

The Buddha said clearly that taints (*āsava*) were the Dhamma oppressing living beings. Kama-tanha is desire for sensual pleasure. Bhava-tanha is This life not good & desire for next life. Ditthasava is not knowing the 5 khandhas & taking it as me & mine. Avijjasava is not knowing the 4 Noble Truths. These 4 murderers are the 4 *āsava* & killing living beings to become bones of mountain & flesh of earth. Can it be oppressed everyone? It can't oppress to someone has the knowledge on the khandha. We should be very thankful for the Buddha's attributes & service. With our own desire can't do anything except only death.

Our worshipping of the Buddha are not reaching to the nyan Buddha & instead on the form Buddha. We don't know the nature of the khandha & oppress by the *āsava*. Don't get the nyan knowing on the khandha existence & we are suffered up to their treatment. The Buddha taught: someone knows (*jhanato*) & sees (*passato*) the khandha existence & knowledge (nyan knowing) free from the *āsava*. *Āsava* are making living beings whirling around & sinking in *samsāra*. *Ānasava* is Nibbāna. Seeing impermenence in the khandha & ignorance (*avijjasava*) becomes knowledge (*vijja*). It's not mine that become vanishing & taint of wrong view (*ditthasava*) fall off. It has the nature of vanishing that no desire for it. And then taint of sensuality (*kamasava*) fall away. In this way & the desire for becoming is also useless. *Āsava* is like a mother. Why the nyan knowing not fit in to the khandha existence together? Because of unwise attention (*ayonisomanasikara*) & fall into the province of *āsava*. With wise attention (*yonisomanasikara*) nyan knowing & khandha existence are fit in together. Without practice & *āsava* is unshakable.

The perception of man & woman disappear & khandha appear is emptiness Dhamma (*suññatā dhamma*). Knowing about the 5 khandhas is becoming a knowing person (*jhanato*). Let us contemplate it & becoming a seeing person (*passato*). It's just knowing & not including seeing yet. Therefore have to contemplate at it for the knowing & seeing. By combining these 2 & *āsava* will cease. For e.g., seeing a white colour object. Knowing the white colour is the aggregate of consciousness. (The 5 aggregates are working together. Here just talking about the knowing which is consciousness). Contemplate this knowing is *passato*. Contemplate it as, it exists or not exists & you'll not find it. It's existing & not existing Dhamma. So, it's arising & passing away? Note it is *jhanato* & contemplate is *passato*, & seeing the characteristics of impermenence, dukkha, anatta & asubha & the truth of dukkha Is There any other things? The 4 *āsava* cease & no khandha exists. Without the khandha & no death exists. No piles of bones, blood & flesh any more. Therefore is the way of *jhanato* & *passato* will be finished the PRACTICE.

(2)

Two Causes for Wrong View

23rd October 1961

Afraid of dukkha & people are listening & practising Dhamma. In the Dhammacakka Discourse (the First Discourse), the Buddha mentioned some of the dukkas. But among the many the most frightening to you all are dukkas in the planes of misery. Dukkha is the resultant Dhamma. What is the cause? You need to think about it. Taking the 5 khandas as This is mine, This I am, This is my self. Ditthi is the cause of it. If wrong view is abandoned the biggest root of dukkha to the planes of misery is destroyed. Even the Buddha said: extinguished the head fire later but killed ditthi quickly. The chest pierced by a spear was also in this way. Piercing in a spear only dies once. If have wrong view & dies for uncountable time.

(Sayadaw continued the story of Anathapindika & the outsiders. They were discussion on Dhamma.) Anathapindika gave the answers to them on the causes of wrong view. ① Unwise attention (ayonisomanasikara) ② Listening to the wrong teachings. There are many causes for ditthi to arise. These 2 causes are the most important points (There were 8 causes, but he answered them used only 2) ③ By the first cause, one falls into the planes of misery by oneself ④ By the 2nd cause, one falls into the planes of misery by others.

The Buddha said; our homes were the 4 planes of misery. Let us dealing to the the first one. If we separate the body & get the 32 parts of it. Hair of the head, bodily hair, teeth, bones, etc. And ditthi becomes a little bit shaken. Tanha's perception of the pretty & beautiful body die out. But ditthi not fall off. If you ask who hair it's? Ditthi comes in as my hair, my teeth, etc. Then still can't do it in the 32 parts of the body (with bodily parts contemplation). It's quite terrible. It will still come as my father's bones, my father's grave. Differentiate it into mind & form. The desire to go is the mind. Going is form. It will still come as my mind, & my form. Attach to the mind as me. Attach to the voice as me, etc. This much also ditthi is unshakable. Dividing the 5 khandas into the 4 satipatthana & seeing the 5 khandas as impermanent dukkha saccā. And then ditthi is fleeing. Until not seeing impermanence ditthi is sticking to it, & still not fall apart. It's very difficult for ditthi to fall off without the practice of vipassana. (Just look at the Brahma gods. They attain jhanas but still have ditthi) Anicca (impermanence) & aniccasampanna nyāya (knowledge of the contemplation of impermanence) join together only ditthi fall off.

People are looking into the mirrors & ditthi arise. Using the mirrors are terrible. There was a story of a lion looked into a mirror & died. If he showed its teeth, in the mirror also showed its teeth. If he was roaring at it, therein also was roaring back. Taking its shadow as another lion & ended up in death. Here also looking into the mirror wrongly that end up in the planes of misery. (Sayadaw's talk became humorous). The mirror is on its own but you have the mind of a lion. Unable to differentiate the shadow & the person. Taking the great elements (the 4 great elements) as me & ditthi arises. Don't think that looking into the mirror is easy. Because of the mirror will be in sorrow & lamentation. Looking at the mirror in this way. The shadow in the mirror is oneself or other. If you say myself, then the one outside the mirror will be other. If, it's other & should not looking like you. This is the clearness of the great elements that shadow appears. It's difficult if don't know how to say about it. The 2nd cause is listening to the wrong teaching. It was done by the permanent God (the Creator), etc.. Also in the Buddhist view of Kammasakata nayam, I do it & I get it (kamma & kamma result), ditthi not fall away. It become sasata ditthi (view of eternalism). There were no wholesome & unwholesome dhammas & a country came into ruin. (Referred to a jataka story of a wrong teaching & view which destroyed the country. This kind of incidents can be seen in today world)

