. Committed suicide & accumulation of unwholesome mental states are also an interesting point. Now a day more people (young or old) committed suicide than before. Because we accumulate more & more pollutants (rubbish) into our hearts everyday from many unhealthy medias or poison-educations.] remorse

Sense of urgency (Samvega) is a knowledge (intelligence or nyan). But if worry & dosa can come in. People committed suicide were because of their accumulation of unwholesome mental states. We have to abandon unwholesomeness (pahatappa). Have to develop wholesomeness (lohatappa). [This last point usage of abandoning (pahatappa) & developing (lohatappa) actually referred ^{also} to the whole mental development. Practising each factor of the noble eight fold path has this meaning: So each factor is important ⁱⁿ its own. It's right effort. In the 37 factors of enlightenment; effort is 9 times, Sati is 8 times, wisdom is 5 times & Samadhi is 4 times mentioned respectively. Vitiya, sati & samadhi are Samadhi factors & panna is wisdom. Therefore the Thai forest monks in their talks very often mentioned as Sati/panna. Sayadaw also very often mentioned it important as the whole practice, i.e paccagange magga or vipassana knowledge.]

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Take Anger as Wholesome

28th February 1959

[Take anger as wholesome - these words by Sayadaw was remarkable. Like a prediction by him for modern man civilization. Even it's become like a human education. You can see this very clear. A lot of violence & harmfulness are going on in nearly every part of human civilization; economics, politics, cultures, religion etc. Actually we are not only take anger as wholesome, also the others 2 unwholesome roots, greed & delusion. For modern man whatever their religions back ground, actually they are worshipping the Tri-Gods without their knowing - ignorance (avijja)]

Using harsh language to teach people (parents, teachers & religious leaders) as wholesome mental state. Any wholesome & unwholesome mental state arise by knowing it overcome one's mind. It's also need to analyse the nature of the mind state. Therefore contemplation on mind (cittappassana) is important. The voice come from the mind is important. Significant. Even animals can differentiate it. The Buddha said that angry person easy to get old. (Sayadaw gave an example) Throwing a stone anger and by frightening to someone are not the same forces. With anger is more painful. It's harmful to both. Therefore it's harmful to the body. With sorrow tear run down. With fight hairs & gooseflesh raising up. Because of anger can't suicide. Go & look at a person's face tied a stone. The face is look ugly. With anger even vomiting blood (The story of Sariputta's former teacher Sanjaya). Don't take a small anger as insignificant. It can make you sleepless. If you know how to correct the mind the face also has a good look. Only people have mindfulness can correct oneself. As soon as anger arise can contemplate it, not continue to action (kamma).

Must know that one's mind is not good. Also have to accept the correction of parents & teacher. But not every parents & teacher have the qualities. Where this state of mind (character) come from? From birth. Most of them come from hells. (Sayadaw said we can know the recent past life of any baby from the outward's behaviour. As example if a baby cries a lot came from hell & has dosa nature. A baby smiles & happy nature came from pleasant existence. A baby sleeps a lot from animal existence. Here the important point is not the past life which had already gone. But very important to reconditioning our bad nature to good nature by training our speech, body & mind) From hells to anger, so they will cry a lot. Easier to become angry. Baby to moha whatever happen they keep quiet. From heavens they speak to smile & happiness. Without correction it become worse (for bad characters). If you pickle something for a longer time become more & more sour. Originally people mind are not good. Nothing is good without correction. Have to make correction or reconditioning (Sayadaw gave a fish meat dish for example). If you let the fish in natural state it's smelly. By using ginger, onion & spices the smell is nice & tasty.

Even the Buddha came from the bad to goodness. Can't distinguish good & bad can't correct oneself. Still have time make the corrections. With many bad things in near seath is not easy to do it. There are 2 forms of extraction. Extract from the bad & the good. The first one is correcting the bad things & become good. The second one is yogi wasting his times by worldly affairs without proper practice. There are 3 ways of using our times. Good, not good (i.e. bad) & between good & bad. Between good & bad is sleeping.

