Part VI

The Mind at Dying
29th May 1961

Dying is after the out breath goes out & no in breath comes in is death. The Buddha said that all living beings without seeing the next rebirths in the dying moment never die. They are seeing it c̄ The 5 dying mind moments. After These minds comes death consciousness (cuticitta). This mind is the last mind of this life. After that comes rebirth consciousness. The 5 dying minds must be anyone of the wholesome or unwholesome dhamma. These are arising continuosly & passing away one by one for 5 times. What are these 5 minds are seeing? Example for the unwholesome mind — by seeing the lying & cheating others or remembering them. Seeing the unwholesome kamma one's had done before. For the wholesome mind — by seeing some offerings to the monks. For the practising yogi — by seeing the impermanence of phenomena. For a stream enterer (sotapanna) the impermanence of phenomena reappears. Therefore beings ~~were~~ are seeing what they ~~were~~ are used to it (This point is very important for everyone in their daily life or his/her whole life. We should develop wholesome mind & kamma all the times & become a habbit). So everyone seeing his or her actions ~~had~~ has done before & dies. Some seeing huge black dogs, hell cauldrons (woks). They become frightening & tears flow down from their eyes. We had lived our lives in wrongly ways & will arrive to the wrong places. These they know themselves. The Buddha had spoken about these things. Some seeing celestial nymps, celestial mansions & chariots of the heaven. A person will born as ghost seeing forest, hills & steep cliff. Family members & people surrounding ~~him~~ talking to him but he doent hear it. Some crying out c̄ fright. Family members are in near but cant help him. After these 5 mind moments will die. No time to correct. Therefore we have to make preparations earlier before death. In 100,000 incidents of these kind of situations, only one case can be make correction. (Dont know where Sayadaw got this information. In these kind of situations very difficult to help the dying person). Very few indeed. Someone will born as animal seeing the womb of an animal. Some fall into hell directly even dont have the chances of questioning by King Yama. Because their kammas are very heavy (such as the 5 heavy kammas) (King Yama is liked a Judge in hell. A good hearted being who help the hell beings to remember some of their goodness by questioning them).

How to correct it? The Buddha warned us - Practice vipassanā. Don't be heedless! Someone c̄ The knowledge of impermenence, seeing it as anicca khandha & dies. After death instantly arrives to blissful plane (sugati), or can enter the stream before death (from the Anguttara Nikāya). The Buddha lived for 45 years (as an enlightened Buddha) & warned the Bhikkhus for 1792 times of the above warning (Practice vipassanā. Don't be heedless!) Everyone without the practice of vipassanā & the Teachings of the Buddha was ~~disappeared~~ extinct for him. Therefore we should practice vipassanā ~~to~~ & become a habitual kamma by without stopping it. (Sayadaw continued the Mahanama's story to give the example of the benefit of the practice). This task is no need to spend money. Only to sit down & observing the impermenence of the khandha. Not a burden at all (Human beings are sometime very stupid. They can spend a lot of money & times doing foolish Things. Even give up their lives for these stupidity) If you are afraid of dying & death only get the knowledge of sense of urgency (saṁvega). If you do the practice will free from dukkha. By knowing these Things clearly, & the desire for the practice will arise. You already have the perfections (paramī) for yourselves. Because you meets the Buddha's Teachings, encounter a teacher who can teach the sacca dhamma (teachings in truth) & possess the ears for listening them. (The last point may seem insignificance. Most people taking interest & pleasure to listen gossips & ~~about~~ in a lot of sensual pleasure. Just examine the now aday the medias)