Can look at the khandha & ayatana as sunnata ditthi will fall away. I'll give you the scale of knowledge. Still not reaching at sunnata & ditthi will not fall off. Therefore sunnata dhamma is very important. The 5 khandhas only have the cause & effect of D-A process. Only existing as dukkha & samudaya. Only listening to these kind of talks ditthi will fall away. (Anathapindika answered to the outsiders in this way). My view on the 5 khandhas is, These are sankhata dhamma (conditioned phenomena). They have the characteristics of impermanence, dukkha & not-self. Therefore I don't take them as this is mine, this I am & this is myself my self. Someone doesn't practise is not knowing it. Someone discern impermanence & taking them as this is mine, this I am & this is my self are impossible. You are not listening to wrong teachings, & don't have unwise attention. So, contemplate impermanence & perseverance. It has the power of destroying the root to the planes of misery for you.

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Doing this is satisfaction. What is the use of just eating & going to the planes of misery. (This warning was hitting to the heart. Most living beings born here as human beings & just doing for these. They are using their good kammas just for doing stupid things). Doing the main work for the happiness of freeing from the Samsaric dukkha. Going downstream is not difficult. Just only concern for the stomach or to end Samsaric dukkha? For not becoming unwise attention have to contemplate impermanence at any time. Also listening to Sunnata Dhamma. In this way will free from the 4 planes of misery.

The Beginning of Beings
25th October 1961

In Savatthi, Jetavana monastery, the Buddha said to the monks, It couldn't be discerned the beginning of a living being but knew the causes of it. Sayadaw said, there were a lot of arguments about this problem. The Buddha was said to be know everything & why didn't he knows that? He quoted the Buddha's saying that if he traced it backwardly, only his life span was finished & would never come to an end. But he knew the causes of the khandha. It was ignorance & craving. It was more important to know this & could end dukkha. It's important to distinguish what is essential & what is not. Find out the cause only solve the problem & not to the result. The Buddha gave an example, the water in the ocean could be dry up when the time came for the end of the world. But the life of a living being would never end if couldn't destroy ignorance & craving. This was one of the reason why the beginning of a living being couldn't discern directly. He gave 2 other examples again. Mt. Meru & the earth could be disappear but without destroy ignorance & craving dukkha never end.

Sayadaw using D.A described the continuation of the khandha. Ignorance, volitional formation, craving, clinging, action (avijja, sankhara, tanha, upadana, kamma) → consciousness, name & form, sense bases, contact, feeling (vinnanam, nama-rupam, salayatanam, phassa, vedana = 5 khandhas) → ignorance ... etc. Samsara is like this, on & on infinity (This is very clear ~~for~~ ^{why} The beginning of a living being is indiscernable) It's also like a tree bears fruits. From the fruit a tree grows out, from a tree bear fruits, etc... The Buddha said, first to destroy ditthi & later ignorance & craving. Because ignorance & craving were like the root of a tree. Ditthi was like water supported the root. Supported by ditthi, ignorance & craving became stronger & bigger. This is a very important point. After enter the stream & the advanced stages are not difficult anymore. With people experiences, the life of a sotapanna is changing dramatically.

In this talk we can feel Sayadaw's concern & compassion for his 2 disciples were leaving the place, after practising for sometimes. They were only at Vipassanā nyan, & like a young fruit easy to spoil. They should give their times for regular practice to be matured & reach the goal. Vipassanā nyan is aniyata Dhamma (unstable, still can degenerate) & magga nyan is niyata Dhamma (stable, i.e. Nibbāna)]

The Buddha said to the monks, it can't see your own beginning. The beginning of this khandha samsara was unknowable. This referred to the physical body samsara (as living being). But knew it causes. Even know the body samsara is not beneficial. It can bring Samvaya only & can't lead to liberation. It's beneficial to know the causes of its beginning. By knowing the causes & has the benefit of stopping it. Will give the examples for someone can't exterminate the beginning of the Dhamma (i.e., ignorance & craving). The 3rd example is the great earth can be disappeared. Without the ending of ignorance & craving, samsara can't end. It's very fearful indeed. So, practise hard for the ending of it. Even it's not easy to know these Dhamma. There are a lot of people don't know it. Even not easy to have the ability of ear for listening these kind of talk. For e.g., non Buddhist countries. With knowing & not practising is like has the medicine & not taking it. So, can't cure the illness. Before looking at other's faults; first has to know that am I free from it? We can discern the 3 characteristics only without the darkness of ignorance. This girl is pretty but no morality? Is it good? Here also, knowing & not practise. Ignorance not cease because taking the khandha as this is mine, this I am & this is my self. Ditthi is leading & joining to tanha & avijja supporting them by not knowing the true nature. So, we are making it as me & mine. 3 of them are together. Ignorance & craving are making the khandha. Again from the khandha, ignorance & craving arise. Again khandha arises, it's on & on never end. The 5 causes are; ignorance, volitional formation, craving, clinging, action → The 5 result are: consciousness, name & form, sense bases, contact, feeling → infinity (without practice). It's similar to a tree. Tree → fruit → tree → fruit, etc. With round of existence (vattha): kilesa vattha → kamma vattha → vipaka vattha (sefilement → action → khandha) → kilesa vattha → — — — — —, etc. (Something similar to eating → excreting → eating → excreting, etc on & on. What a mess? This is sankhara dukkha).