Mostly people are living their lives in bad & between. Therefore the most important is → first to know one's mind. There are 2 types of crazy people. People in mental instability and ignoramus (People under the influence of ignorance. Most people are falling into this type). The first one is mental illness. Majority are in the 2nd type. Avijja paccaya (crazy). Sankhara - Ignorance condition action-conditioned ignoramus. Mental illness still has medicine. But ignoramus doesn't know the medicine, because everyone is like us (i.e., ignoramus or ignorance people)

Sila & Vipassana
12th March 1959

[Sayadaw said we should use the clothes & food by reflection to stop tanha arise. We earn the money by right livelihood still without contemplation nothing wrong in sila, but in vipassana it's negative.]

By contemplation on food, if disgusting & aversion (dosa) arise it's also not right. As examples, don't want to eat or stop eating. The result should be equanimity. Neither tanha nor dosa should arise. (During the Buddha's time some monks committed suicide by reflection on the repulsiveness of the body). Yogi who has wisdom faculty easy to develop the perception of food as loathsome. But don't let aversion come in. The way of wisdom is developing (bhavetabba) & abandoning (pahatabba). Loba, dosa, moha have to be abandoned not for developing (It's an important point. Therefore Sayadaw very often mentioned in his talks about intellectual understanding - tittha patinna) If true wisdom not taking pleasure in foods & drinks but not become don't want to eat or drink & become displeasure (domanasa). If its wisdom not continue to kamma, only to Nibbana. Dosa arise continue to kamma (see the paticeasumupada). Wisdom is white dhamma & dosa is black dhamma, can never mix-up together. By knowing their differences can be done it right. Therefore the important of contemplation on the mind is quite clear. If its true patikula sañña (perception of loathsome) will not become loba & dosa, but only wisdom.

Dosa also has their levels. Displeasure in somethings is domanasa. Becoming quarrel & fighting is aversion (patigha). These are refined dhamma taught by the Buddha. Both of them are dosa nature. The differences between them is becoming more coarser. Here the Buddha wanted to teach was not for patigha, but wanted to know the subtlety of domanasa. It's difficult to know. (According to Sayadaw mostly we have vyāpāda - ill-will to foods & clothings & not become patigha. There was a true tragic story happened in Burma. A man used to break his meal

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everyday ī chillies & without it couldn't eat. But unfortunately one day for some reason or forgotten his wife not prepared for it. At the dining place he became very angry & instantly grasped a fire wood near him struck the head of his wife & killed her. If we contemplate the suffering created for/by foods is quite a big problem. There was an important sutta in Nidana-Samyutta called Puttamansapama Sutta - A simile of a son's flesh - about the 4 nutriments, one is physical foods). In human society, especially in family members There are a lot of vyāpāda happenning between each others. But usually we say nothing & keep quite quiet.

To Stop Craving in Everyday Life

13th March 1959

For any yogi who practises to end dukkha always makes effort to stop kilesas arise. Therefore should reflect on the 4 requisites. Without it paticeasamupadā process continue. No kilesas come in Nibbana element can appear quicker. In wearing clothing by contemplation no kilesa arise. For beautifying is kilesa. Doing ī good intention is no fault. Not good intention it's. Whatever we are doing must do it ī nyan (knowledge). Without it always tanha arise. Therefore always use satipatham.

By conducting ī mindfulness can stop tanha to arise. Even they come in can destroy them. Never let go of Sati. Whatever you are doing reflect as dukkha or these are dukkha. If you have sati including ī viriya. They can't separate. Therefore I have taught you to be mindful, put effort & contemplate ī wisdom. It can be say satipatham or the 4 right effort (Sammappattham) (Sammappadhāna). Why the Buddha sometimes taught as satipatham & sometimes as Sammappadhāna? However he said both of them are together.

Sati & viriya can't see impermanence. Contemplative wisdom can see it. Therefore wisdom is the main & sati/viriya are supportive factors. Only wisdom can penetrate ignorance. All these points were taught in the Suttanipata by the Buddha.

Paññā is the most important factor of the 3. Because without paññā can sati also micca-Sati & viriya also micca-viriya (wrong mindfulness & effort) But paññā doesn't has micca-paññā. Paññā can be mundane (lokiya) or supramundane (lokuttara) wisdom respectively. Whatever arising if you can't contemplate impermanence, Then one of the factors is lacking.

