

Yogis should practise \tilde{c} māna. When you realize the Dhamma & it cut off māna. It's like use poison as medicine. Without tanhā & māna in the practice effort (viriya) becomes weak. If you don't really desire Nibbāna you'll not do it. With tanhā & get Nibbāna, & it also abandon tanhā. Practice without desire & the practice will be in normal way (not much development). It becomes slow. Practising \tilde{c} strong desire, can quickly realize it. Why it takes very slow for the realization is today become clear. Because without the desire of tanhā. [In the 37 Bodhi-pakkhiya-dhamma, There are 4 Bases of Power-9 dhipāda. The first one is desire (chanda)]. You have to understand māna in this way. Don't take it as only the Path knowledge abandons tanhā & māna. Insight knowledges also abandon them. Even \tilde{c} the help of tanhā & māna & still can't realize Nibbāna, \tilde{c} the effort ^{at least} to develop insight knowledges. Nyan cutting off them. In the beginning of practice yogis should work hard \tilde{c} tanhā & māna.

The Extension of Saṃsāra

15th May 1962

[Tanhā, māna & ditthi are the shamma extend the Saṃsāra. The Noble 8 Fold Path is the Shamma cut off Saṃsāra. The Q&A between, Ven. Mahākotthita & Ven. Sariputta were about these shammes. Mahākotthita asked questions & Sariputta answered them. ① Q: After the 6 ayatas (6 sense bases) cease, something still has come to be? (i.e., asking \tilde{c} sassata ditthi) A: Don't ask in this way. ② Q: After the 6 ayatas cease, something not come to be? (asking \tilde{c} nuccheda ditthi) A: Don't ask in this way. Q ③ & ④ were asking \tilde{c} the wrong views of ekacca sassata ditthi & amaravikkhepa ditthi. The answers were in the same way. Sayadaw said, they were concerning about the nema/rupa process. He used cittapassana to explain them. After the mind ceases & Nibbāna appears. Therefore after 6 ayatas cease is Nibbāna. Mahākotthita ^{was} asking as something happened mean as a being or papañca. After papañca ceases ni-papañca arises (without papañca is Nibbāna) Sayadaw gave a very simple vipassanā instruction. Whatever mind arises observe its anicca. Observe ① \tilde{c} ②; ① is the arising shamma & ② is the observing mind. And will see impermanence. Two minds can't arise together. Of the 6 ayatas, mind base (māyayatana) is where papañca shamma (tanhā, māna & ditthi) arise.]

(22)

In the khandha There are 2 kinds of dhamma. Dhammas extend dukkha & not extend dukkha. A person knows This khandha as dukkha will not extend dukkha. Dukkha & dukkha connecting & continuing is papanea dhamma. Death connects & birth both of them are dukkha (cuti → jati). Dhammas not extend dukkha are ni-papanea dhamma (without-papanea). If you want to end dukkha have to practise & to stop papanea dhammas arise. All of you have a lot of extension of dhamma. To abandon them you need the help of a teacher. And you must also practise hard. The extension of dhamma are tanha, mana & ditthi. The non-extension of dhamma are the path factors. Both of them arise from the heart. Dhamma abandoning them only exist in the Buddha's Teachings. The extension of dhamma exists all the time. (All other systems & knowledges exist outside the Teachings). What extend them & have to abandon? This question arise. (Sayadaw told the Q & A between Ven. Mahakoththa & Ven. Sariputta)

If the ayatanas are ceased & still have other kilesas? The answer will be, not in this way. Cakkhayatana (eye-base) to kayayatana (body-base) are ^{the} 5 form bases (eye, ear, nose, tongue & body). Manayatana (mind-base) is only one. Adding them become 6-sense-bases. After they are ceased, other kilesa still arise? or Is there anything exists? Don't ask in this way. At the place of cessation Nibbana must appear. With these 6 ayatanas dhamma can arrive to Nibbana (also to dukkha, if don't know how to use it) Ven. Sariputta talked about the contemplation of impermanence of the 6 ayatanas. It included both body contemplation & mind contemplation (kaya/cittanupassana). Now, you are contemplating the mind. So all the minds cease nothing arise & only Nibbana appears. This is not a person or being. So you don't need to ask; is something arising? There is no papanea & it's the same as asking; is there any papanea? If papanea ceases & Nibbana appears. Don't have any doubt about it. Someone still not endis yet has to follow to the end.

All the 4 Qs were asking in wrong views. Both arahant were making the decision for us. If papanea cease & it's Nibbana. And if not cease & khandha will arise. Wanting to end dukkha, you have to kill the cause of papanea. It's the mind or the mind-base. (Sayadaw continued to teach cittanupassana). Mind is viññanakkhandha. Contemplate ① & ②. Everytime ① arises & with ② knowing it as not there. ① arises & follow ② and papanea will cease. For an e.g., The mind of wanting to eat something arises & you contemplate after it's there or not?

Two minds can't arise in parallel. The before mind ceases & the after mind can arises. The arising mind is ① & the not existing of the mind is ②. ① follows with ② is enough. (The arising mind disappears only the observing mind can take its place. So the observing mind seeing it as not there. This is seeing emptiness) Before mind & following = The after mind. Then papana disappears without arising. Give an e.g., in a snakes area you keep a mongoose & snakes disappear without coming. Therefore it abandon papana is clear.

(Sayadaw continued to explain the insight process of seeing impermanence, its disenchantment & its ending). Don't be afraid of birth (jati), but to the papana Dhamma. Because birth is the result & papana is the cause of it. Dukkha disappears & sukha arises. Light appears & darkness disappears.

Real ② ① Sap
No Happiness in Kilesa Gum (change the position)
With Kilesa Gum, No Real Happ-
29th May 1962
named The Milk-Sap Tree Sap

[Based on a sutta from the SalayatanSamyutta. The Buddha compared kilesa (defilements) to sticky ^{sap} from a ^{banyan} tree. The 6 sense-bases are like tree to sticky sap latent to the kilesas of lobha, dosa, & moha. The 6 sense-objects are like knives (in the sutta was axe). It contact to the 6 sense-bases & latent kilesas flow out. The Buddha used a lot of similes, metaphors, examples from nature to teach the Dhamma. Sometime quite amazing & profound. Human beings are part of nature. We are under the same natural laws. If we can observe & contemplate over nature become our great teacher. Sayagdaw's talk was quite humorous. Some of his talks were mentioned human stupidity in a humorous & profound ways]

Human beings have kilesa saps (even may be liked a super-glue). It's like a banyan or fig tree & cut it a knife & its saps flow out. In the same way, when sense-objects & sense-bases are ^{contact}_{in} contacting & kilesa saps flowing out.