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There are 2 views: atta ditthi (self view) & anatta ditthi (not self view). Seeing to the anatta ditthi, ignorance & craving are not finishing yet. But becomes Sotapanna & free from the planes of misery. After killing ditthi & continue to kill ignorance & craving. Must do the work of the right path factors (samma magganga). Must looking for a spiritual friend (kalyana-mitta). The 5 wrong path factors (miccha magganga) are, ignorance, volitional formation, craving, clinging, action. If the Buddha was not arising the right path factors couldn't exist. Without associate to the disciples of the Buddha right path factors can't arise. The 5 path factors of insight right view are still young. If it's young like a fruit can be spoiled. Encounter to coarse objects it becomes spoil. Similar to jhanic Samadhi. With Path knowledge (right view of the Path - magga Samma-ditthi), it becomes in stability. (niyata). The 5 path factors & the 8 path factors, are they far enough to each other? For someone doing the practice is not far enough. Not doing the practice, even the 5 path factors (i.e. ripassana nyan) will disappear. Because of the objects of the 5 khandhas (i.e. ripassana nyan) it becomes insight knowledge. If happening like this, it destroying the poison fruits of the 5 wrong path factors (i.e. avijja, sankhara, tanha, upadana, kam-mara). The 5 path factors become 8 factors & future khandha not arise.

Ending of the Unwholesome Life

31ST October 1961

In the D.A process, patuccasamupada is the cause of our khandha. And patreya-samupana is the result of the khandha. In our khandhas only exist of cause & effect. With these 2 turning around & beings are alive. There are 2 kinds of life; wholesome & unwholesome lives. If feeling arises & alive to feeling. If craving arises & alive to craving. We are alive to one mind. Without the insight contemplation towards whatever mind arises & alive to ignorance. It's unwholesome life. Mind is a life faculty. Without it is dead. We are growing up from young by wasting the rice & increasing the earth. Because all are alive to the unwholesome mind states. After death don't make merits for the dead person.

It's only one way to go (to the planes of misery). By contemplation of impermanence to whatever mind arises is living to knowledge & it's a wholesome life. Can't contemplate the impermanence of whatever causes arise & will give the results. Don't pretend to be a moral person. Differentiate to the wholesome & unwholesome qualities of mind & it become clear. Have to differentiate to the types of mind. I'll give you a vipassana mirror. Knowing the whatever wholesome & unwholesome mind is vipassana. Don't be afraid of greed & anger arise. Should be afraid of not knowing them when they arose. In the satipatthana Sutta, the Buddha not saying of not let them arose. Instead to know when they arose.

Not let them arise is impossible. As a worldling encounters ī sense objects it will arise. They arise for the D.A process. If you follow behind ī knowing & the process will not continue. Making friends ī enemies. Path factors send the dhamma of painful rebirths to Nibbāna (Apāya dhamma become Nibbānic dhamma). So no need to talk about don't have anything to contemplate.

I am always remind you of paying attention to the dhamma. It means contemplate the arising dhamma from behind. Contemplate the before mind ī the after mind is dhamma attention. Impermanence & magga is paying attention. It's the same as be mindful & contemplate ī paññā. Before is impermanence & follow behind ī magga. If you ask me; why the before mind is passing away? Sankhata dhamma has the nature of passing away. If you have doubt why it's vanishing & knowing it as sankhata dhamma. In the 5 khandhas whatever arises has to be vanished. Therefore you have to cross into the province of asankhata which is free from the province of sankhata. The province of sankhata is always connection ī others. Relation to others create mental & physical suffering. (It can be ī human, animals & natural surroundings). Asankhata Nibbāna is free from these things & always ī happiness. Path factors send to the ending of sankhata dhamma. Form (rupa) is connection ī kamma, mind, temperature & foods. And the mind is ī sense objects & sense bases (aromas & olaras). Totally free from these things is without the suffering of mind & body. By seeing the impermanence of the sankhata dhamma, its disenchantment & following to its ending. And at the time of arriving to the province of asankhata is alive ī the asankhata Nibbāna. If you differentiate yourself as worthy or worthless: follow ī path factors is worthy & the noble period. And not follow ī the path factors is an animal period (moha lead to animal). If you are living ī the path factors is an ariyam (noble being).

The Last Teaching of The Buddha 3rd November 1961

According to The Buddha, the best way of worshipping to him was ī dhamma. Not reciting dhamma. By practising dhamma & the ending of dukkha is the realization of Nibbāna. This is the greatest worship. It's also the same to a teacher. I am teaching to you ī sankhata dhamma. And you are also listening to me ī sankhata dhamma. (Sagadaw using the last words of The Buddha to teach vipassanā). This physical body exists by kamma, mind, temperature & foods. It's conditioned, so end up in ageing, sickness & death. This is referring to the relative truth (Samutti Sacca). According to the ultimate reality, now in the khandha, dhamma are arising by conditions & seeing their impermanence. This is seeing ī the 5 path factors. Vaya-dhamma sankhāra

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appamādēna sampādetha - Sankhāra Shamma are have the nature of vanishing.
Don't be forgetful! After the Buddha was passing away, the verses recited by
Sakka (King of the Tavatimsa Heaven) were: Anicca vata sankhāra uppāda-vaya-
shammino; Uppajjitvā nirujjhanti, Tesami vūpassamo sukho - Sankhāra Shamma
are impermanent. The ending of them is Nibbāna. (In most of his talks, Sayadaw
never translated the Pali, word by word translation. He took the main points for
teaching) (Here Sayadaw made a very important point of the last day of the Buddha)
He reminded the monks on practice & Sakka pointed out the end of the practice,
i.e Nibbāna). Sakka was already a sotapanna. So, he talked about followed to the
end of the Sankhāra Shamma. But most of you, after a person dies & say
it's sankhāra Shamma. So, it's unstable & using it for reflection on death.
(maranannati). The right place to use is in one own khandha. You have to
use it for yourself when alive. And not after dies. At the end of sankhāra
is Nibbāna exists (He explained the sankhāra Shamma had the nature of
vanishing by clapping 2 hands & sound arose & vanished) In our whole life &
the whole of Saṃsāra is conditioning & vanishing. We are going like this without
beginning & ending. In your daily life just searching & eating, searching & eating,
etc & can't end in your whole life (It's very important not to forget the
true nature of dukkha; i.e oppressive, conditioning, burning & changing.
Need to reflect them very often in our own experiences in life. Then we can
easily to let go of attachment).