Mistaken

Take Sloth & Torpor as Serenity

14th March 1959

Mistaken sloth & torpor (thina-middha) as serenity (sammasti). Can't overcome ones mind is thina-middha. In vipassana the object of contemplation disappear can be mistaken as path & fruit. For the path knowledge to be appear, impermanence should be clear before. Following by impermanence cease^{is} also must clear. Follow by impermanence is not clear, then its only sloth & torpor. If both of them are clear, then serenity & discernment (sammasti & paññā) are together. Sloth & torpor come

and pretend to be samadhi & panna, but yogi doesn't know it. Staying c the meditation object & without it are quite different. Sloth & torpor are 2 kinds. Inclination to the pleasant and the unpleasant. True samadhi is equanimity. Samadhi is intensely looking at the object without pleasure or displeasure. It's concentrating on the object pointing by sati. Therefore if you want to differentiate samadhi & Thina-middha by the object. If Samadhi you don't want to get up from the sitting but Thina-middha want to run away. If they come in contemplate impermanence. Without it dependent arising continue. No contemplation and running towards your bed is liked in the prison (The Buddha's simile for sloth & torpor to King Ajatasattu). Sleeping beds are prisons. The places without the Buddha, Dhamma & Sangha. Sleeping is staying c the life-continuum (bhavanga-citta) It's bad in refinement nature & not in violent way. These are past kamma results & we are spending it by sleeping. It's not wholesome nor unwholesome minds. Sloth & torpor are not directly extracting the times but the bhavanga-citta is. When we are in sloth & torpor, a javana process (active phase of cognitive process) and then bhavanga-citta process, another javana & then another bhavanga... etc... (sloth & torpor is the javana mind process). If you go to sleep, bhavanga-cittas arising & passing continuously.

Of the 2 minds of sloth/torpor & bhavanga, thina-middha is more fearful one because it send the mind into bhavanga. Thina-middha is enemy, & sati is friend. (Sayadaw mentioned the important of Sati c an example) You remind yourself & sleep, when I will wake up. And then when the time come you wake up automatically. (We can also use this method in meditation. Remind us not to forget the object or objects, both Samatha & Vipassana) (Sayadaw gave an important warning) with many difficulties before (many past lives's sufferings), now we are in the time of completing c 5 difficulties to encounter 1. Encounter the Buddha's Teachings. 2. A teacher who can teach Saeca Dhamma. 3. The ability to understand the Dhammas. 4. Put into practice & discern anica 5. Realize Nibbana

That the majority of Buddhists are wasting their times by sleeping & busying c loba, dosa, moha in daily lives, are very foolish. Therefore we must remember of what the Buddha said that the permanent dwelling places of living beings are the planes of misery. (apaya bhumi)

Restlessness and Effort

15th March 1959

In Vipassana practice effort (vitya) always should take one object. As example, the impermanence of physical phenomenon (rupa object) or the impermanence of the mind (nama object). Instead seeing many things or objects, e.g like light, colour, images, then it become restlessness (nidhana) But the yogi can take these things as right effort his practice is on the right track. What about on Samatha practice? It also should stay c the meditation object, e.g the breath. Breathing techniques is wasting times!

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Viriya & Samadhi must take an object only. The object of restlessness can be loba or dosa (greed or anger). Therefore viriya & the object are different. Viriya make effort on the object without taking pleasure or displeasure. Viriya must stay to the impermanent object. If other things arising, it's uddhacca.

On talking about samatha & vipassana practices; e.g for samatha, during contemplation on foulness (asubha) the mind should be stay to the object of foulness & should not go out. Then it's viriya. Except the asubha object if many objects come in, then it become restless. Viriya make effort on an object (Sayadaw gave an example of using a gun). If you are aiming a gun without moving is viriya. If shaking then it's uddhacca. If put too much effort become restless. In this case making adjustment to samadhi. If viriya & samadhi become level out the practice will take short period of times. Over viriya the mind become restless. Over samadhi become sleepy & wasting times. (Sayadaw gave examples of over viriya & samadhi to the stories of Sona & Maha-Mogallana. Because of over viriya & samadhi that the practice can't develop. Some yogis become low spirits & make conclusion on many reasons. They are thinking that don't have the paramis & doubt about the practice. In reality they don't have a teacher & don't know how to adjust them. Connection to this, faith (saddha) & wisdom (panna) have to be adjust. These 4 factors becoming level out can discern impermanence. Without that can't realize the Dhamma. No faith can't finish a task. Over faith become tarka & over panna become curning. Sariputta had to practise for 2 weeks because of over panna & more contemplation was needed. Maha-Mogallana took only a week to finish his practice.