(For the examples, Sayadaw mentioned many things in daily life). From the khamha, kilesa saps ^{are} flowing out. The flow-out is immeasurable or uncontrollable times. Because we are cutting it by the knives of sense-objects. There are 6 knives. Cutting by these knives is only one tree. It's the tree of khamha. After the saps are flowing out & the tree dies out. Everyday I am giving talk is to make your kilesa sap become dry up. The 6 knives are the 6 sense-objects. The tree is the khamha. The sap is kilesa. Everytime the saps flow out & make the tree to die.

A good & holy person or not, has to decide if the sap comes out or not. The reason you all don't realize Nibbāna are the sap flow out continuously to connect life again & again. You all are happy if places making your saps flow out. If not flowing out & you take it as quite boring. D.A process starts

(24)

from where the sap flows out. When a person is getting old & has more knowledge. These more knowledges are making your saps flowing out. You all know how to make the saps come out. But don't know how to stop it. You become displeasure on the day without the sap come out. If the sap not come out become bored. If you're not connecting samsara & life become dry. The work of drying up the sap is the only truly reliable thing to do. Making this tree dies & produce another tree is this kilesa saps. If the sap starts come out is samudaya hoti - the cause of dukkha. If it continues to flow out is dukkha khandassa hoti - the result of dukkha. Your khandas have 1,500 kilesa saps. So it need a lot of work to burn it. Ordinary kind of fire can't do the job. You have to burn it in the maggin fire (the path fire) as strong as the hell fire. Except the path fire, there is no other thing to rely on. For the Buddha & arahants, even they encountered in the worldly Dhamma & no saps to flow out. Because they had already dried it up in the path fire.

Unwise Attention & Prayers

4th June 1962

[This was a heart touching talk by Sayadaw, because he knew himself would pass away very soon. Within 3 months most of his talks during these periods at Mogok & also his last visit. He urged & encouraged his disciples in great compassion & concern for their practices. Gave a lot of samvaca talks here. In this talk one's really feel his compassion & metta even make the listeners become sad.

He said, we were born & had the chances to free ourselves from dukkha because of the Dhamma. But what were we doing? Mostly for worldly concerns & it was adhamma (not Dhamma). He warned them the Buddha's words. Once the Buddha took a few pieces of earth placed on his finger nail & said to the monks. If these pieces of earth fell to the ground & it would never get back on the nail. In the same way, if a human being fell into dugati (painful birth) would difficult to get back sugati (blissful birth). He mentioned another simile of a blind turtle living under a deep ocean & a yoke in a hole floating in the ocean. This blind turtle every hundred yrs emerged once to the surface. It was moving blindly in the very wide ocean. The yoke in the hole also moving randomly in the ocean. After a very long period of time accidentally the blind turtle head could enter into its hole. But once a human being fell into dugati emerged from there was more difficult than the blind turtle head entered into the hole.

Sayadaw based this talk on from The Bhūmija Sutta of The Majjima Nikāya, discussion between Ven. Bhūmija & Prince Jayasena (uncle & nephew). Jayasena asked 4 Qs to Ven. Bhūmija. 4 combine together become 2 Qs.

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

Q2: — — not — — — only — — —

What is the Buddha's view on these Qs? Ven. Bhūmija answered that he never heard the Buddha mentioned on these Qs, but he could give his views.

He said both of the problems were based on unwise attention (yoniso) that couldn't realize Nibbāna. Jayasena requested him to ask the Buddha for the As.

Ven. Bhūmija went to see the Buddha & presented the Qs. The Buddha gave the simile of putting sand into the grinding tool & prayed for oil but would never get oil. Because the method was not right. If you put sesami seeds & even count the prayers & would get oil. Because the method was right. So in vipassana practice yoniso is very important, & it need a teacher's help.

Sayadaw gave a simple instruction for vipassana. First calming the mind down by knowing the breath going in & out from the nostril. After sometime the mind calm down. The body will show its nature in the sensations. He gave the e.g. of a quiete mid night, & a small lizard from a high ceiling falls ^{on} to the floor. It will make a loud noise which everyone can hear. But in the day time & noises around will no one aware of it. In the same way yogi has samadhi will know whatever the body shows its nature. It shows its changing nature. Before samadhi, it also has this nature. But after samadhi see it clear. Therefore the Buddha taught on samadhi in many suttas (for e.g., in Anguttara Nikāya). Someone has samadhi & know the true nature of the khandha.

If the body is itching, aching, painining, etc. are vedanakkhandha. Different kinds of mind arise & also know it. Know the form (rupa) of heat & cold. The arising is changing, & the perishing is disappearing. Only impermenence exists. Not a man nor a woman & not me & not him, khandha disappears. Only seeing the arising & passing away. Viparinama lakkhanam dukkha saucca - Disbanding its own nature is truth of dukkha. The changing & perishing are dukkha saucca. At the time of seeing impermenence, you don't need to distinguish them as mind & body.

This is seeing the truth of Dhamma-mipassana - Contemplation of Dhamma.

Changing & perishing are dukkha saucca & seeing is magga saucca. Then you get the eye of right view - Sammā-ditthi eye. (From here to Nibbāna Sayadaw mentioned quite a lot of things). He gave a simile of how Nibbāna appears.

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

(26)

If you live in the adhamma way D.A process continues (adhamma - not the way of Dhamma). And live in Dhamma & the D.A process is cutting off. Now, in these adhamma of dosa & following in sorrow (soka) (This is the moment parents displeasure in their children). Children are not the problem, but parents are going to the apaya. People not listen & practise Dhamma in this present life become adhamma. And in samsara going around among the woeful planes. We arrived to this human world in wholesome Dhammas. After arrived & doing adhamma & will lose our capitals (i.e. our wholesome kammas become fruitless in this life). The Buddha gave some similes for the loses (The similes of earth on the finger nail & a blind turtle in the ocean). So the Buddha warned you the value of your human life. From the human life you can't go to Nibbana & not from the apaya bhumi (Continued to talk the Bhumiya Sutta). The matter of realization of Nibbana depends on wise/right attention. Originally nobody is right. Need the help of a teacher. It's a very important matter to have wise attention on the khandha.