Explaining in the D.A & become more clear. It's not killing the past has arisen
ignorance & volitional formation. But to kill what is arising in the present ignorance
& volitional formation which are arising by causes. Because of ignorance &
volitional formation the 5 khandas of dukkha saṅca are arising all the times.
A person contemplates impermanence is doing the work of abandoning avijja &
sankhāra. From ignorance & it becomes knowledge. Only ignorance arise that
volitional formation comes into being. Vijja (knowledge) is the contemplative right
view of the path factor. The Buddha said not to be forgetful was reminding
us to do vipassana. Asked for the practice, to make avijja & sankhāra cease.
Only in practice & reaching to our goals. Knowledge reaching to the khandha &
tanha also cease. Without practice is except developing dukkha & no other
thing. If you really looking at this khandha, it doesn't include any person,
being & affectionate thing in it. You only find out arising & passing away
phenomena. The ending of impermanence is true happiness. Therefore I am
asking you, do you see the ending of impermanence? This is asking of seeing
Nibbāna or not? Don't ask what is Nibbāna? It means doesn't has this
khandha. This khandha is dukkha saṅca. Therefore knowing as doesn't has
one's dukkha.

That's the real happiness. Are you still satiyā? Nibbāna exists at the end of impermanence? The Buddha & myself taught you to see impermanence, its disenchantment & its ending (i.e., Yathabhūta, Nibbida & Magga Nyānas). Dukkha covers up the process that can't see Nirodha. Eating the 5 khandhas is the 5 magganga (path factors). After it becomes the 8 factors & the eating is finished. At this place Nibbāna arises. You can't see head, body, hands & feet. 2 armed length body not exists. At the 2 armed length body place Nibbāna appears. Therefore dukkha saeca khandha covers up Nibbāna. Even a person can't see impermanence is covering up by ignorance (i.e., ignorance or kilesa covers up impermanence or dukkha. Again dukkha covers up Nibbāna). Therefore want to become a sotāpanna it need a teacher. I am giving you the way of removing ignorance. By listening the Dhamma know the way of uncovering. This duty is the teacher's duty. To remove dukkha is your duty (i.e., following to the end of the process). Nibbāna is connecting to the 5 khandhas (i.e., close to the khandha). The 5 khandha disappear & Nibbāna appears. Condense the whole teaching. The Buddha asked for practice to develop insight knowledge (i.e., the last verses of the Buddha). Sakka astrologer urged the yogis following it to the ending (i.e., Path Knowledge). If you combine the verses of the Buddha & Sakka, they were only vipassana knowledge & the Path Knowledge.

The Hidden Treasure

16th November 1961

& not perishable

Nibbāna is cool & peaceful nature. Stable nature. Without form & shape. If you don't understand Nibbāna & have view of annihilation (uccheda ditti). Taking the peacefulness of the arahants as nothing exist is uccheda. (Some later Buddhists even taking the arahants as symbol of selfishness was totally wrong. They don't know that even the Buddha was an arahant). With wrong view can't realize Nibbāna. Because it's the Dhamma rejecting by Nibbāna. Nothing exists & people don't like it. But they like the heavenly world & mansim which arise by cause & effect relationship. Nibbāna is apaccaya-causless phenomenon. It doesn't has any connection to kamma, mind, temperature & foods. If it has connection & will also perish. There are 2 causes; the causes of becoming & arriving. So, Nibbāna is the cause of arriving there & not becoming? It's apaccaya & asankhata-uncondition (from Dhammasangani). Every day of your contemplation of the impermanence is the cause for arriving there. Even the Buddha was not arising, Nibbāna exists anytime. It's althi-presence ajatam-undying, abhūtam-unmade, asankhatam-uncondition (from Udana Pali)

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A person wants to get out from the sankhata ^{province} can arrive to Nibbāna. If not, will not arrive there. Nibbāna always exists as a natural phenomenon. Then, why ^{only} the Buddha arose in this world people arrived there? (except the Paccekabuddha). Only the Buddha could teach the Dhamma to arrive there. The Buddha taught about it, so people could practise & arrive there. Have to ride the maggān train (i.e. the path factors). There are different kinds of train. Trains to good destinations (sugati) & bad destinations (dugati). Without the Buddha arising, living beings are riding these 2 trains in turn. Asking you to contemplate sankhata Dhamma is wanting you to see impermanence, its disenchantment & freedom from it. The reason of wanting you to do vipassanā is to come out from sankhata, the knowledge should be need to be sharper. I am asking you, the ending of impermanence is the same as the ending of sankhata. The asankhata is close to the ending of sankhata. Therefore the Buddha in the Saṃyutta Nikāya said that Nibbāna was near (Nibbānaseva Santike) (Sayadaw gave an example for this point). At first, pictures are arising & disappearing one by one on the movie screen. After the movie ends the white movie screen appears. Why can't we see Nibbāna? Because you can't overcome sankhata. Don't talk about overcoming it. Even very few people are seeing impermanence.

Is it too far that not arriving to Nibbāna? Is it too close & don't know how to find it? You don't know how to find it. You are retreating because of too far. It's too close & you don't find look for it. And then turning towards perfection (give reason for it) In the Pesaṭkopedaṭa Text (a commentary) it was mentioned as, listening to the sače Dhamma (teachings on truth) & paying attention to sače Dhamma will realize it. Too close & can't reach there is very bad. Therefore spiritual friend (kalyanamitta) is very important. You must get this maggān train for yourself. In the whole Saṃsāra riding the wrong trains & encountered sufferings. Don't ride the downwards train (dugati) & upwards train (sugati). But have to ride the middle train (i.e. maggān). The Buddha taught 3 kinds of Dhamma, but you have to take the best one (Continued the 6 attributes of Dhamma). Ehi passiko is object (arom) & sanditthiko is contemplative knowledge (arammanika). That is seeing sankhata. Sankhata covers up Nibbāna. Again ignorance covers up sankhata & not seeing it. Kilesa covers up dukkha & dukkha covers up Nibbāna. Can also saying as knowledge (nyan). If you still not seeing impermanence is covering. Therefore samadhi is important. It can push away kilesa for sometime & seeing impermanence. If you still can't contemplate disenchantment of impermanence & not wanting of them, sankhata (dukkha) still covers it. Therefore to arrive Nibbāna have to practice & not by prayers.