Remorse, Worry and Dying

(16-3-1959), (20-12-1960), (21-11-1961)

(1), [Sayadaw reminds his disciples not to be caught up by remorse, worry (kukkucca). Because they come in & disturb the practice. In one's life everyone finds something wrong quite normal & can't stop anyone for realization. Only the 5 heavy kammas & niyata-micca-ditthi can stop anyone for realization. If kukkucca come observe their anicca. Listening Dhamma talks are important. So that can correct mistakes. Kukkucca & doubt come observe them & keep to the meditation. The causes of them are the 10 wholesome & unwholesome dhammas. (The 10 wholesome dhammas are: ① To avoid the destruction of lives be anxious for the welfare of all lives ② To avoid taking what belong to others. ③ To avoid sexual misconduct ④ To avoid lying, knowingly speaking a lie for the sake of any advantage ⑤ To avoid malicious speech, to unite the discordance,

* to encourage the united, & to utter speech that make for harmony ⑥ To avoid harsh language & speak gentle, courteous & agreeable words ⑦ To avoid frivolous talk; to speak at the right time, in accordance w/ facts, what is useful, moderate & full of sense. ⑧ To be without covetousness ⑨ To be free from ill-will, thinking "These beings were free from hatred & ill-will & would lead a happy life free from trouble" ⑩ To possess right view, such as That gifts & offerings are not fruitless & That These are result of wholesome & unwholesome actions)

Worry about good things that has not done yet & remorse from bad things that has already done. It's a kind of subtle dosa. In a family mostly parents have kukkanca.

In → The Buddha's teaching to King Ajatasattu, kukkanca is liked a slave who can't make any decision. Human beings have a lot of worries in their daily life. It creates unhappiness & a big hindrance for practice. So very important to seal w/ them. They usually come at quiete times, such as sleeping times, practice times & near dying. The mind is in the past & future & never in the present moment.]

Kukkanca is a refined state of dosa. May be nobody nobody believes this point. You should think carefully. This is a displeasing mind. Therefore I have said a refined dosa. Another point is some people mistaken it as a wholesome mental state. Examples, some people near death thinking they had never done good things in their lives. Wanting to see their grandsons or sons ordaining as novices. Most people think that these are wholesome mental states. They are dying w/ refined dosa. At that moment don't think anything. Staying w/ your meditation at the present moment. Dosa harmful to both sides. Kukkanca only harmful to oneself. You are inviting worry at anytime & at anywhere. Thinking this & thinking that & this worry & that worry. But for doing practice looking for a place & looking for a time (given many reasons for practice)

(Tz, I Sayadaw mentioned reminds strongly to disciples to treat regret & worry carefully during alive & near death. Never think about something bad from the past & to do something good for the future. The past is already gone & no use to think about but only to contemplate not to do the same mistake again & not for remorse. Nearly everyone in our life has done somethings wrong before. Worry for the future also useless. Because future is unknown. If you want to do something good just do it. Remorse & worry are usually come during practice & dying moment not other times. So very carefully to seal w/ them especially during dying moments. Don't let anyone even family members to disturb the dying person. Let him dies peacefully by himself. But if possible w/ an able or skillful person helping to support the dying person for good rebirth. There were many stories on this subject. The Buddha also taught many things about how to die. Most important is has a peaceful environment to help the dying person]

The author is grateful to all the teachers who have already ti, wisdom and shown love over a very early