(Gave vipassana instruction) First establish samadhi for about 15 or 20 minutes. This is for the beginner. Someone already discerns impermanence no need to start from here. Knowing the touching of the every breath going in & out. After sometime get samadhi & the mind doesn't run away & knowing continuously. The mind becomes calm, just breathing in & out as usual. With samadhi, the body will tell you; itching, pain, numbness, hot, cold, etc.

— — — whatever it tell you, don't you know it? (He gave the example of a lizard falls from a ceiling to the floor at a very quiet midnight). The khandha nature appears in different ways. This is the khandha changing. Without samadhi also the khandha is changing but we don't know it. Therefore the Buddha taught Suttas in samadhi. Someone has samadhi knows the khandha as it really is.

How to know it really is? If the khandha is itching & telling you as vedanakkhandha (feeling aggregate). Pain, feeling good & in between are also vedanakkhandha.

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

The changing is arising & its perishing is vanishing. So, always come back to arising & passing away. Therefore in the khandha only exist in arising & passing away or changing & perishing. Not a man nor a woman. Then no need to dispel wrong view. At that time you don't see any face. By looking at the changing & man & woman disappear. Man & woman are only in speech in the mouth.

After closing your 5 sense-doors & open your nyan eye to observe. Viparinama lakkhanam dukkha saccam - Disbanding its own nature is the characteristic of the truth of dukkha. Changing & also disbanding its own nature. The perishing is also the same. Therefore all the changing & perishing are the truth of dukkha. At that time no need to differentiate them as mind & body. It becomes seeing the truth, Dhammanupassana Satipatthāna. Changing & perishing are dukkha sace & seeing or knowing is magga sace. At that time become right attention. Right attention is going to pannā, the eye of right view - Summa-dilthi. It's also eye of knowledge-vijja eye. In real, it's only one nyan eye. You get the eye of seeing dukkha. After that you must get the eye of seeing Nibbāna. The changing & perishing are anicca, also dukkha & anatta. Only seeing the truth will see Nibbāna. Contemplation of impermanence is contemplation of truth. This is not the ways of sensual pleasure & self-mortification. It's the middle way. It arrives at the middle of tanhā & dosa. With time go on nyan become mature & disenchantment. Why is that? Because you are getting the changing & perishing. If you are seeing it a lot & develop into the knowledge of disenchantment (Nibbida Nyan). Before you are thinking it as get the proper thing. Later not only become disenchantment to it. But also develop into not wanting & getting of it. When it happens & at the same time all the changing & perishing disappear. (i.e khandha disappears). And turning towards Nibbāna. Not changing & perishing of the stable Nibbāna appears. (Sugadaw gave the simile of a movie show for the ripassana process) Before it was untidy to impermanence & to Nibbāna appears it clear away.

Truth is in the Khandha
15th June 1962

Cutting off samsara is turning ignorance into knowledge. Observe to samadhi & samsara will be cut off. A person no practice is in the whole day doing ignorance & action (avijja & sankhara). Mind process going on & on is Samsara. The Buddha asked us for practice was to know the truth. Where is the truth? It exists in the khandha. This khandha is the truth of dukkha. If you looking at it & seeing as a lump of matter & don't know it yet. For fixing a nyan eye, have to develop samadhi & looking at it. Then you see its changing nature from the old one to the new one as vibrations. This is the truth of dukkha. You have to look at it to the knowledge eye. At normal, we are moving around, even the khandha shows its nature can't see it. After establish samadhi & seeing its changing. Its ^{true} nature appears to us. There is vibrations, here is itching & there is aching. Different kinds of mind & feeling arise, cold, heat, tiredness, etc.

(28)

Its original nature appears to us. Disbanding the nature of in the beginning of sitting & telling you its arising new nature. The old nature disappears & new nature arises. The khandha telling you as I am the truth of dukkha. Except the arising & vanishing the khandha has nothing to tell you. Khandha is the teller & nyan is the observer. (Sayadaw using the words of the Buddha in the first discourse to express (the experience) Cakkhum udapadi - vision arises; ^{नानाम्} nyanam udapadi - The knowledge of seeing dukkha saccā arises; atoko udapadi - light arises, before because of the darkness of ignorance can't see it, element of light arises for seeing the khandha; vijja udapadi - knowing arises & not knowing disappears. Cakkhum udapadi is ^{नानाम्} not the ordinary eye vision but nyan eye. Therefore The Buddha continued to mention ^{नानाम्} nyanam udapadi it becomes knowledge & D. A process can't continue. So without sati & observation whatever we think, speak & act become ignorance, volitional formation & consciousness (avijja → sankhara → viññānam). The whole day is many ignorance, & many volitional formation & many consciousness arise & cease, etc. This is samsāra^{मृत्ति}. So samsāra^{मृत्ति} is the aggregate of dukkha. If you don't cut it off dukkha is your own property. Khandha process & samsāric process are the same. Samsāra^{मृत्ति} is what is happening now. If we can cut it here no future becoming. With sati & panna no ignorance & only knowledge arises. Therefore samsāra^{मृत्ति} is wrong seeing, wrong hearing..... & wrong thinking & starting from the 6 sense-doors. If not encounter a good teacher vijja udapadi not arises. After establish Samadhi & follow what the khandha telling you & become vijja udapadi. During establishing Samadhi is Samatha. Become vijja udapadi is vipassanā.