So, kilesa & dukkha cover Nibbāna & we can't see it. Only can uncover These 2 become Sittadhammo - Dhamma seeing by oneself. (Sayadaw mentioned Sotāpanna's qualities). If still not seeing impermanence, not yet overcome kilesa. Still can't penetrate dukkha, still can't see Nibbāna. If you have These 2 & Nibbāna is near.

Priceless Treasure of Mankind

16th November 1961

Your life span is after a mind arises & passes away & next mind not arises is dead. The Buddha was reminding us for many times as living ī mindfulness & wisdom (Sati & pññā). Mindfulness is be aware of what happening in the body. Everytime the body is talking to you must aware of it. Wisdom is making a decision on the arising phenomenon as what it will be? Be mindful & making a decision ī pññā. A person ī mindfulness knowing the mind arises & passes away one by one in a series. What happening is one's own dying. Not doing this work & not knowing that the body is becoming old. And not knowing the regeneration of it. Don't know these things are without looking at it ī mindfulness & wisdom. Not knowing is ignorance. Ignorant person will do & say what he wants. In this way is turning towards avijja paccaya sankhara - ignorance conditions volitional formation. And then ends up ī ageing, sickness & death. Observe ī mindfulness & wisdom, then ignorance ceases & becomes vijja udapadi-knowledge arises. Will not encounter ī ageing, sickness & death. This is a very important matter. Therefore always mindful in the body & making decision ī pññā. For e.g., an itch arises in the body. Itching is dukkha & after vanishing is sukha (unpleasant & pleasant). Pain is dukkha & it disappearing is sukha. In our bodies feelings are changing. Does the body tells you man or woman, a person or a being? or it telling you feelings are changing? These are aggregate of feeling (vedanakkhandha), & not a person nor a being. So during the contemplation man or woman disappears in the body. From the young age parents taught us these were men or women all the times (ī concepts). So we are clinging to a person or a being (Here I summarise what Sayadaw had said in his talk)

Therefore feeling disappears, & khanda disappears because of the concepts. They taught us the conventional truth. Therefore I have to teach you the ultimate truth (paramattha saacca). They are also right as concepts. It's not true because not really exist. Be mindful & observe ī pññā & 3 types of feeling are arising in turn (i.e., sukha, dukkha & upekkha vedanas). This is seeing the existing phenomena. Knowing the ultimate truth. Before we are ending up

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at ē conventional truth. So you all are alive ē the changing of feelings. There is no time out feeling. If you are using a needle poking in the body & there are no places free from feeling. Because it's vedanakkhandha. I am analyzing it how to be mindful & observe ē pāññā (Sayagacca gave many examples for the 3 physical feelings, i.e. suk-, duk-, & upakkha in daily life). Why I am talking so detail about it? I am concerning the wrong view & why it happen to be like this come into your mind. (He also mentioned about mental feelings & e.g.) Therefore anytime never free from feelings. Everytime feeling arises must know it. Everytime feeling arises & observe ē mindfulness & wrong view dies. These are aggregate of feeling, not ^a man nor a woman. After ^a mindfulness & decide ē pāññā. Only ē pāññā get the knowledge. Everytime feeling arises & knowing it is ē mindfulness. Sukha vedana is passing away. Dukkha vedana is passing away. And upakkha vedana is passing away. Making these decision are pāññā. Then it become insight knowledges. Pāññā is making the decision of one by one vanishing. Mindfulness is being the arising process. The life span of feeling is now arising & now vanishing. Therefore it's too short of life span. It has the life span of moment arising & moment vanishing. Be mindful & observe ē wisdom & seeing impermanence. To get the Path Knowledge have to do like this. Praying for Path Knowledge not only can't get it but also craving arises. It's because of the desire. By contemplation only get the insight knowledge. Be mindful & observe ē pāññā. The things you can ask is ageing, sickness & death. Contemplation without asking is ending the ageing, sickness & death. There are 5 path factors in Sati & pāññā. (3 samadhi factors & 2 wisdom factors). These 5 path factors are cutting off kilesa & leading to NIBBĀNA.

In Accordance ē The Dhamma

16th November 1961

There are 5 dūllabha (Difficult to encounter/gain): ① Now you are all encountering of The Buddha Teachings ② Also meet a teacher who can teach saceca Dhamma ③ You have the ear for listening the saceca Dhamma. ④ Can discern impermanence by practice - Practice in accordance ē The Dhamma - Dhammarudhammapatipatti. You have completed to these 4 points. ⑤ Can pay homage to the Buddha & teacher ē Nibbāna which is the ending of impermanence. Some already fulfilled this point also. They are not so few. You all are my veneyya (enlighten by his instructions). The Buddha's veneyyas were starting from the Paccavajji Bhikkhus (The first 5 group of disciples) to the last bhikkhu Subhadda. So, the other people have to fulfill the ④ & ⑤ points by perseverance in the practice.

I'll talk about the practice in accordance to The Dhamma. Mind & form dhamma are in the body. You have to practise accordingly to them. If, it's showing the arising & know its arising. If, it's showing the vanishing & know its vanishing. The showing is dhamma. Anupatipatti is practising accordingly. If, it's showing disenchantment & know disenchantment. If, it's showing upakkha & know upakkha. These are anupatipatti. (from the Anguttara Nikāya). You all have the perfection (parami). Just fulfill this point (i.e, no. 4). This is important. To get it, do the practice by yourself. With the practice, you'll complete it. For e.g., sleepy mind arises & know it as arising. If, it's vanishing & know its vanishing, etc.. If, kilesa come in & it take longer time. If not come in & it take a week or 7 days. Even can be achieved by practice in the morning & realize in the evening. From ① to ③ can be can be fulfilled by prayers. No. ④ is practising by yourself. If you can make your knowledge accordingly to impermanence & sure to realize it. No. ⑤ is more important than no. ④. The reason is for no. ⑤ arises knowledge must be sharp. Have to contemplate arising is dukkha & vanishing is dukkha. Their ending is dukkha ceasing. No. ④ has the 5 path factors & ⑤ has the 8 path factors. Path knowledge, Fruition Knowledge & Reviewing Knowledge (Paccekkhana Nyan), all are seeing the cessation of dukkha (i.e, Nibbāna). The body becomes light & the heat becomes cool. (Sayadaw continued the Sakka Patta Sutta). Not free from diseases & illnesses are the reason of issā & macchariya (envy & avarice). Craving, conceit & wrong view come from feeling. [And then Sayadaw talked about living beings were oppressed & killed by the 3 feelings. Gave a simile of a fish. A fish is seeing a bait (upakkha) & wanting to eat it (sukha). It gulps the bait & pulls up by the fisherman & beats to death (dukkha)].