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Kukkucca means doing the disgusting things. It's also a kind of sorrow phenomenon. Remorse & worry both of them is soka (sorrow). Whatever unwholesome kammas you has committed which were not the 5 heavy kammas, no need to worry about it. Just do the insight meditation it will be eradicated. Whatever unwholesome actions has done before never think about it. In the same way don't think about wholesome things not doing yet. If you want to do just go & do it. These are refined soka. Not good for thinking. (Sayadaw mentioned the story of a monk in the Bvissa Kassapa's Sasana near the time of his death Kukkucca come in & died. Then reborn as a naga serpent). From the planes of misery to come up as a human being is not so easy. Therefore many difficulties to get this life should not waste your times & family & business matters. Near death & kukkanca become the asanna-kamma (dying moment kamma). This kamma is the closet to next life (Sayadaw reminds disciples the important of near death) The people near the dying person very careful not to disturb the dying person. With dying by contemplation of the impermanent nature of dukkha vedana. Sometimes the dying person take a longer time to pass away. Because his/her kammas are making arrangement that it take longer time. From now on we must making preparation & protection for death.

(3) Kukkucca is remorse & worry, a kind of sorrow. Uddhaca & kukkanca are together because if one of them arise the other also follow. Remorse & worry are more important than restlessness. If you are practising or not never think about them. I haven't done wholesome things yet or my works are not finishing yet. Don't think about it. Let it go. The mind is restless so it appear. If not they don't arise. The mind not want to stay on an object is uddhaca. Both of them arise in everyone. It come in near death as a asanna-kamma (kamma appear to the mind near death) [Sayadaw told the story of Queen Mallika] It's the kamma of near death & rebirth. Even though people had done a lot of wholesomeness it's a dangerous one. During dying don't think anything just contemplate impermanence. (For this point Sayadaw gave the story of Ven. Phugguna as an example) It's liked someone in drowning? This person near drowning will use all his energy in swimming. It's the same a dying person contemplating of impermanence will put all his effort for contemplation. Now, you are sitting in meditation & getting up & going here & there. At near death only has the practice for rely on, so you put full effort on it. And then can become a gotapora to arahant. Phugguna became an arahan.

(Sayadaw talked about the 3 ways of dying) The old cows close to the entrance of the cowshed are liked the dying moment of remorse & worry. In the morning open the entrance sov they go out first. These things happen because people don't have a good teacher to teach them & no practice. If you contemplate impermanence very often it become habitual kamma (acinna-kamma) & near death continue the practice it become asanna-kamma. At dying this impermanent knowledge will give you a very good result.

Instead of unwholesome asanna-kamma develop the wholesome asanna-kamma, by practice before death. It's a very important matter that I had told you yesterday & today again.

(He told a story of an old aged novice in Ceylon, how to correct his mind state near death by his son-a monk) Therefore it's important to have a good teacher or friend at dying. (He told another story of Ven. Tissa who attached to his new robes at the time of death). The rust corrodes the iron. In the same way wealth & power drag a person who has craving & attachment for them to the planes of misery. These were the words of the Buddha in this story. A foolish man has wealth is in danger. Without it is better. It's like bitten by his own snake. An old thing become a new one & torturing you again (the danger of kukkanca) Everyone had made mistakes in his life. Never rethink about it. If you want to think just think about what happen to my present khandha. If not the old thing becomes a new one & torture you. Rethinking become a new javana mind & it torture you. This come from rethinking what should not be think. If they arise contemplate their impermanence. It's aricca & the contemplative mind is magga. It becomes vipassana & at the dying-moment a good change. If you don't know how to die it will lead you to the planes of misery. If you know how to die will lead you to the planes of pleasure & nibbanas. You can change your asanna-kamma. Don't doubt about it. Action mind change into knowledge mind (kam & pannya) by practice. Teaching how to die is more important than how to live. Because dying is closest to next rebirth. A physical object appears in the mind. Mind & body are not going to the other side. The mind inclining towards an object (explained the rebirth process). Sometimes you are complaining that the mind is running away from me. This is your justification. It's difficult to arrest the mind. The mind doesn't run away anywhere. It appears at the heart base. Don't contemplate at the place of inclined object. Contemplate at the arising place (heart base). If you think the mind is running away, then it's sasata-sitthi (permanent wrong view). It's the same as the soul is going out. (Living beings are believing in the soul is a very strong & deep rooted view than any other wrong views. Therefore even some Buddhists invented a Buddhist Soul Theory or Doctrine by themselves)

