

Even you don't know about it & have faith in it. After that with pāññā & practise can't you see impermanence? For e.g., you see a gem store & greed arises. And when you observe ī pāññā & seeing its impermanence. At that moment, greed is not greed anymore & instead become impermanence. Impermanence not lead you to painful birth. Only greed sends you there. It become anicca (not existing) & magga (knowing). It also in accordance ī the Satipaṭṭhāna Pali Text. It mentioned greed, angry mind, etc arise & have to know them. And then these lobha & dosa, etc. are not sending you to apayas & instead leading to Nibbāna. Foes become friends, because you associate ī saddhā & pāññā. It create magga to realize Nibbāna. I am warning you don't let lobha & dosa go its own ways. For worldlings unwholesome dhamma will arise when the causes are there. Therefore right association is very important. If you are associating ī clinging (upadānam) & actions (kamma), will be in trouble. So you have to associate ī nyan. Even lobha & dosa are foes & they become our beneficial friends. Some people are not good in sitting meditation & when the hindrances are coming in, they get up & leave the place. Have to run away or associate ī saddhā & pāññā? The Buddha said that if you were a worldling, lobha, dosa & moha dhammas would arise. Have faith in it & observe ī pāññā & become magga. I am not teaching a strange dhamma. Teaching you in accordance ī the Pali Text. With the right association & will be free from all dukkha. With faith & knowing the arising? And associate ī pāññā & know the impermanence. Do you have to ^{be} afraid of unwholesome dhammas? or afraid of the association ī bad companions?

This kind of knowledge is not easy to come by. So note this point very very carefully. Association ī saddhā & pāññā & don't ī clinging, action, sorrow, lamentation, etc. With the right association & D.A process is cutting off. Without it & the process will continue. It's impermanent that without the I-ness. Lobha & ditthi are together. Lobha sends you to the realm of ghosts (petā). And ditthi sends you to the realm of hells. Association ī saddhā & pāññā become insight right view (vipassana Sammā-ditthi). In the beginning of practice only ordinary saddhā & pāññā. After sometime become the spiritual faculties (indriyas). With the maturity & become the strength (bala). With more mature & become saddhā maggam & pāññā maggam. This is the end of the path. Why still we are not seeing Nibbāna yet? You have to know that it's not mature yet. Therefore before going to teach someone, The Buddha had to observe the maturity of his/her spiritual faculties. (Buddhists rely on the outside powers should contemplate this point seriously).

(42)

[Translator's Notes: Sayadaw had been to Rangoon (at that time the capital city of Burma) only once in his life time. This was the last year of his life (1962) for receiving the Aggamahāpantita title for his service to the Buddha Sasana. Staying in Rgn. for a week, teaching people & answering their Qs. These periods were 7th July to 14th July, 1962. He knew that he would pass away in the year. The people there requested him to come back again. He replied that his khandha would answer for them. And continued to say. They met him quite late. At that time it was very near entering the Vassa-Rain Retreat. He went back to Amarapura & spent his last Rain there & on the day of Kathina Ceremony - ^{Kathina} Rain Cloth Offerings, passed away in a remarkable way. At here, including some of his talks in Rgn.]

Important of Knowing The Truths
8th July 1962

The chart of D.A process is not for worship (His well known the circular chart of D.A process). Dukkha & Samudaya (suffering & the cause) are not for worship. But take this process as Samvēga (sense of urgency). You should have to make companions i gaddha & patīha. Instead you make friend i tanhā. So, you can't realize Nibbāna. Only seeing by seeing one's own death that the knowledge of not wanting will arise. Seeing one's own death is insight practice. The Buddha taught of human existence was difficult to get. But you all are wasting the difficulty to come by i the jobs of tanhā. Saṁsāra is long means that the dangers of old age, sickness & death will never end. The place is where Samudaya ceases & the moment of abandonment of the human fetters (saṁyojana) is Nibbāna. Vipassanā is not choosing a place for practice. Only in saṁatha practice need to choose forest & mountain places. Vipassanā has to observe the rise (udaya) & fall (vaya) of phenomena. Udaya is arising & vaya is not existing. The system (method) is already there. Asking for a method is ^{seems} difficult to be. (It was his first & last time in Rgn. It seemed people requested from him the way of insight practice). Observing your own mind is cittamphassaha. Even during the writing & eating, people can realize Nibbāna. Everytime mind arises & observe it, as exists or not exists. Not existing is what the Buddha taught as anicca. Knowing it is the path factors (maggā). Do you get it by prayers? (Some Buddhists making prayers & vows from the outside powers) or Do you get it by knowing it as not exist? If you observe & will know your own death. You are always in dying. The arising is your birth. The passing away is your death. Therefore it's important of knowing your own birth & death. Arising & passing away of dukkha sacca (Truth of dukkha) Knowing it is maggā sacca (Truth of the Path)