[Sanedaw reminded yogis how much important to become *vijja udapadi*. He quoted the words of The Buddha; if someone comes to you & says, "I'll teach you to end identity view- *sakkaya ditthi*. But you must take the pain of the body which I'll use a spear on your body 3 times a day. Each time 300 Spears inflictions" The Buddha said, "You must take these pains for the sake of destroying ditthi. Because if you don't realize the truth, dukkha will never end." (from *Saceasamagulta*) If you look at things i the ignorant eye- *avijja* eye & think what will happen to me & ditthi come in. *Sotapanna* is easy. Listening *sacca Dhamma* & i wise attention (yoniso) will become *sotapanne*. For example, I tell you feeling is dukkha sacca. And you observe the khandha & seeing impermanence. Continue i the practice & sure to become a *sotapanna*. Thoroughly penetrating dukkha is knowledge of the function- *kicca nyom*. Dukkha is in the khandha & nyom also in the khandha. It's very near but we are far away from it. So *samsara* is become very long for us. Not knowing the arising is also not knowing the ceasing. And become ignorance. Even it's more closer if the mind observes the mind (i.e *cittanupassana*). Mind is at the heart base (*hadaya*) & nyom also at the same place. Observing the khandha i good Samadhi is your duty. The teacher's duty is teaching in accordance. If the disciple is seeing in accordance i the truth & will enter the Stream.

Nibbāna is The Foremost Happiness

15th June 1962

Sayadaw based on the verses of The Buddha Kassapa which was mentioned in the Magandiya Sutta of The Majjima Nikāya, by The Buddha Gotama to Magandiya brahmin. "Freedom from disease: the foremost good fortune. Nibbāna: the foremost happiness." But after hearing these verses, Magandiya responded that my body was healthy, so it was Nibbāna. Because these verses were existing in their Brahmin Teachings & handed down by their ancestors from the time of The Buddha Kassapa. They were using it & interpreting it wrongly (It's very similar like later Buddhists using & interpreting the Buddha Teachings in different ways).

Sayadaw said how could it be ^{that} this body was healthy. With Samadhi & observe this body we can see their unhealthy nature directly, such as pains, itches, aches & changing, etc. In our daily life, we have to adjust & look after the body all the times. (such as feeding it, clothing it, going to the toilet for many times a day. And changing his postures all the times. Even in sleep turning it around to release its discomfort. There are 4 functioning of dukkha sacca; Pilalatha - oppressive, Sankhattha - conditioning, Santapatha - burning & Viparinamatha changing. Among them Sankhattha is quite extensive. Contemplation of this dukkha in daily is very important for practice). Where is the healthy nature of this body? In daily, the body is never healthy. The Buddha referred to this body as rogo (disease), gamthato (thorn), salato (dart), etc. With the ariyān eye (noble eye), sacca eye & will see it. Therefore without this khamha is really healthy, the real fortune & the real happiness. The Buddha himself taught that the 5 khandas were dukkha sacca. How can it be without disease & real happiness? The views of ariyān & worldling are quite different. Looking to the tanhā ditthi eye & it seems healthy. If you fix to the ariyān eye & nyan eye & looking at it, will see its as unhealthy. You'll find the diseases & knowing it as dukkha sacca.

The way of practice is; first, to approach a teacher; second, listening to the sacca dhammas; third, if you see the truth & will see the happy Nibbāna without the disease. With the practice, you'll also ^{know that} the khamha has disease. With good Samadhi & paññā will see its unhealthy nature & want to free from disease. Without seeing dukkha sacca, & you can't appreciate nirodhā sacca. Only seeing the disease & you want to be cured. First have to discern the disease, later seeing its disenchantment & at last seeing its ending. And you'll see Nibbāna without disease. If you have the khamha & always has the disease. Without it ^{is} Nibbanic Happiness. If you look for it only you are healthy can't ~~never~~ find it.

(50)

To Has Compassion & Wisdom for Oneself

16th June 1962

Only ^{by} knowing the objects of contemplation ^{there are} that will know what to contemplate. If not sitting there by wasting time. What is the objects of contemplation? For e.g., if the eye seeing form & eye consciousness arises. It's the beginning of the object of contemplation. Also the beginning of D.A process. After the seeing & the feeling of choosing good or bad arises. So it's alive ^{at that moment} c feeling (vedana). Seeing is the beginning & choosing good or bad is the 2nd. Phassa pacaya vedana - Contact condition feeling. This is called samsara. After feeling ceases & craving arises. Vedana pacaya tanha - Feeling condition craving. So, it's alive ^{at that moment you are} c tanha. After that clinging & action arise (upadana & kamma bhava) These are objects of contemplation; ① eyeconsciousness ② feeling ③ craving ④ clinging ⑤ & action. After ① ceases & ② arises, ② ceases & ③ arises, etc. The 5 minds are in a process. And ^{you} will get the new jahansha in next life. That is kamma pacaya jati - Action conditions birth. The mind process arises one by one. The others 5 sense-doors are also in the same way. In the whole day from the 6 sense-doors actions are arising. In each day the causes of births are uncountable. Therefore, the debts for bodily, verbal & mental kammas are quite a lot. We have to cut off these kammas. From the eye-door, the 3 D.A processes of greed, hatred & delusion (lobha, dosa & moha) arise. The other doors also know in this way ($6 \times 3 = 18$). Everyday unwholesome kammas are uncountable. You can only cut them off to the Path knowledge. Therefore the Buddha said that the permanent ^{homes} of living beings were the 4 woeful planes. So wandering in samsara is quite frightening.

D.A process is showing the objects for contemplation. You can't do it blindly. Only by knowing what's arising & you'll see the falling away. Mind arises one by one. Every living being ^{is} alive in one mind. Everyday a lot of ^{only} kammas are arising. Therefore your wholesome kammas which you have done, sometimes are incomparable to them. Also without the D.A process & you can't ^{be} alive. Making note of this point. If you don't get ^{the} insight knowledges & all these kammas are not become fruitless. If you don't know what have to be contemplated is not my fault. You don't know what happening in you that & can't do it. I'll show you the contemplation. Contemplate the impermanence of the mind, good or bad feeling. If you can contemplate them tanha, upadana & kamma can't arise. Everytime arise & can do the contemplation is cutting off the round of existence of defilements, action & result (kilesa, kamma & vipaka vattas). So this is asking you to cut off the 3 rounds of existence. The Buddha & teachers were teaching people to wisdom & compassion together. If not to compassion they wouldn't give their times.