Knowledge & Doubt

17th to 18th March 1959

I There are 8 causes for doubt (vicikiccha) to arise; ① Doubt about the Buddha. ② Dhamma ③ Ariya Sangha ④ One's own practice ⑤ Speculation on the past life & self view. Sayadaw said only mind & body exist, They arise & cease according to the cause & conditions. In this way dispel wrong views of personality (identity), permanent & annihilated views. ⑥ Speculation on the future life. If being dies

doubt it's delusion (moha), so the rebirths will be the planes of misery. Teachers are very important to teach their disciples to have right views. ⑦ Speculation on the past & future such as, where I came from & where I'll go. ⑧ Doubt on the teaching of Dependent Arising- It's natural procedure (dhamma niyama), the process of present moment to moment of khandhas arising & passing away by causes & conditions]

① Investigation of things & phenomena seems like a knowledge & developing doubt. Knowledge can make a decision but doubt can't & the mind become like a fork road. (2 states of mind & can't make decision). Without the power or ability to think become doubt. Must approach a teacher. Knowledge & doubt both have the nature of investigation in similarity. Doubt come in for the hindrance of contemplation of impermanence. If it's arising then contemplate it. Destroy it in knowledge. (Talked about the 8 doubts). Vicikicca is ignorance (avijja). It can be a hindrance for the realization of Dhamma. After investigation & doing the practice & without the practice are quite different. Knowledge done the job after investigation and not becoming doubt. If you have doubt approaching a teacher & clear up the doubt. If we don't have faith in the truth of the teaching, these teachings will disappear first. (He gave an example of doubt) I am practicing quite a long time now. Why I still not realize the Dhamma yet? In reality defilements come in & the yogi doesn't know it & has doubt. Only you can clear up all the defilements come in that will realize the Dhamma.

② Regarding to the past life we have doubt. Where I came from? What happened to me in the past? It's the investigation of the past. Without the ability to think about it is thinking in wrong views. In reality only mind & body happened before. This is never wrong. Any kind of thinking in a person or living being is leading to doubt. Thinking rightly is knowledge. Other faults are thinking in the ways leading to wrong views & doubt & after death fall into the planes of misery. It's very frightening. Even some Buddhists died in wrong views & doubts. If you know that only mind & body exist is the middle knowledge or you are on the middle way. Identity view, permanent view & annihilated view are overcome. No. ④ doubt is what happen to me after die? If you don't realize ^(cyclic) nibbana, only mind & body arise & only mind & body pass away. With knowledge come in become magga (vipassana knowledge). If knowledge cannot come in & have doubt. No. ⑤ doubt is where I came from & where I'll go? All these people never practice. If you become a sotapana you will only take rebirth not more than 7 times. If becoming an arahant will know that no more birth again. They don't have any doubt. No. ⑥ doubt is doubt in the teaching of Dependent Arising. The Buddha only discovered it & gave a name to it. Originally it's natural procedure (sabha niyama) it's arising in all living beings. Therefore have doubt on the Dependent Arising is not on Theory, but on one's own khandha process.

Investigation & Wrong View
20th March 1959

Without the helps of the Buddha & teachers (Buddhists) investigate about the world create wrong views (outside the teachings of the Buddha). Wrong views become knowledge. Later human beings without investigation & checking these wrong views & following them wrongly. The Buddha declared that his teachings were not hearing from others. But from his own practice & direct experience & then taught to others. There are 8 causes for wrong views. Therefore in this life you are the supporter of the Triple Gems (i.e. Buddha, Dhamma & Sangha) & don't become satisfied only w/ it. Next life can be fall into the hells. Also can be born as dogs, cows, chickens & pigs. In the human world parents & teachers teaching to us are wrong views. Traditions & cultures are also wrong views. These things are only concern to human beings. Even in this human plane the chances to have right view is very little. No need to talk about other planes. Believe in law of karma (kammasakata Sammaditthi) also can't dispel wrong view. (wrong view connection to the self). In the 5 kinds of right view, it's only the first one. Therefore I have to tell you to observe the khandhas. Also it's very rare for someone to observe or contemplate the khandhas. Only the Vipassana yogi investigates them.