The knowledge of The Buddha, seeing the impermenence of form (rupa) was 5 thousand billion times a moment & for the mind was 100 thousand billion times. These discourses were after he became a Buddha. This was not before became a Buddha. If you become an arahant & also seeing it nearly as The Buddha. These were from the Text record. You have to take the khandha process. The Text could be has mistakes (i.e commentary). Don't observe all the khandhas. If you observe one of them all are included. For e.g., you observe feeling or mind. One khandha arises & all the khandhas are in it. (Sayadaw referred it to Samyutta Nikāya). Don't say That after finish my jobs & will do the practice. It make oneself to become misfortune. At anytime if next mind not arises & you'll die. You can't say kamma will give you the chance all the times. Impermenence is arising dukkha & vanishing dukkha. So, it's dukkha saeca. Do you have to search for dukkha saeca or by knowing & observing one's mind? Knowing is magga saeca, the abandonment of tanhā is samudaya saeca, next khandha not arising is nirodha saeca. These are leading to the truth. Vipassana is seeing the truth. Anicca, dukkha, anatta & asubha are truths. Penetrate the 4 truths at the same time is realizing Nibbāna. Fire dispel darkness, gives light, showing the things & dry up the oil. In the same way by the contemplation of impermenence & the 4 truths arise. By developing its path factors (maggam) & the 4 truths arise.

Answers to a Buddhist 10th July 1962

(Tax Office General u Lin Pe heard the news of Sayadaw in Rangoon & went to see him & asked some questions on Buddhism)

- Q: He said to Sayadaw that in his view it was impossible to observe the mind. He had studied the cognitive process of the mind (vithicitta) & couldn't relate it to the practice. Because the minds are arising & falling very quickly & in many bhavanga cittas (life-continuum) between them. The contemplation can't be in the present moment. Therefore according to his understanding it's impossible to contemplate the before mind (the first mind) in the after mind (the 2nd mind).
- A: Manayatana (mind base) is the before mind. Contemplate this mind in the after mind, which is vipassana magga (path factors mind). These 2 minds are arising one by one. They are separating in many bhavanga cittas between them. Even separate in bhavanga cittas & no kilesa comes in between them is not a problem at all. So its contemplating the before mind in the after mind. The before mind is impermanent & the after mind also impermanent.

(44)

Without separate by kilesa & only in the bavanga cittas, can be contemplated. Even separate in 100 thousand billion bavangas are not an obstruction (According to the Abhidhamma within a wink of an eye, mind rise & fall that much). Bavanga cittas are the mind in sleep. If separate by kilesa & it become darkness & can't see the before mind. Without kilesa you can see it. (Sayadaw referred to the cittanupassana in the Satipatthana Sutta). "Saragava citta, saragava cittanti pajanati - He knows a lustful mind to be lustful." The bavanga cittas between them are taking the objects of the past, which were kamma, kamma nimitta (sign of kamma) & goti nimitta (sign of destiny). So these are nothing to do in our practice & not an obstruction. They are only supporting the life faculty (jivitindriya). Don't take it as the objects of obstruction. If kilesa comes in & contemplate this kilesa as the before mind. (as e.g., knows the lustful mind as lustful).

Q: Ven. Sir, should we have to take them as anantara & samanantara (proximity & contiguity conditions). (These 2 are in the 24 Conditional Relations - Patthana, They are identical in meaning - arise immediately)

A: No, don't take it this way. These anantara & samanantara were the views after became a Buddha. Not our views. In the practice of becoming a Buddha contemplated the before mind to the after mind. You have to follow the original view of becoming a Buddha. There were 2 views. For the view of after became a Buddha, worldlings can't follow it. But we can follow his view on the way to become a Buddha.