(Sayadaw continued on the contemplation on feelings - vedana). Every itching, pain & aching etc... arise & c̄ the contemplation & seeing their arising & passing away. From the 3 feelings (pleasant, unpleasant & neutral) one of them will always ~~arising~~ arise. With mindfulness, persistent effort & observe c̄ wisdom (paññā). Whatever arising in the khandha all are impermenent. By showing their impermenence we just following c̄, that's right, that's right. This is right seeing & even before death getting the path factors (maggaṅga). Nibbāna is covering up by conditioned phenomena. Covering up c̄ impermenence. King Milinda asked Ven. Nagasena; "Is Nibbāna always exist or not?" Nibbāna is not connecting c̄ everyone. Only the practising yogi can see it. Today talk has 3 points. Showing the good & unpleasant deaths. Nibbāna is covering up by conditioned phenomena. In referring c̄ the feeling, all 3 types of feeling are covering up Nibbāna. ——— To → mind, — minds are covering up Nibbāna. Therefore I urge you all for the practice.

Perversions

17th, 18th, 20th, 21st June 1961

(T1) We have to correct our mistakes on the khandha c̄ our own knowledge. There are 12 perversions (vipallasa). All living beings in daily life reflecting on the 5 khandhas c̄ the 12 mistakes (These are: perceive things as permenence, happiness self & beautiful; knowing things as permenence, happy, self & beautiful; viewing things as permenence, happy, self & beautiful) Therefore these are 12 perversions always surrounding the 5 khandhas. We were many lives in this way. It has been liked surrounded by walls. The inner part is the 5 khandhas, & 31 realms are the outer walls. According to the truth these are dukkha & samudaya (the cause). Fuels & fire are together. So becoming fire ghosts. In the awaken times, people are always burning c̄ the kilesa fire. In the sleeping times always burning c̄ fire of ageing. It's liked burning all the times c̄ fire in the security prison. It's closing c̄ the 12 walls of ignorance. If we don't know our worst situations will never find the way out. These mistakes come from the khandha. By clearing away the khandha & it will disappear.

(T2) To understand the perversions are very important. Don't think that these dhammas are only related to the living khandha. It also have connection to lifeless objects. Human beings are born inside the perversions, happy & joyful c̄ ageing, sickness & death. The matter of knowing these dhamma is not an ordinary thing. The Buddha himself to know them for the correction of living beings had to fulfill the paramis (perfections) for the 4 incaculable aeons (asankheyya kappa) & 10^5 aeons (kappa). To expand the 5 khandhas become the 4 satipatthāna. To condense it becomes impermenence - rise & fall. Sankhara & anicca, only have these in the 31 realms of existence. The 12 perversions have to be destroyed c̄ its own Path Knowledge accordingly. By seeing impermenence wrong perceptions & views are gone. Therefore not taking the khandha as a reliable thing. Perversion of view (diṭṭhi vipallasa) fall away. After discerning impermenence & dies, even without seeing the ending of it (impermenence is dukkha, so dukkha end is Nibbāna) & becomes sotāpanna after death. Why is that? By seeing impermenence ~~is~~ has no wrong view (temporary). If you ask why arising in the heaven becomes sotāpanna quickly. As a heavenly being doesn't has mucus & dirty matters in the body which can't cover up the knowledge (nyan). (You know how dirty & foul human bodies are. Heavenly devatas never come down to earth for this reason. They can't bear the smell)

So, Nyan becomes clear & has the power of penetration. Heavenly beings can see for distances c̄ their eyes are also this point. The importance of impermenence is more than that. After becomes a sotāpanna, of the 12 walls of perversion 8 of them are broken down & destroyed. (The 8 perversions sotāpanna eradicated are: ① The views of permenence, happiness, beauty & self ② The perceptions of permenence & self ③ The knowing-knowledge of permenence & self).
If reborn again as a human being never becomes a leper, blind & deaf etc. (physical disablity), never born into a family c̄ wrong views & never born in a place where the Teachings of the Buddha is out of reach. Becomes only as higher class humane being & heavenly being. For the higher Path Knowledge also start again from impermenence.