They could teach the truth (sacca) means including wisdom. Both qualities have to be going together. If one of them is lacking & no completion. Without panna is useless talking. From the point of disciples also need compassion & wisdom. Has compassion for oneself to liberate from dukkha & wisdom to understand what the teacher has said. Has compassion for yourself. Noting the wisdom to my talk. If not you can get the merit but not wisdom. It will be like the same as a frog listening to the talk of the Buddha. If you are listening the talk for merit then like the frog. So listening is a human mind for the talk. How to listen a talk also important?

When you contemplate on the arising Dhamma (here is seeing), it already is passing away & not existing anymore. You are not alive to the seeing consciousness & instead to the path factors consciousness. Vipassana contemplation is abandoning the khandha means this point. Also not following to tanha & upadana is abandoning kilesas. Therefore insight knowledges are abandoning khandha & kilesa. With the abandonment of khandha & wrong view falls off. Because there is nothing to be called as a person or a being. If you're making something out of nothing as me & mine is really crazy. (This point is quite funny. If we observe carefully & contemplate human problems & most of the sufferings are coming out from nothing, just stupidity & foolishness). If you die to the vipassana mind & it will never become useless. Because after you arrive to the blissful plane & enter the stream (There was a talk on this matter by the Buddha in the Anguttara Nikaya) Therefore you realize the Path Knowledge or not is not important. Just do the practice & it will abandon tanha & kilesa.

(Sayadaw continued to explain the vipassana process to Nibbana) This knowledge from the ending of impermanence & turning towards Nibbana. If you not start — — insight knowledge & Path Knowledge can't arise. Because it's proximity condition - anantara pacayo. Only to the cessation of insight knowledge that Path Knowledge arises. Insight knowledge has to be developed for many times (bhavetabba). Path Knowledge arises only once. With this only once can abandon or kill all the corresponding kilesas. Even the Buddha himself won't teach in details liked this. Starting to teach you contemplation of impermanence. Even that much, he would come to you only when your spiritual faculties were matured. You must have faith in the Buddha & contemplate to your own wisdom. Faith & wisdom have to be in balance. Over faith in the Buddha & wisdom retreats. You can see this in the Ven. Vakkali's case. The Buddha had to send him away. Viriya & samadhi must in balance towards impermanence. Over viriya the mind ^{is} turning towards restlessness. Over samadhi is turning towards torpor. Mindfulness is never over. Should have it always & to watch & observe. In this way will realize the Path & Fruition knowledges.

(32)

About The Mind
17th June 1962

[Sayadaw gave this talk to his instruction on the Contemplation of the Mind-Cittanupassana, & based on the Sutta, The Sheaves of Reeds, Nidhanavagga Samyutta. In the Sutta Ven. Sariputta & Mahakotthita were discussing on the relation between consciousness & name & form (vijnanam & nama-rupam) & practice. Sayadaw gave a simple instruction on cittanupassana.

The 6 external guest minds are: ① eye-consciousness ② ear-consciousness ③ nose-consciousness ④ tongue-consciousness (seeing, hearing, smelling & tasting) ⑤ + ⑥ body-consciousness, pleasant & painful consciousness of the mind, arise in the whole body except the hairs, the nails & the dry skins. These consciousnesses are called external guest minds because they don't arise all the times. With the knowing of the place of arising & will know the passing away.

The 6 internal guest minds are: In the heart ① greed-lobha ② hatred-dosa ③ delusion-moha (restlessness - uddhava) ④ non-greed-alobha (giving, offering) ⑤ non-hatred-adosa (love, kindness) ⑥ thoughts (Thinking, planning, etc). All these 12 minds have to contemplate when they arise. Without them arising there are always 2 host minds exist. These are: ① the mind wanting to breathe in ② and the mind wanting to breathe out. Those are totally 14 minds for contemplation.

Minds arise depending on forms. Seeing consciousness arises in the form of the eye. So note it as name & form (nama & rupa). The others also know in this way. They arise accordingly at their places as name & form. The internal guest minds & the host minds are arising depending on the heart base, are also name & form. Whatever mind arises depends on form. So note it as name & form arise. Name & form (nama & rupa) ^{are} seeing, name & form are hearing, etc. So you get the knowledge of mind & form - Nama-rupapariggha nānam (nyan) Again all minds arise to the contact of sense-objects & sense-doors. So they are cause & effect process. Therefore doubt falls away. Knowing as only mind & form exist & wrong view falls away. You get the 2 knowing knowledges (i.e., Nāma-rūpa pariggaha nānam & Paccaya-pariggaha nānam) = (Knowledge of mind & matter & Knowledge of the conditions) You don't get the contemplative knowledge yet. For the contemplation of impermanence, still need the teacher to show you the knowledges of comprehension & rise & fall (Sammasanānām & vidyayabbaya nānam).

Sayadaw using the Milindapañha Text for vipassana instruction. King Milinda requested the instruction from Ven. Nagasena. He answered to him that when tiger wanted to catch its prey would not chase them. But waiting & watching behind a bush to kill its prey. In this way the yogi-tiger behind a samadhi-bush watching & observing the citta-preys which are arising from the 6 sense-doors.

Behind the samadhi-bush, the yogi-tiger has to catch the minds of the preys. Here the tiger represents the yogi or knowledge (nyam), the preys represent the minds or impermanences, or feelings, etc. Nyam catches ^{on} the impermanence or magga is ⁱⁿ accordance to the fall. Not all of the 14 minds arise together. In every mind moment only one mind arises that there is no way not to catch on it. Cittanupassana - Hiding & catching the minds; catching the minds to samadhi & pāñña; contemplation of the minds again & again. Anupassana means contemplate for many times. The commentary encouraged to use cittanupassana because most people take the mind as self or soul (This point is quite evident because even some Buddhists using the mind as a soul & a self to teach people. Met an elderly monk before, he said that if you didn't have a soul how could you take rebirth. The mind as a soul is very deep rooted view in religions & philosophies.) Even western scientists research on rebirths have this wrong view. The Buddha condemned it strongly in the suttas. Also the first stage of realization is abandoning wrong views. A yogi whose nature is dīlthi carita & dull faculty suitable for cittanupassana. But for most yogis experiences, the mind is quite subtle in the beginning of practice. So in the suttas of mindfulness, it started from the coarser one to the subtler one, form → feeling → mind → dhamma.]