(This point here Sayadaw mentioned was very important for yogis. The Sutta Teachings were for yogis to train their mind in practice)

Q: What is magga vithi? (Sound is not clear)

A: This refer to the objects of all the mind & form (nama & rupa) cease.

All the dukkha cease & Nibbana appears at their place. First, gotrabu citta (change of lineage), after that magga citta (path factors mind), fruition citta (phala citta), after that bavanga cittas - They can't see Nibbana, take the objects of kamma, kamma nimitta, paccavekkhana (reviewing mind) arise & seeing Nibbana again. Bhavanga citta can't see Nibbana.

Nibbanam maggasa ca arammana paccayena paccayo - Nibbana object & knowing mind going together (Sayadaw referred to the Patthana).

Fruition mind continues to arise one by one. They have to take the object of Nibbana. If you can't see Nibbana, Then bhavanga cittas arise. Only phala citta continues to arise & cease, one by one is right.

Q: The nature of Nibbāna is cool like a thousand pots of water pour on the body.

A: This is not from the Pali Sutta. The exposition of the commentary, just gave an example & not really cool (i.e. the physical body). It referred to as without kilesa. It means if magga arises & kilesa fire is extinguished. Should know the suttas & commentaries separately. Kilesa cool down & take it really cool. Not really cool. Not refer to the cooling of the body.

Q: Does atta exists? (This was a strange Q put by a Buddhist who had the knowledge of Abhidhamma)

A: In a Samyutta Nikāya Pali, a brahmin asked the Buddha (it seems referred to Aggivaccha brahmin). Does atta exists? I don't teach, it exists.

Q: And then; Does anatta exists?

A: Also, I don't teach of it exists. The Buddha rejected both. Ven. Ananda asked the Buddha of why he rejected both? The Buddha gave the answer. If I tell him atta exists & he'll take the view of permanence. If I say of anatta exists & he'll take the view of nothing exists. Then he runs into the view of annihilation. Therefore the Buddha answered in the middle way of not exist. If not regard to person & talk about Nibbāna, has to talk as anatta exists.

(Atta problem is the biggest problem of human beings. Even most Buddhists can't escape it. Among Buddhists still many hold the view of eternalism of the soul & even teaching to people like Ven. Sāti in the Mahatantasañcaya Sutta in the Majjima Nikāya. Some holding the view of Nibbāna as the root of existence, the First Cause or the Shamma body. Therefore understanding of atta & anatta correctly need to study & reflect thoroughly from the Pali Nikāya.)

Q: (The last Q seemed to be the differences between worldling & stream enterer. The sounds are not clear. Both have lobha & dosa. Sayadaw gave examples for them.)

A: It's like someone has illness & eats something not suitable for the sickness. Another person's illness is already cured & eats something not suitable to his body. In the same way, if kilesa comes in to the worldling & it's worsening his situation.

(There is an answer to the Q of the contemplation of the mind in the present. It was explaining by Ven. Sayadaw Dr. Nandamatarabhivamsa it's extracting from the As to Abhidhamma (As.).

Contemplation in the present, doesn't mean not contemplate the past & the future. There are 3 kinds of present; ① momentary present (khana paccuppanna), ② continuity present (santati paccuppanna), ③ in the present (atthaga paccuppanna).

(46)

① Momentary present is arising at that moment. Sayadaw using it as momentary present of the process. This can't be contemplated. Because 2 minds can't arise at the same moment. For an e.g., in the contemplation of the mind & the mind.

ⓐ The object of mind is one mind. ⓑ The contemplative mind (nyan) is another one mind. When ⓐ arises & ⓑ can't arises. Only ⓑ is passing away & ⓒ can take its place.

② Continuity present is, for an e.g., if you are thinking about something which is also a present. It's continuity present. After hearing a sound & thinking about it (continuity). A duration of time is also a present (paccauppanna), for e.g., today. And if tomorrow & it's not. It becomes future. If the day before & becomes the past. Therefore ② & ③ are the contemplations in the present. Of the object of contemplation & the contemplative mind (nyan) are closer to each other as much as possible & then kilesa can't come in between them. If you know it later & become a big gap between them. If other minds not come in between each riti is in the present (paccauppanna). For e.g., after the object of riti arises & contemplates & the contemplative riti. After seeing an object & nyan comes in; like or dislike not arises. What Mogok Sayadawgyi said, the before mind is anica & the after mind is magga" were referred to these.