(13) The majority of people blame the problems on kammas (both good or bad). In reality the perverse dhammas control over kammas. Therefore crazy kammas are under the control of a crazy dictator. So, nothing is good.
Because of wrong views → become attachement to views → create kammas under the control of wrong views. Without wrong views fall away every kamma create is crazy kamma. Because of wrong views kammas become unstable kammas. Therefore beings create kammas out of desire. So, beings are falling down randomly, in the round of existence. Don't be afraid of kammas. You have to fear of ditthi & tanha. After destroy ditthi has a stable rebirth (Never fall into the planes of misery; can't interfere by negative kamma)
By examing the different types & characters of living beings can know crazy kamma or not. For e.g, Queen mallikā fell into hell for short period was the cause of crazy kamma. For worldlings all their kammas are crazy kammas. Not knowing the truth people become crazy. For good kamma, first have to cure our craziness. Because 12 lunatics are over controlling on kamma. How can it be good kamma? By seeing the khandha rightly craziness will be cure. Condense the 5 khandhas become 3 universal characteristics - anicca, dukkha & anatta. Condense it again anicca vata sankhara - all conditioned phenomena are truely impermenence. By seeing impermenence knowing the truth of dukkha. The khandha always has this only. To know it by yourself - sandithiko. By continuous practice & knowing the truth more & more. At the time can make a firm decision as it's real dukkha & craziness will gone. Before we take kamma as father & mother. (i.e, rely on them as a small child relies on his parents. Most Buddhists rely on good kammas. But Sayadaw usually said it was wrong. Instead we should rely on knowledge. Nyan father & nyan mother, instead of kam —— — kam ——.)

(14) If you know how to use the khandha will send you to Nibbāna. Without it perverse dhammas arise & send you to old age, sickness & death. (Sayadaw explained on this point, gave the simile used by Ven. Nagasena - the simile of a boat). The boat was the 5 khandhas. Boat man was the practising yogi. The other shore was Nibbāna. The khandha was liked the boat without giving the vipassanā knowledge can't arrive Nibbāna. If you know how to look at the khandha it will send you to Nibbāna. Don't know how to look at it will send you to old age, sickness & death. You have to look at it liked a boat man. With mindfulness always look after the boat. Have to observe the khandha continuously. Don't let oneself becomes over tired. Over tired is an extreame (atta-kilamathā). Feelings are arising & disappearing. This is their nature. The reason we don't realize Nibbāna is our knowledge not reaching into the khandha's nature. Also perversions grow out & our knowledge can't penetrate them. The task of the yogi is looking for a ~~qiete~~ quiet place & not loosing the track of the knowledge. The Budha asked to look for bodily seclusion - kayaviveka. By it becomes mind seclusion - cittaviveka. And then the mind becomes in calmness. With this come the cessation of the khandha - upadhi-viveka. To make his simile clear Ven. Nagasena used Ven. Sariputta's verses of instruction on practice, i.e Kayanimam Gatha. Today talk is wanting to get rid of perversions that showing you the practice. Listening talk is changing to ariyan eyes - noble eyes. So that you know how to look at it. If not you all are looking c̄ the ditthi eyes. ~~Also~~ Before, the khandha also told its story to you. But you were looking at it c̄ the wrong eyes. Now, you are looking at it c̄ the ariyan's disciple eyes & knowing the truth. Before you thought as this khandha was nice to have it. Now, you know it as real dukkha.

The Nature of Vipassanā

22nd June 1961

I urge you to try hard in vipassanā practice. Why? If you have compassion to yourself & should do it. Tigers use to get their preys by hiding themselves. Only by hiding & catching can succeed. If chasing the preys can't catch it. The nature of the khandha is changing. You can't see it normally. Only by watching & observing you'll see it. For e.g, mosquito bites you. If you are talking don't know it. Only after itching you know. Because the mind is floating around somewhere. If you contemplate on feeling; watch & catch it, & on mind, watch & catch it. They are arising by the contact of sense objects & sense doors. The arising phenomenon is the object of vipassanā contemplation. You have to aim at them c̄ sati, samadhi & paññā.