Watching to good samadhi. You can't contemplate without samadhi. After establish good samadhi, watching & contemplate. Behind the bush of samadhi, The Tiger of yogi/knowledge is watching & catching The prey of impermanence. Here I give you the clear instruction. The tiger of knowledge is eating The prey of the mind or contemplate impermanence. Therefore The knowledge is in accordance to the impermanence. The 14 types of minds are preys. If you ^{are} waiting & etc catching them & will get it. You caught them in deads or the vanishing? Cittanupassana means watching & catching The minds again & again is contemplation of the minds. In the Satipatthana Sutta the Buddha ^{also} included the aryan minds also. Can you contemplate them which you ^{don't} have? (As a teacher he had to teach in a complete form. It ^{doesn't} mean we have to do all of them). The worldlings only have These 14 types of minds. Therefore it's ^{necessary} to justify the text. These were teaching for the worldlings & that for the ariyans, etc. You have to note This one, vipassana is watching & catching. Ven. Nagasena taught the king Milinda in This way. If you contemplate it to searching & it's a concept (paññatti). If you are watching & contemplating ~~the~~ whatever arising is ultimate reality (paramattha).

The 2 arahants were discussing on the contemplation of the mind (here, Ven. Sariputta & Mahākothitta). The Buddha also supported them. So you have to practise it without any doubt. And also looking for a teacher who can teach the Dhamma not wanting & revulsion towards the mind. Then he is

(34)

a speaker of The Dhamma (Dhammadhatika). If you can practise become not wanting & revulsion towards Them is a person practising in accordance to The Dhamma. (Dhammam-Shammapatipatti). If you can continue to practise towards the end of the mind or abandoning clinging & in this life realize Nibbana. We can't conquer that arriving to this plane & to that plane. It happens accordingly to the mind. In Samyoṣṭā, it making us shameful & no benefit at all. So we shouldn't associate to this mind. I am teaching you become revulsion & dischantment towards the mind. We can't control our minds that in birth consciousness & become chicks (got the birth of a chick). The beak, wings, etc. are making by that mind. In accordance to the clinging of the mind. In the same way if you are arriving into a cow's womb not become a human being. And becoming a calf according to the mind. Kamma throwing you there. After arriving There & the mind creates the shape & form. Becoming different animals are creating by the minds, & not the shape & form. Becoming different animals are creating by the minds, & not kammas. Doing the rebirth-linking (patisandhi) is kamma. Become different kinds of beings are by the mind. Kamma ^{sent} sends you to human life & your human form was made by _____. If kamma creates it only has one kind of hell. But there are many different kinds of hells & make by the mind. Between kamma & mind, the mind is more fearful. When we are speaking, we don't say I can't control my kamma. Instead we are saying, I can't control my mind.

The Buddha gave the example of an artist's mind. Many fancy pictures arise from the artist's mind. (We can see this in modern arts, some strange stories & novels created by human minds. Even some later Buddhists used this important of the mind & postulated extreme Theory of the mind. Everything is mind made & it's the only real existence. If we careful study D.A process (this is an extreme Theory). Therefore the Buddha said that mind was the creator & making many different kinds of fancy things. At night seeing a tree stump & taking it as a ghost & frightened. This is making by the mind. Some people can't control their minds & commit suicide by hanging themselves. Not kammashang them. People talk about suicide as it will repeat again for 500 times, 3 aeons. This was never mentioned in the text books. They frightened people not to commit suicide. Next life, if having the chance to meet good teachers even can become arahant. The mind in pain is more fearful than physical pain. For an example, if someone hits to a thorn in the dark & takes it as bitten by a snake & become more difficult to treat.

(Continued to talk on cittappassana) If you are talking about no mind to contemplate & only becoming for death. Because beings are alive & the minds. (Except only The Non-percipient Brahma God - without mind). So don't make oneself becoming a fool. Contemplate the dead (mind) & the alive (mind). Minds which disappear are dead (mind). Contemplate one's own death & the nyan mind which is connecting by kamma.

If the next mind is not arising & have to send the body to the graveyard. The mind now is the next new mind of Ko Saw Maung (a disciple in The audience). Contemplate The dead(mind) & The alive(mind) is Vipassana. Do you become disenchantment after seeing a lot of deaths (i.e one's own death)? Sure, you will. And Then you don't want these kinds of minds again. In This way, you become a person practise in accordance to The Dhamma.

On Nibbāna
18th June 1962

If Nibbāna is made by kamma; kamma vanishes & it also vanishes. It's stable Nibbāna - Duva-Nibbāna, & no connection to kamma, hetu(cause) & utu(temperature). If always exists why people can't arrive There & see it? These are The Qs for reasoning. This is not the cause & effect of kamma. This is cause & effect Dhamma of Knowledge (nyan/nānam). Therefore you have to work to nyan. This Nibbāna is not made by nyan. If it's so & after nyan vanishes & it will also vanish. This is Dhamma send by nyan. Therefore it's not the way of kamma, but the way of nyan. Kamma is only a supporting factor (upatthamapaka) Buddhists are making merits & ask prayers as it will be the supporting supporting of Nibbāna (It means to wholesome kamma realize Nibbāna). You must note that only will get it by adding nyan to kamma. Nibbāna Dhamma exists naturally. King Milinda asked Ven. Nagasena, "Please explain to me the characteristic-lakkhana of nyan." He answered, "Lit a fire in the darkness. Light appears & darkness disappears. Now, to light & you see things. So, the lakkhana of nyan is dispelling ignorance. Giving you the light of wisdom & showing you the existence of Nibbāna." The reason of why you can't see Nibbāna is covered up to the darkness of ignorance & no light of wisdom. Therefore you can't see the always existing Nibbāna. Is't the work of prayer or knowledge (nyan)? I must talk about the important of nyan. For e.g., Dukkhe nānam - the knowledge of knowing dukkha, Dukkha samudaya nānam - the knowledge of knowing the cause of dukkha, etc. The Buddha using it as the knowledge of knowing the 4 Noble Truth. These are sufficient evident. With only kamma & no nyan include will be on the wrong way (we could see this in some monks & laics at the time of The Buddha. Because of their good kammas they met the Buddha but not realized Dhamma). After arriving to blissful planes (^{sugati}) & later jumping into the woe plane (For e.g., ^{The} 500 celestial nymphs of Subrahma Devata ^{were} after death & fell into hell)