Perform a Dāna Properly

22nd November 1961

[This was a dhamma talk for the offering of a sala building before the water pouring ceremony]

[In the beginning Sayadaw mentioned not to share the merit made by others for the vatta Jana (for the becoming or round of existence). Because these kinds of merit are truth of dukkha & not for ending of it. It's important not to end up at what others believed & said. He gave a story of Ven. Rahula (the Buddha's only son) past life as a king. At that time he met an ascetic & psychic power. Everyday the ascetic went to a Naga Kingdom under the sea for day rest. So he asked him about the place. The ascetic praised about the place. Rahula believed him & vow to born there. So next life after death became a serpent king.]

Whatever khandha you have it's never good. All are truth of dukkha, disgusting & useless. In the body there are excrements, urine, mucus, phlegm, etc. only foulness (casuba) exist. If you dies nobody wants, come closer to you. If you pray for the khandha & it's the same as may I get the disgusting & useless thing.

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The meaning of samudaya (craving is the cause of dukkha) is the Dhamma create bad things. Therefore you are asking the bad Dhamma of samudaya saccā. With the bad of asking & get the bad thing. After using your money & get the bad thing, even you can have the real happiness of ending dukkha. You are making friend in the Dhamma, which is association to dukkha (i.e. craving-samudaya). It's the deceiving & cunning Dhamma. I am talking to the knowledge of truth (sacca nyan). So you must listen to the truth of ear. (most people don't have it. They only have the defiled ear & like to hear defiled things). You have to make the attention of to this ageing bhandha to change to the not ageing & not decrepit Nibbāna. You must exchange this burning body, burning to the 11 kinds of fire to the cooling Nibbāna. This is the dāna of exchanging dukkha to sukha. If you are using the money for eating & spending & it's burning into ashes by kilesa fire. Therefore, this kind of dāna is pulling it away from kilesa fire.

In the performing of dāna (giving away), if you ask: "How much money has been spent?" This is not a right question. The right question is: "How much you got from it?" Because you are taking away the money & wealth from the 11 kinds of fire (Here Sayadaw didn't mention some of the dangers which can destroy people wealth & money. Such as robbers, Thieves, fire water, natural disasters, family members, etc.. There are a lot can be mentioned. The 11 kinds of fire are: rāga, dosa, moha, jati, jara, marana, soka, parideva, dukkha, domahassa, upayasa - lust, hatred, delusion, birth, ageing, death, sorrow, lamentation, pain, grief, despair) This is the day of exchanging heat to coolness. Exchanging dukkha to nirodha. Today is knowing the 2 truths (dukkha & nirodha) & the analytical knowledge. This is the forerunner of the Path Knowledge. If you really practise & will really get the Path Knowledge. You are offering dāna as a good worldling (kalyāna puthujjana) & not as a blind worldling (andha puthujjana). Knowledge (nyan) knows the truth & not kamala. Therefore this is a dāna perform in knowledge, & will sure to reach Nibbāna. Dāna is not prolong the round of existence (samsara). Not knowing the right way of doing it, is making a prolonged samsara.

[After that Sayadaw leading people to perform a short ceremony of prayer & sharing the merit. This short prayer was in Burmese, about dukkha & for the ending of it. Not including anything like, good rebirth, wealth, beauty, long life etc. Because these things were truth of dukkha. He talked about many dukkha starting from the mother's womb during the pregnancy. ^{from} Giving birth to the whole human life to ageing, sickness & death].

Ending

Dāna & The End of Dukkha

22nd November 1961

[This was a Dhamma talk at the ceremony of Kathina Robes offering]

Offering ī the desire for the becoming of human being or heavenly being is for the cause of dukkha (^{Samudaya}Dukkha Sacca). Become the blissful khandha is truth of dukkha. (Dukkha Sacca). With the giving (dāna) & still in dukkha. For becoming the knowledge of seeing the truth have to be based on the khandha. During the giving have to enrich ī insight. Wanting to free from the direct experience of dukkha & make the offering. Must contemplate the khandha in this way. The precepts (5 here) have been established already. No contemplation of the khandha & just giving is an ordinary dāna. Not the best dāna. With much capital (investment) & get little profit should not do this business (The donars were business people). Let contemplate on the khandha for 5 minutes. (Sayagadaw was quite different from other teachers. If anyone wanted to perform a big dāna, such as building a sala, swellings, etc. & Sayagadaw asked them to practice vipassanā for sometimes before the offering. And ī the offering ceremony transformed into a vi-vatta dāna - Dāna transcend the round of existence). Do you see the impermanence of dukkha sacca? Without the path factor of samadhi you can't see it. And also without the path factor of wisdom (paññā) you can't see it. Now, already completed ī samadhi & paññā. (Sayagadaw asked the disciples to follow him as he recited the Pali & translation for the vipassanā dāna offering. Before the water pouring ceremony, he asked Disciples by listening the talk & at the same time observing the khandha. If the hindrances come in also observing them)

Sayagadaw talked about the beginning of human being, started from the combination of sperm & ovum, ī them together were nama (mind) Dhamma. Offering things ī the desire of ajati Nibbāna (birthless Nibbāna). Offering ī the afraid of birth. It was for vi-vatta dāna, so the things to offer were not the main point. To had a noble mind was important. And then continued to talk about old age & sickness. From the past life ī ignorance & volitional formation conditioned this present life, started from birth to ageing, sickness & death. Now, I am not talking about a pūñhabisankhara yet (dementitious seed). Even pūñhabisankhara is very bad indeed (meritorious seed).