Steps
Three Stages to Nibbāna
8th to 10th July 1962
can

① Only the Truth of Dhamma (Sacca Dhamma) arrive to Nibbāna. In the discourse turning the Wheel of Dhamma (Dhammacakkappavattana Sutta), in the beginning the Buddha taught the 5 ascetics (Pāñcavaggi) on Knowledge about the Truth (Sacca Nyan). After that taught about what was the Function of the Truth? This was the Working Knowledge of the Truth (Kicca Nyan). After that taught the Ending of Kicca Nyan which was Knowing the End of the Working Knowledge (Kata Nyan). Taking notes of these in gist. If you want to arrive Nibbāna, which is the ending of all dukkha & these 3 knowledge are very important. Where were you coming from? (Pointing to the D.A process chart). You all came from avijja (not knowing). What was you don't didn't know? Not knowing the truth was ignorance (avijja). Therefore I come here for opening your eyes. Traditionally all are blind people. If the right Dhamma disappears, Samsara will be long. On behalf of the truth I'll not talk lightly to anyone. If the right Dhamma disappears & all will be in dukkha. Every day you are doing things for sufferings (doing samudaya & dukkha). Therefore the other 2 truths are disappeared from you (magga & nirodha). If the cutting knowledge (nyan) arises

8th ^{you} will get Nibbāna.

Is Nibbāna far or near? At The 6 sense-base, minds are starting to arise. You have to know them (knowing the arising minds). Also have to know the contact (phassa) & good or bad feelings (vedana). Every time all the different mind's arise, have to follow their impermanence. Samisāra is long means the phenomena (Dhamma) are long in the khandha process (the continuation of the D.A process). If you see dukkha saccā & meggā saccā, become cakkhum udapadi-vision arise. Every mind, feeling, etc arises & seeing their impermanence, become vijja udapadi-knowledge arises. Cessation of dukkha & tanhā is Nibbāna. Therefore Nibbāna is for someone knows the truth & how to cut off dukkha & tanhā. That is the cessation of samudaya & dukkha. From tanhā, upadana & kamma are samudaya & jati is dukkha (From the D.A chart, section 3 & section 4). The arising Dhammas are Satipatthāna (knowing the phenomenon arises is sati). Knowing their impermanence are magga (the path factors). So it become satipatthāna magga. If you can continue in this way lokuttara magga (Path knowledge) will arise. This is the last knowledge (Kata Nyan). I'll show their connection. These are not easy to talk. So make notes carefully. Whatever arising is dukkha saccā knowing is nyan. So saccā nyan. Whatever arising is dukkha has 2 meanings. The first one; impermanent is dukkha. The second one; without knowing the arising Dhamma & continues to jati is also dukkha. People think Dhamma-cakkapavattana Sutta is difficult. Without a teacher it's difficult. I'll talk about Kicca Nyan in gist. Every time mind, feeling, etc. arise & ask them. What are you function? The answer will be, our functions are arising & passing away. So the functions of mind & form are arising and vanishing.

(T2) Where is the truth? Your khandha is the truth. If you know the truth will realize Nibbāna. The khandha has the 5 aggregates. And whichever aggregate you contemplate only dukkha saccā-truth of dukkha. By teaching you to know about suffering & the desire to free from it will arise. Avijja is not knowing anything. It means not knowing what should be known (i.e., not knowing the truth). And knowing what shouldn't be known (i.e., knowing about things which are not truths). Therefore this is a Dhamma (ignorance) give you a lot of trouble. It's the champion in bad things & forbidden to Nibbāna. It never do the job of freedom & only doing the round of existence. The first discourse of the Buddha, Dhammacakkapavattana Sutta was the Saccā Dhamma - Truth of Dhamma. But you put the Dhamma of dāna, sīla, & samādhi at the fore front that saccā Dhamma is out of the sight. Whoever not knowing the truth & his both eyes doesn't has the light yet. If you get the light & will go the right way.

(48)

There are 2 types of Dhamma. Tanha prefers Dhammas & nyan prefers Dhammas. You can't go to Nibbana in tanha. Therefore you have to listen a lot of nyan prefers Dhammas. You may think there is only one kind of D.A process.