Khandha will tell its nature. Arising & disappearing, anicca & magga - impermenence & knowing accordingly. Before you didn't know, because of not watching & observing them. After sometime you don't need to watch. Because the khandha is showing it nature again & again, at that time let go of the watching & observing only. Feeling arises & by watching & catching it, not becomes vedana paccaya tanha (feeling conditions craving). Instead becomes vedana nirodha (seeing feeling ceases) & tanha nirodho (craving ceases). Here tanha ceases by not arising at all. ~~At one's~~ In the mind only path factors exist (magga). By seeing impermenence, not find feeling & craving. But only find out feeling disappears & the path factors exist. With the substitution of the path factors, & craving can't arise. Therefore vipassanā contemplating yogi truely becomes vedana nirodha - tanha nirodho (c̄ feeling cease & craving also ceases. In the practice if you are still seeing feeling is not right yet. These words are very important. Feeling arises & ceases but craving ceases by not arising. These are: arise cease & not arise cease (upadānirodho & anupadā nirodho). The main thing in vipassanā is knowing impermenence (anicca). Which one vanishing is not the main point (e.g, vedana or mind etc) Knowing about death is the main one. Practise without any doubt & practise in the morning will realize the Dhamma in the evening. And practise in the evening will realize the Dhamma in the morning. It's very quick if you get the Yathābhū ta Nyan (The knowledge of things as it really ~~is~~ are, i.e anicca). Looking for it in contemplation is thinking - vitakka (Like a tiger chasing its prey). Knowledge & thinking is not the same. Following c̄ chasing is vitakka. By knowing that it's not there is right view. It's knowing nirodha (Temporary ceasing, so sometime using as tadinga nibbāna).

By seeing the feeling arise & then you are alive c̄ the feeling (at that moment). By seeing as it's not there & then you are alive c̄ magga (at that moment c̄ the path factors). These are quite different. Vedana nirodha - tanha nirodho = feeling ceases, so do craving ceases. Therefore tanha can't arise. If the future causes are not die away will connect to tanha. Will get a new khandha. It's a great fault, because it's dukkha (Said by the Budha in the Majjima Nikāya). By seeing impermenence there is no solid, stable & happiness there. Perversions fall away is freedom. (Sayadaw continued to Channovada Sutta. Recounted the story of Ven. Channa who killed himself). Ven. Sariputta asked to Channa on his experience of the practice. He answered that seeing the cessation of feelings & didn't has tanha, mana & ditthi (claimed as an arahant). This was one of the evidence of seeing nirodha is on the right track.

Therefore vipassanā contemplation is watching & observing of the cessation of phenomenen. I am wanting you to see the cessation of all the sankhara dhamma In a Dhammapada verse the Buddha taught to the 1500 monks as— Sabbe sankhara aniccati - All conditioned phenomena are impermanent. Here, he didn't make any division on the khandha. Tanha has to cease without arising. If after arising & ceasing, then becomes kamma. (continued to talk ~~on~~ vipassanā on unpleasant & neutral feelings) In the Cha-chakka Sutta (Majjima Nikāya), the Buddha said that after the feeling without the cessation of loba, dosa & moha, dukkha would never end. This was another evidence. Seeing the arising & ceasing moment to moment is seeing one's own death. It Yathābhūta Nyan. After a long time & become disenchantment ~~of~~ with it. —— Nibbida ——. Later making one's own decision about it as the truth of dukkha & nothing is desirable. With the contemplation of impermanence & the khandha vanish. Nyan turns towards which is without arising & ceasing. During alive the khandha still exist (This seeing Nibbāna came from the Ven. Nagasena's answer to King milinda)