(36)

In the Pathāna - Conditional Relations was mentioned, Maggapaccayo-Path Condition. It was also taught about knowledge. Therefore ī kamma you must add knowledge in it. Then it will become nānam udapadi - knowledge arises, rūpa udapadi - true knowledge arises, etc. It was all talking about the ways of knowledges. Nibbāna is always existing Dhamma. Not made by anyone & anything. Then it must be ^{good} to see it. Note it this way. Nibbāna is covering up by ignorance, this is one of the covers. After uncover ignorance & it's covering up again ī the khandha. You can't see the impermanent khandha is the cause of ignorance. After seeing impermanence & still you can't see Nibbāna. Only the impermanent khandha not exists is khandha nirodhā Nibbānam - Khandha ceases is Nibbāna. And tanhā nirodhā Nibbānam - Craving ceases is Nibbāna. Therefore Nibbāna is hidden by 2 dhammas. If you don't move ignorance away & can't see impermanence. Also if you don't follow the impermanences to the end & can't see Nibbāna. First, you have to dispel ignorance away. Second, you have to follow the impermanent khandha to the end. Tanhā ends Nibbāna & khandha ends Nibbāna. It's very rare for someone expresses this way (Indeed, Sayadaw was quite a rare teacher who could explain on practice very clear & profound theoretically & practically). After uncovering ignorance & craving (avijja & tanhā) & you can't find man or woman, & only seeing impermanences. Originally only impermanences exist. Because, Sabbe sankhara anicca - All conditioned phenomena are impermanent. (Amazing Buddhas, without them none could teach the Reality. So all living beings are living ī delusion & dying ī delusion). Avijja & tanhā are samudaya sacca - Ignorance & Craving are the cause of the Truth of Dukkha. Impermanent khandha is dukkha sacca - Impermanent Khandha is the Truth of Dukkha. Therefore, 2 Noble Truths are covering up Nibbāna. The teacher must talk about the ways of uncovering of ignorance & craving. (Instead some are teaching people to come back again & again for sufferings. Only people ī kilesa can come back again & again [&] never end)

Open up the mind door & close the other 5 doors. Penetrate the khandha ī knowledge & a person or a being disappears & discorer feeling, mind & impermanent khandha. Avijja & tanhā blow away & this is moving away one cover only. Now, you start to see the khandha. Contemplate one of the 4 satipatthāna & don't contemplate all of them. Watch & observe & see what the khandha will tell you. With the watching & observing, the khandha is arising & vanishing? And seeing the anicca khandha. You only get the insight knowledge yet. Follow the arising & observe its anicca. Impermanence is anicca, dukkha, anatta & asubha (because it dies) we give 4 names to it, but the observation is impermanent. Again Nibbāna

is covering up to anicca, dukkha, anatta & asubha. Why is that? Because Nibbāna — nica, sukha, anatta & subha. Nibbāna is anatta, because nobody can make it. (Also The Buddha's words - Sabbe Dhamma anatta - All Dhammas are not-self, including Nibbāna.) Develop the impermanence by exercising it (i.e., bhavetabba). It will become maturity. Then you see that one's own khandha is in dukkha. And you know it as real suffering. Knowing dukkha thoroughly is penetrating dukkha saceca. Wrong view & doubt fall away. Kilesa & khandha cease. It cuts off 2 phenomena, i.e. kilesa & khandha. Cessation of dukkha is Nibbāna. Knowing the cessation is the Path Knowledge.

Two Different Dhammas

20th June 1962

[This talk clarified some arguments & doubts between scholars & also yogis. Sayadaw talked about Sasana Dhamma (Teachings only can teach by a Buddha) & Non-Sasana Dhamma (Teachings also can teach by others). Sasana Dhamma are the Four Noble Truths & Non-Sasana Dhamma are Dana, Sīla & Samatha practices. These 2 teachings are also connected to wrong views & without wrong views]

Kammasakata nyan - Knowledge of belief in actions & results is the Dhamma also exist outside the Buddha's Teachings. The 3 universal characteristics only arise within the Buddha's Sasana. Literally it called Saccamulomika nyan - knowledge in accordance to the truth, knowledge leading to the truth. The different between the 2 teachings are to the 3 universal characteristics & without it. The 3 universal characteristics are leading to the real dukkha saceca.

By penetrating dukkha saceca theory thoroughly & get the Path Knowledge. Who want to make impermanence as mine? Therefore self-view (atta dilihi) falls away. With the Kammasakata nyan; if I do it & I'll get it. Then clinging to self view not falls away. Therefore can't realize Nibbāna.

Dana, sīla & samatha are after arriving to sugati (blissful planes) & have to come back again (i.e., to woeful planes). Therefore the Buddha said that these Dhammas were also existing outside the Sasana. To become Sasana Dhamma nyan has to penetrate the khandha. So it's depending on the practice. (Sayadaw gave example from the Suttas) The Buddha was asking Qs to the monks;

"Form (rupa) is permanent or impermanent? Impermanent is Sukha or dukkha? etc." Outside the Buddha's Teachings nobody can ask this kinds of Qs & ^{nobody} ~~nobody~~ can answer. If you can't answer directly by yourself as, it's really anicca & you're an outsider to the Teaching. These things are difficult to hear.

(38)

The Buddha taught about his teachings & other teachings in the Majjima Nikāya. In the Anguttara Nikāya, he said that Jāna without the enrichment of vipassana was not much beneficial. Because it can't lead you to the end of dukkha. In the Saccā-Samyutta he said that someone without penetrated dukkha thoroughly & reaching Nibbāna & shouldn't believe it. Therefore without the saccānulomika nyan can't realize Nibbāna. Knowing the ending of dukkha is Nibbāna. Without knowing dukkha & its impossible to know the end of it. (He continued to talk about the discussion between Ven. Sariputta & Ven. Mahākotthita) The consciousness ($vijnānam$) & mind/matter (nama/rupa) in this life are depending on each other. Because of ignorance & mental formations consciousness arises. This was belong to the past. For the contemplation of now is present life consciousness (parvatti $vijnānam$). This point is very important. The past consciousnesses were also already vanishing. How do you contemplate it? If you contemplate $vijnānam$ & include nama/rupa, & contemplate nama/rupa & also include $vijnānam$. Ven. Sariputta gave a simile for this point. It was like the sheaves of reeds, the other would fall, & if one were to remove the other sheaf. Some people don't know these Pali passages & they think that can't realize Nibbāna by contemplating only on feeling (vedana). From the 5 khandhas, if you contemplate anyone of them you prefer & it including all. Therefore contemplate one which you prefer. Why the Buddha taught the 4 Satipatthāna? Because of the yogis' different characters. (Sayadaw said that in the sutta Sariputta & Mahākotthita made the discussion was for the later generation to dispel doubts & arguments which could be arise).