These are the D.A process of a worldling, stream enterer (sotapanna), once returner (sakatagnimin) & non-returner (anagamin). Only by becoming an arahant all are cutting off. Whatever arises & knows it as dukkha sacca. Then it becomes vedana paccaya tanha - feeling conditions wisdom. This is knowing the truth & the way to the stream entrance. If vedana paccaya tanha - feeling conditions feel craving which you do everyday. Then it's the way of a worldling.

I'll continue to talk kicca nyan. This knowledge is more closer to become a stream enterer. These 3 knowledges were made Kondañño (the first 15 pañcavaggis) became a stream enterer. It will take you long in the practice because following the long ^{process of the} insight knowledges. Ordinary disciples no need paramis. You only need for listening the Sacca Dhamma & wise attention for it. These come from the Majjima Nikaya & Petakopadesa Text.

Now you have to know the function of whatever arising Dhamma appears. Whatever arising Dhamma of form, feeling, mind & Dhamma are carrying ageing & death. Them carrying ageing & death & Them. Are they encountering destruction naturally or by the cause of oppression by ageing & death? They'll tell you that we are subjecting to the function of oppression. You have to see their functions in nyan. If you know their function & its kicca nyan.

(T₃) Only you know the truth can develop kicca nyan. From these can realize Nibbana, which is kicca nyan. All the meditation centers are teaching the 16 stages of insight knowledges. In my talks doesn't have these & only 3. Why it's too short? (Before his time & after until now most teachers & yogis talk about these 16 knowledges which are from the commentary). In the Samyutta Nikaya The Buddha taught that in this 2 armed length bhandha truth existed. (e.g., to Rohitassa Devata). I am teaching to people in 3 intentions. (All Dhamma teachers should have these intentions) ① May they be can listen to the sacca Dhamma ② May they be known them ③ — — — practise in accordance to the knowledge. All dukkha sacca persons (worldlings) are indeed people.

Because they don't have the 7 treasures of a disciple of a noble ones
(These are conviction, virtue, conscience, concern, listening, generosity, discernment)
(saddha) (sila) (chin) (cittam) (suta) (dāna) (paññā)

Nobody can help to deal w/ old age, sickness & death. Therefore are lonely & poor. (This point is seem simple & insignificant. But if we contemplate deeply we see the oppression of dukkha saeca) (Sayadaw continued to talk on dukkha in a — everyday life w/ humours; such as homes, clothes, foods, etc. as hospitals bandages & medicine, etc.) The khandha is always oppressing by ageing, sickness & death (jara, byādhī & morana). So it's dukkha saeca (the meaning of Pilanatho - Oppressive dukkha). Therefore the khandha subjects to the ^{function of} oppression. This is kicca nyan. Also subject to the conditioning of by tanhā - craving. Also it's dukkha saeca. This is sambhavatatho - conditioned dukkha. For examples, we are always busy w/ the livelihood of foods, clothings, dwellings, etc. (Conditioned dukkha may be many varieties & wide ranges & never end to talk about this subject)

Khandha is always burning w/ the fires of ageing, sickness & death (including w/ many types of kilesa fires). This is santapatho - Burning Dukkha. Mind & feeling, etc. are arising & vanishing by changing. This is riparinamatho - Changing dukkha. All these 4 functions ^{are} including in vipassana knowledges. Therefore w/ the short human life span don't follow the 16 knowledges. Go w/ These 4 functional knowledges. It will cut craving, clinging & kamme. We have to develop the functional knowledge which is bhavetabba or vipassana nyan. Kata nyan are Path Knowledge & Fruitful Knowledge. Dhammacakkappavattana Sutta, the first discourse ^{was} relating to everyone because it not concern w/ the character of a person. Some discourses were relating to personalities. For e.g., Bāhiya of the Bark-cloth. Teaching on truth (saeca) is shammavipassana satipatthāna. Contemplation of whatever form, feeling, mind & at last all are converging at the impermanent dukkha saeca, which is shammavipassana satipatthāna. All functional knowledges are insight knowledges. You don't need to know Abhidhamma & Abhidhammattha Sangaha (the foundation book to study Abhidhamma) (Sayadaw himself was a well known Abhidhamma teacher of his time. Now a day some have the view of it need to practise in accordance w/ the Abhidhamma. The suttas not support this point). Ven. Sariputta taught the monks to contemplate one's own mind. Therefore whatever mind arises contemplate any of it. And you'll see impermanent dukkha. This is kicca nyan. It's also true as contemplate the dead mind ^{w/ own} the alive mind. Because you see your own death w/ nyan. If you see your death's moment to moment & become disenchantment. After that come the knowledge of not wanting your own deaths. This arises & all the khandhas disappear. Dukkha saeca disappears & sukha arises at its place. Knowing of dukkha not exists is kata nyan.