The sickness show is taking off the good clothes (when people are oppressing by sickness & disease, They can't wear any good clothes). It's also the show of hunger. (Because can't eat good foods or no desire to eat). The sickness show is spitting by others (Because of the disease has bad or disgusting smell)

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Are these things others give it to you? or you make it for yourself? (by kamma & prayer). Ignorance → volitional formation → rebirth consciousness.
The situation is knowing by others & become a shame & without benefit. Death is living a bad life & has a bad dying. Seeing ^{so} hell & other bad destinations & crying. This offering ^{is for} fear of dukkha saucca & become offer in knowledge. Let us do the water pouring ceremony. Even we don't do this our job is already completed. We do this just for sharing the merit in others. We are afraid & disenchanted of ageing, sickness & death of the Samsara & perform this offerings. From your side also should have 3 qualities. Before, during & after the offering must have strong volition (cetana). From the side of the monks, we should receive these offerings in the spirit of practicing to free from lust, hatred & delusion. If, it's in accordance in these 6 points the results are unspeakable. Offer in out any clinging to personality. Then it free from wrong view. This is the kathina ceremony of killing tanha & ditthi. So a lot of benefit & leading to NIBBANA.

Two Guardians of Hells 23rd November 1961

Restlessness (nudhacca) means the mind is not staying in the impermanent object. It's an intervening mind. For e.g., during the contemplation of the impermanent feeling, it ceases & restlessness comes in a blip. The mind instead of staying in the object of contemplation & going out to the external object. Sense object of the mind comes in as a substitute in the place of impermanence. This is only knowing by the yogi. If not & you don't know it. You don't know the mind state because it's floating around in a delusive state. Someone contemplates of feeling & contemplate the restless mind as upakkha (neither pleasant nor unpleasant or neutral feeling) or just ^{as} restless mind. It's very important. Because you can take it as so much disturbances & will give up the practice. Don't take it as disturbances. Take it as ehi-passiko - it's inviting the yogi to come & contemplate. Don't forget this point. It comes as an object of contemplation. During the sitting should have the mind state of I'll contemplate whatever comes to me. Everything is good for contemplation. Restlessness is delusion (moha). It comes to tell you that, it will start the D.A process in the beginning. It's ignorance & conditions to volitional formation & turning towards worldly matter. Without the Satipatthana there are no other Dhamma arriving to Nibbana. Satipatthana is Sati & Sampajana - mindfulness & clear comprehension.

Sati & pañña are going together. This becomes path factors (magganga). By contemplation of ignorance it becomes knowledge. Delusion (moha) dies & doubt (vicikicchā) also dies. With doubt & wrong view also dies. Even we can contemplate on Nibbāna. Everything can be contemplated. What is the benefit of contemplating restlessness? Can cut off the beginning of samsara.

Avijja → sankhara. Let us continue on doubt. It's the mind of delusion.

As a feeling, it's upakkha vedana (neither pleasant nor unpleasant or neutral). If, it comes in doesn't know one's & others' benefit. Doubt is difficult to cure.

It exists & wrong view not fall away. Therefore the Path Knowledge of the stream (sotāpatti magga) has to exterminate it. If, its existing & wrong view will not fall away. If wrong view exists & doubt also exists. Therefore the Path Knowledge of the stream has to exterminate both of them. They are more fearful than greed (loba). There are also greed not fall into the planes of misery. These dhamma are (i.e., ditthi & vicikicchā) sending beings to the planes of misery. These are very coarse dhamma. So, firstly the Path Knowledge has to exterminate them. These are dhamma of delusion & leading the D.A process from the beginning. (avijja → Sankhara) These are 2 leaders of dhamma send beings to the lower samsara of existence. These are the seeds of hells & the seeds of painful rebirths.

Some Buddhists have doubts on their religion, & change to other religion. Because they have wrong views. With doubt & wrong view arises. They are cause & effect relationship. Has wrong view & doubt arises. They are born together & associate together. I am teaching you daily on D.A is killing wrong view & doubt for you. Without knowing D.A & practise is becoming useless insight practice. It can't realize the Dhamma. Because practise is wrong view & doubt. Take the example of Ven. Anuradha. He had doubt & couldn't answer the question of the outsiders. He stayed near the Buddha & practised & still not realized it. It was sure as a hindrance for him (Sayadaw told the story). If you contemplate will see anicca. But if you don't clear it up at the base will has doubt & can't get it. For e.g., as like Ven. Channa. Where I came from? & Where I'll go? All these are wrong view & doubt. The "I" not exists. Without the "I", so where the I came from & where the I go. Living being is only existing in speech & doesn't has any form at all. Only the 5 khandhas exist. Without stripping away wrong view & doubt is the intellectual knowledge (ñāta parinā) & contemplation you can't get it. Only is the help of a teacher can clear it away. Everyday you are listening on the D.A process that wrong view & doubt are not a resistance to you. With the resistance the disease is easy to cure.

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Can't Rely on The Outside Power

23rd November 1961

This talk was based on The 12 links of D.A process to explain the teaching.

[So need to use the D.A chart to understand the explanation.]

D.A is the cause & effect connection of one's own khandha process from one life to one life. It's not the connection of a person nor a being. From the past cause arose the present result. Avijja & Sankhara not follow to this side (from ① to ②). We are taking these 5 results as man or woman (i.e, no ②). From the past life of no. ①, nothing came to this side no. ②. Carefully note this point. It's important. The doubt of where I came from was solved. Doubt is called vicikicchā. In the cause & effect process, no person nor being exists & identity view is falling away (sakkaya ditthi). Know the cause & effect connection doubt dies away. If doubt falls away not falls into the planes of misery. The Dhamma sends beings to the planes of misery is temporary falling away. For one or two ^{fell} lives times not falls in there. These are unwholesome mind. These 2 also fall away from Sotāpanna. Yours fall away & intellectual knowledge is the same thing. For sotāpanna it fell away from the heart & its root. Therefore you have to practise hard for them to fall away & the root. For e.g., you can't practise & dies instantly. But don't be afraid & you can't fall into the planes of misery. Even & the intellectual knowledge you can't fall away for 1 or 2 lives. But you have to work hard to make it fall away by practice. Because in next life meet & wrong parents, & teachers, wrong view & doubt will come back again. It's better to be none of them exist in the heart. With these 5 (i.e, section ②), 5 khandhas or mind/body), seeing the impermanence of (the mind/body process it will fall away. This is by practice. After entering the stream never fall into the planes of misery. After that, continue again for the practice & impermanence & seeing 3 times (i.e Nibbāna), the practice is finished. Wrong view falls off & intellect is ^acula-sotāpanna & & practice a maha-sotāpanna.