Two Knowledges of the Truth
21st June 1962

[Sayadaw explained the 2 ks of the truth in the practice; i.e arubodha nyan & pativeda nyan. The differences between them are; i) the help of a teacher, know how to practise, seeing anicca & knowing dukkha is arubodha nyan or vipassana nyan (not including of penetration). The other is penetration of dukkha & realization of Nibbāna or the Path Knowledge (knowing i penetration). These are 2 ks of knowing the truth. Without the arubodha nyan & pativeda nyan will not arise. The other differences between them is are far away from kilesa & abandoning of kilesa. Another point is kilesa not dry out yet & so Path Knowledge not arises. Insight knowledges are drying out the kilesas & Path K totally burns them off. At the stage of arubodha nyan is seeing the impermanence of anyone of the khandhas. At the time of pativeda nyan arises & you can make the decision that whatever arises is the real dukkha & then Path k-arises]

There are 2 knowledges of knowing the truth; anubodha nyan & pativeda nyan. Impermanence was the truth of dukkha, which was taught by teachers. Taking a system of practice from a teacher & by contemplation & knowing it oneself is anubodha nyan. This is ^{not yet penetrating} knowing penetratively. This is knowing by following the knowledges of the Buddha & teachers. ~~Here is impermanent & those is impermanent in the whole khandha.~~ In the whole body here & There are impermanent. ~~With dukkha ceases that nibbana not yet arises. These are only insight knowledges. Not yet know penetratively by oneself that dukkha not ceases.~~ Only by contemplating a lot & have the penetrating knowledge. You are getting the insight knowledges & the helps of teachers. After the knowledges become maturity & know it as real dukkha saccā. And then it supports pativeda nyan. So these are vipassana nyan & magga nyan. Knowing & what the teacher has said & & penetration by oneself. Nibbana can't be known by what the teacher has said to you. The differences between these & knowing them are far away from the kilesas & its disappearance. Vipassana nyans are still surrounded by kilesas. The Path Knowledge knowing thoroughly can dispel kilesas. That it will never come back again. You can get Nibbāna only by making kilesas far away. Why I can't get Nibbāna yet? Because ^{then} kilesas not dry out yet. After kilesas dry out & burn & the Path Knowledge & it disappear. This was a simile given by the Buddha.

Let's look for the truth in the khandha. From the head down to the feet, you'll find the different changing nature in the khandha. Select one of them for the contemplation. If you prefer feeling & contemplate feeling, prefer mind & mind, prefer form & form, etc. In the khandha always exist & impermanent dukkha saccā. And it will show you that all. Only & the penetration of knowledge the matter will finish. Khandha is only dukkha saccā & never doubt about that. This was coming from the First Discourse of the Buddha. At first knowing as feeling, mind, etc. After that not as feeling & mind but knowing as real dukkha saccā. The khandha is truth of dukkha. So only truth of dukkha arises. Knowing the mind, feeling as impermanence & anubodha nyan. When the pativeda nyan arises, it's not khandha but can decide as real suffering. Therefore outside the Buddha's Sasana, Saccā Dhamma disappeared & couldn't become Buddhas & arahants. So don't condemn on your perfection (paramis). Instead just work hard to develop these 2 nyans (anubodha & pativeda nyans).

(40)

Right Association

22nd June 1962

[Based on a sutta from Sutta Nipāta; the Buddha taught associate to saddhā & pāṇī (faith & wisdom). No need to afraid of lobha-greed, dosa-anger & moha-delusion. As a worldling These mental states will arise to the mind, when the causes are there. These defilements are latent in it as a potentiality. The important thing is when they arise, associate to saddhā & pāṇī to observe them. Saddhā here means trust in the Buddha & Dhamma. In these unwholesome mental states become friends. They give you knowledge (nyan). Don't forget, ehi-passiko - come & observe me!]

Everyday I am talking about important things. Everyday in society people are talking & acting to lobha, dosa & moha that mostly unwholesome dhammas arising among them. Not every unwholesome dhamma leads to painful existence. I'll talk in accordance to The Buddha's teaching. So don't be afraid of them. Just do what I'll tell you. Dhamma of which dispel the unwholesome dhamma come in & you can't fall into there. Before most Buddhists take it as all unwholesome dhamma lead to painful existences. We have to make a clear note that There are unwholesome dhammas lead to painful existences & some are not. Also don't think that every wholesome dhamma is good. There are wholesome dhammas free you from dukkha & some are not. There are wholesome dhammas leading to Nibbana & some are not. Normally even not easy to scribe in this way. If there is disease & there is medicine. Not getting the method & we are afraid of what should not be afraid. And also we are not afraid of what should be afraid. These things can be happened. All these dhammas are coming from wrong association. Here not means the wrong association to people but to the — dhammas. Have to associate to faith (saddhā). Here is not the faith of giving & offerings (dāna). Faith in the all knowing power of the Buddha (sabbaññuta nyan) & The Dhamma can destroy kilesas. Also have faith in the noble Sangha (Cariyās). So at first associate to saddhā. Have faith in that Sabbaññuta nyan knowing everything. Have faith in that his teachings can give the 3 kinds of happiness (The 3 kinds of happiness are; human, celestial & Nibbanic happiness. In short mundane & supramundane happiness). Again, associate to pāṇī & observe the khandhas. Then you'll see the impermanence of the khandha. The Buddha also taught about it. If you don't believe & not see it (Because you'll not try for it)

In the Sutta Nipāta The Buddha taught that people associated to saddhā & pāṇī would see Nibbāna. Not only the dukkha of painful existences but also all the other dukkha will end. He said that all the 5 khandhas were impermanent.