(50)

Wrong Views on Nibbāna

11th & 12th July 1962

(ii) Not knowing of Nibbāna become annihilationism (also can be eternalism). We know Nibbāna as the cessation of mind & form & tanhā (from the suttas). After the cessation of these things & take it as nothing exists anymore, & run into annihilationism. Teaching on Nibbāna is quite a heavy subject. Taking Nibbāna as a place or a city (even as a permanent heavenly existence) is eternalism. Taking Nibbāna as without mind & form & run into annihilationism. Without the penetrative knowledge, Nibbāna & wrong views are very close to each other. If saying Nibbāna as nothing arises & craving people (bhava tanhā) will reject it. (This was one of the reasons & some tanhā people had bhava tanhā - craving for existence that creating a superior heavenly existence to represent Nibbāna). Now, you'll know clearly the existence of Nibbāna taught by the Buddha. You can arrive to Nibbāna or seeing it only in the middle way by going between the 2 wrong views (sassata & n滅eda), People taking them as extinction & a special place. Therefore whatever you are giving (dāna) in wrong view will never arrive there. All the Buddhas taught that living beings caught up in sassata & n滅eda views never realized Nibbāna. (So this point is very important for all Buddhists who want to transcend dukkha) Therefore we have to talk about Nibbāna free from sassata & n滅eda views.

(Sayadaw continued to Aggivaccha Sutta) This was the discourse on Nibbāna. In the time of the Buddha they used loka (the world) for mind & form. Rebirth consciousness (patisandhi viñña) was already finished in the past. Now, from the 5 khandhas of salayatana (6 sense-bases) we take the present consciousness (pavutti viñña) which is mind (manoyatana). Inside of the mind & form (nama/rupa) 6 sense-bases (salayatana), contact (phassa), feeling (vedāna), there is no man nor woman, no person nor being exists. Before talking about Aggivaccha, I am dispelling dīlhi for you. Listening to this talk is not me, a person or being, & only mind & form or khandha dukkha sacca. We have to base on the D.A process to talk about Nibbāna. Because of ignorance & volitional formation → rebirth consciousness, mind & form, 6 sense-bases, contact & feeling arise. These are causes & effects connection. Here is dispelling your doubt. Human being, cow, chicken, pig, etc, all are so called in conventional truth (sammuti sacca). All their sources of existences are the same. Nobody creates them (God or Maha Brahma). By the causes & the results are arising. By knowing the arising phenomena & dīlhi fall away. Visuddhi Magga Text book defined it as cula-sotapanna. This is falling away of wrong view by knowing (not directly). Knowing is knowledge.

The brahmin Aggivaccha asked The Buddha if we took These views what would happen (his wrong views to The Buddha). It became wrong views. "Please talk about Gotama's view?" "My view is mind & form are arising & passing away." Therefore I am asking you to contemplate impermanence is The view of The Buddha. The right knowing of impermanent dukkha saceca & the magga saceca is The view of Buddhists. Without listen to these kinds of talks all people have wrong views. With the resistance of ditthi can't realize Nibbāna (Because The first stage of realization is destroying wrong views). It rejects Nibbāna. Therefore after dispelling ditthi that people should do the offerings (dāna). What is The benefit of taking The view of impermanence? Tanhā, māna & ditthi will cease. This is the doctorin of the cessation of papañca Dhamma or to Nibbāna. Papañca Dhammas are making beings running ^{like a} circle in samsāra. Ni-papañca is Nibbāna.

(12) Practice without The appreciation of Nibbāna & can't realize it. Only free from sassata & uccheda views that it's possible. For ^{The} appreciation of Nibbāna have to understand D.A process. Do you have to do the prayers, if you want Nibbāna? Or you have to understand the process of D.A & know how to cut it? If you don't understand the process & how to cut it will never realize Nibbāna.