If you prefer form (rupa) & contemplate form; prefer feeling, mind & dukkha saṅca (i.e., shamma) & contemplate them respectively. By contemplating one of them will see impermanence. And then comes disenchantment & later seeing as real dukkha saṅca. With these the impermanence of dukkha saṅca ceases. Then becomes sotāpanna. You don't need my help again. Without anyone's

encouragement will continue to work for the higher level of Path Knowledges.

After become sotāpanna my duty as a teacher is ended. You all are afraid of falling into the planes of misery. For the matter of consuming of foods, you have to search for here & there. These are making you in exhaustion. This practice is only need watching & observing the khamha. With great respect & compassion for yourself & doing the job of seeing impermanence. I am urging you for the practice. And after you'll never fall into the 4 planes of misery & the 8 faulty destinations & can be in relaxation (The 8 faulty destinations are: The 4 planes of misery - hells, animals, petas-ghosts, asuras, a place where the Buddha's Teaching can't reach, born into a family & wrong views, born as disable person, such as blind, deaf & dumb etc..) Now you are an untouchable golden bowl & is a little bit slanting off will fall into the planes of misery. (We should not forget the Buddha's warning of our permanent homes these miserable planes. Very rare only we come to human world): I am urging you to practice for the unchanging & stable Path Knowledge. With the short human life span, don't be in a relax situation. If you dies earlier will be without any benefit. There are too many personal matters.

Don't seeking pleasure in dukkha. Even dana matters are hindrance for the Path & Fruit. (Sugaddha referred to most Buddhists just doing dana & other merits for the enjoyments in samsara. Instead of using the times & chances for transcend dukkha). You are searching & spending, & times are consuming in this way. Don't want to be free from dangers are very bad indeed.

Tomorrow you'll die but in the happiness in the present is quite a crazy person. Thing can save you are only the Path Knowledge. You have to do it regularly just like eating foods. Everyday you are eating for 3-4 times. For the practice you are saying no time for it. Section ② is the objects for practice (from consciousness to feeling)

Practising it for developing insight. You can contemplate anyone of them. The Buddha also not making a rule for contemplating all of them (The 5 khandhas are like the 5 lemons. Impermanence or the 3 characteristics is like the sour taste of the lemon. You eat one of them & know about the other 4 also the same. If you continue to eat more & more lemons become disenchanted to it. And at the breaking point you let go all of them. Then there is peace) Combine all of them we get the 5 khandhas. If you discern impermanence is seeing dukkha sacca. Disenchantment to impermanence is disenchantment of dukkha. Ending of impermanence is ending dukkha. The ending is Nibbana. It's important to see the impermanence of one of them in section ②.

It cuts off the process to section ③. For the Samsaric traveller ② & ③ → → are connecting.

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If not, between ② & ③ are cutting off. Vedana nirodha tanha nirodha - feeling ceases & also tanha ceases. Someone can cut off it will arrive to Nibbāna. Path factors can cut off from one life to another life. It cut off kilesa & khandhas. Cut off kilesa is Samudaya Sīles (craving). Cut off the khandha is dukkha saccā ceases. If you still can't cut off between ② & ③ & don't take it on the safe side. Don't be in sleep. The important place to practice is cutting off between ② & ③. If you are busy, it's busy ī crossing from ② to ③.

If you contemplate one of their impermanence & you don't need to ask anyone what will happen to you. This Dhamma can observe by oneself. Don't say blindly I am happy to die (Some Buddhists done a lot of practice on merits in their lives & rely on them). You have to check at ② connect to ③ or not. If you are connecting to ③ even the Buddha couldn't help you (Later Buddhists rely on Buddhas & bodhisattvas, but not on the Dhamma). If ② not connect ī ③ then it's ⁱⁿsafety. Saṁsāra is cutting off. After become a sotāpanna & not continue for contemplation, ② & ③ are still connecting. But only connect ī the blissful existence (Sugati bhava) & not to painful births. A lot of ease.

The Buddha gave the example of sotāpanna's dukkha as the soil on his finger nail. But dukkha abandoned by sotāpanna were as much as dukkha the soil on the earth. Can you get it by prayers? The Buddha couldn't save you. (He was not a Saviour). You have to save yourself. If the Buddha could save Devadatta & he wouldn't fall into the Great Hell (Maha Avici). He was brother-in-law of the Buddha. Because of his unwholesome kamma painful birth appeared for him. So don't continue the process. If you continue it, then you have kinship ī Devadatta. Are you afraid of tanha or kamma.

Tanha connects it, & kamma quite far from it. You have to afraid of tanha. Without tanha & no kamma. You are not afraid of the root, but the tip. You have to afraid of the cause, but instead to the result. It's like a dog not afraid of the thrower, but to the stone. If you cut off tanha & kamma cut off by itself. You have to check yourself for how many times a day you are connecting ī it. You can cut off only by practice (Not by outside power)

Dukkha & The End of Dukkha 24th November 1961

[Samadaw told the story of Acela Kassapa, a wanderer. He met the Buddha & asking questions ī wrong views]

One has done dukkha & one has suffered for it. This is the view of eternalism (sasata ditthi). Because it continues as the same one person. The cause of ignorance & volitional formation (avijja & sankhara) that dukkha arises. You do it so you suffer for it. This is Buddhist sasata ditthi. ~~with wrong views & contemplate~~