According to the Buddha in all the unwholesome shamas, there were no shamas had greater fault than wrong view. There are no wholesome unwholesome shamas it cannot do. It also depend on the khandhas. Don't take this lightly. If not you can't come out from the round of existence. Do the practice quickly. Even the Baka Bratema took the khandhas as Nibbana. He said that his khandha was never old, sick & die. Making prayers to beg for the khandhas is wrong view. Some people don't want to listen to the sacca shamas. They are liked dogs and not afraid the stones but to the sound. Not afraid the khandhas but to the sound of Dhamma. Craving & wrong view are together. If you have the khandhas you have wrong view. It latent in the khandhas. Only noble beings free from it. Don't know how to investigate develop wrong view. Knowing how to investigate develop the anatta nyam (knowledge of not-self) & leading to Nibbana. In the world human beings doing all the things are for the welfare of the khandhas. If khandha develop wrong view also develop. There is nothing more foolish than making prayers for the khandhas ^{These} ~~are~~ wanting to go to the planes of misery. Only by knowing the Noble Truth that will not get the khandhas.

Perception & Wrong View
23rd March 1959

Saññā is perception, making the perceptions of father, mother, etc.. The reality of mind & body disappear & perceptions come in & taken them as real father & mother & relying on them. Don't know them as conventional truth. Taking the perceptions

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as real & depending & relying on them. Because of wrong perception it become wrong view. Most wrong views come from perceptions. Therefore human beings are relying on impermanence, suffering & not-self, birth, old age & death. From ending of the paramattha objects can realize the objectless paramattha Nibbana. There are 2 kinds of perception. Right & wrong perceptions. Right perception become right view & wrong perception become wrong view. You must know the differences. From the perception of perversim or distortion (Satāna vipallasa) come the knowing of perversim (citta vipallasa) & the view of perversion (Sītthi vipallasa) respectively. Knowing the nature of the mind & body & their causes & effects processes is a cula-sotapan. Free from one life to the planes of misery. To become a maha-sotapan by contemplation & abandoning wrong view & attachment to them. And then totally free from the planes of misery. Because he has no latent tendency of wrong view. (Sītthamsaya). Everytime perception arises by contemplation of impermanence & not become wrong view. After its arising & not contemplating & following by wrong view. As an example, seeing the son, by the only perception of the son not create a fault. But I have to rely on him, & then it's sticking to wrong view. Everytime it comes have to contemplate. Become a habit not difficult. Difficulties come from no habitual practice.

Wrong Views & Listening Talks
27th March 1959

Not only listening to the talks of outsiders (other faiths) & have wrong views. But also listening to the ^{Buddhist} teachings of the Buddhist have wrong views. As example, regarding to Sama if I do it I will get the result. This is kammasakata nyan. It can't transcend the planes of āsava (Taints). It's inside the province of wrong view (Ditthasava). The wholesomeness of Sama (merits of Sama) is called tainted merits (Asavakusala Dhamma) Can't realize Nibbana without knowledge (nyan). Therefore whatever merits you are doing using knowledge together. The Buddha taught conventional truth was for the kammasakata nyan. He taught the ultimate truth (paramattha saceca) for the purpose of path & fruit knowledges. Therefore by carefulness not incline towards one sided. If inclining towards one sided become extreme. We must distinguish between the province of kamma & nyan. The province of kamma is 31 realms of existence. The province of nyan is transcending the 31 realms of existence. When we are doing merits leading to knowledge. In this way kammasakata nyan is following behind the leading saceca nyan. Without the knowledge wandering around the 31 realms of existence. Therefore doing merits & goodness not let it leading by tanha samudaya but knowledge. In this way directly giving the result to Nibbana. Your causes are not good so the results. In life every time we encounter difficulties & inconveniences, don't complain as. don't have the good results. But knowing as our causes are not good. When encounter family problems & social problem become stress but don't complain. It's simply the beginning, more dukkha will come. You will still have to encounter the dukkha of old age, sickness & death. To get the scales of knowledge must listen to Saceca Dhamma.