Because you do it blindly & without knowledge anything about it. (Sayagadaw gave the example of Ven. Channa on this point). If you understand The continuation of D.A process & will understand dukkha saceca. And also if you understand the disconnection of D.A process & will understand magga saceca. In this way nirodhā (cessation of dukkha) comes in by itself. If you know the connection & know that samudaya is its cause. Dukkha saceca is including in the continuation of ^{the} D.A process. Nibbāna also is including in the disconnection of the D.A process. If you don't know Them sassata & uccheda views come in as hindrances. Impermanent view is cutting off both views. By seeing impermanence ^{with the} contemplation of any one of The 4 Satipatthāna is on the right path. Observing The khandha process & ditthi is clear up $\frac{2}{3}$ not only in The intellectual knowledge. Therefore looking at The khandha. Whatever mind arises & can contemplate its impermanence, & section ② not connect in section ③ (viñña..... vedana & tanhā---kamma). The present causes are cutting off & future results will not arise (section ③ & section ④). With this you know Nibbāna roughly. What do you call The cessation of samudaya & dukkha? It's called Nibbāna. Before it's only samudaya & dukkha arise, but without dukkha & magga. If tanhā & dukkha cease, it's Nibbāna.

(52)

With the understanding of the cutting off D.A process that you appreciate Nibbāna. Therefore 2 views on Nibbāna arise. Tanhā ends Nibbāna & khandha ends Nibbāna. This is knowing Nibbāna from the cause & effect connection.

The brahmin (Aggivaccha) continued to ask; "With the cessation of papañca Dhamma where the person was gone?"

(The upper last sentence should come here). The Buddha not answered his Q. If the person was gone to somewhere was sassata view & not going anywhere was nucheda view. His mind was confused ī dīlhi & Nibbāna. With teachings by clearing up wrong views as much as possible & only that Nibbāna becomes into appearance. Khandhas are like fuels & kilesa fire. Therefore you all are burning ī kilesa fire (So human world is like a hell). Fuels & fire are going together that our situations are quite worse (So human being is also like ^{the whom} fire petas which Ven. mahī moggallana met. Human beings create all these unpleasant things from this human world). Is there including any happy person? If the fuels are gone & fire will be extinguished. Therefore by getting the khandhas isn't good. If using the ultimate reality only dukkha & saṃsāra are going together. With concept fuels & fire are together. Do the contemplation of insight means asking you to view the burning of the fuels & fire. Rise & fall, rise & fall, etc. are these burning processes (impermanent). All the khandhas are always disappearing by burning ī ageing & death fire. Therefore you know your own horrible existence. If your magga is in accordance to the impermanence & sure to realize Nibbāna. If kilesa not come in between them (i.e between arūpa & magga) & by practising in the morning & realization in the evening, vice versa. (From the Majjima N.) Why don't you realize it? Because your khandhas are going to connect to tanhā. You all have the habits of connections. Only you have the habit of disconnection will realize Nibbāna.

If section ③ & section ④ not arise will get Nibbāna (i.e, tanhā, l...kamma & jati...). Tanhā nirodhā Nibbānam & khandha nirodhā Nibbānam - Cessation of craving & khandha is Nibbāna. Therefore you get the round of existence by connection & Nibbāna is disconnection. A person can alive ī each mind moment. If next mind not arises & dies. So contemplate the dead mind ī the alive mind, or contemplate the before mind ī the after mind. The before mind is the dead mind which is dukkha saṅca. The after mind is the alive mind which is magga saṅca. Everytime the mind dies & seeing ī the alive mind & Saṃsāra will be cut off. If you see your own deaths; do you want to get human & heavenly existences by prayers?

It becomes disenchantment. Seeing the dead is yathābhūta nyan - knowledge of as really is. Disenchantment is nibbida nyan. At the time of not wanting it is magga nyan - Path Knowledge. At that moment all the 5 khandhas disappear. All the death shows are finished & which is Nibbāna. Seeing it is magga nyan. So These are nirodha & magga - cessation of dukkha & the 8 path factors. The Buddha said; "Nibbāna santike - the journey to Nibbāna is not far and very near" And then why we don't arrive There? Because we are going in the crooked ways. We are running in a circular way. If kilesas are coming in, you don't get it this life & also next life. Therefore it's important not let kilesas come in. If they come in & contemplate them as impermanence.