The Right Association

22nd June 1961

Living in the society by selling & buying & sometime greed (loba) & hatred (dosa) arise. These are unwholesome minds & it ~~which~~ can make us worry. And also we are afraid of becoming unwholesome c̄ them. I'll help you to distinguish between them, which one leading to painful existence & the one not leading to it. I'll explain it according to the Buddha's teaching. Not every unwholesome dhamma is leading to painful rebirth. Every Buddhist afraid of it. There are greed fall into the planes of misery & some are not. Don't take it as every wholesome dhamma is good. Some wholesome dhammas are leading to dukkha & some ~~are not~~ free from dukkha. There are wholesome dhammas arriving to Nibbāna & not arriving there. Normally people are not easy to distinguish them. Therefore carefully take note of it. Not knowing the way, we don't afraid which should be afraid of. And which should not be afraid of we become afraid of it. Don't be c̄ the wrong association. I am not talking about association c̄ people. But on the association c̄ wholesome & unwholesome dhammas.

Firstly, associate c̄ faith (saddhā). Here means not the faith of generosity but on the attributes of Buddha, Dhamma & Sangha. Have to believe in the all knowing power knowledge (Omniscience) of the Buddha (Sabba~~ñāta~~ñ̃ñutā Nyan). Have to believe in the teaching of the Buddha which can give the 3 kinds of happiness (Suyodan didn't mention it specifically).

These are the matters of saddhā. If you have unshakable faith in the Buddha, Dhamma & Sangha will not fall into the planes of misery. But still have loba which can't send you there. Secondly, associate c̄ wisdom (paññā). Therefore make companions c̄ saddhā & paññā. Believe in what the Buddha had said ~~as~~ that in the khandha only anicca existed. Saddhā can't see it. After observe c̄ paññā. In this way free from the planes of misery. And will free from all dukkha. You have to know your own D.A process. As example, the greedy mind arise & observe c̄ sati & paññā (mindfulness & wisdom). By seeing the impermenence of the greedy mind which can't send you to the planes of misery. Instead it will send you to Nibbāna. The enemy becomes friend. These were coming from the Sulta Nipāta. I am warning you of don't let greed on it own. (i.e, should contemplate its impermenence). If dosa arise & treat it in this way. That is association ō paññā. If you are in association c̄ clinging & action (upadāna & kamma) & become a problem. Associate c̄ knowledg & wisdom (ñyam / paññā). This is not a strange dhamma. It was also coming from the contemplation of mind in the Satipatthāna Sutta. Such as greedy mind, angery mind, etc arise & know it. If you have faith will know the arising. With the association of paññā & know the vanishing. Without destroy it c̄ the Path knowledge the unwholesome mind will arise by conditioning. Wrong view & greed are always together. By contemplating the impermenence of the arising greedy mind & wrong view can't send to the planes of misery. Greedy mind also can't send you to the planes of ghost. Whatever kinds of unwhilesome mind arise & associate paññā, no need to fear it. It become insight right view (vipassanā Sammā ditthi)

In the beginning of practice saddhā is an ordinary one. After it's mature become faculty of faith (saddhā indriya). After more mature become strength of faith (saddhā bala). After the most mature stage become unshakable faith (saddhā maggan). With a lot of contemplation is developing in stages. Ordinary faith starts seeing impermenence. With the faculty of faith defilement enemy can't close too much. With the strength of faith can't close in. With saddhā maggan kilesa is destroyed. During the practice if you don't see Nibbāna means, it need more contemplation. It's not mature yet.

Did The Buddha Help Everyone?

23rd June 1961

There are 2 right views. Insight knowledge & the Path Knowledge. The view seeing impermenence not seeing Nibbāna, and Nibbāna not seeing impermenence. After a lot of contemplation not seeing feeling, mind etc. instead only seeing impermenence. Seeing conditioned dukkha (sankhara dukkha). This view only see in the Teachings of the Buddha. Conditioned arising by others, so it's sankara. Khandha is the truth of dukkha. So, it's the truth of conditioned dukkha. If you see sankhara dukkha the debts of all the round of existences & this life done by foolishness will be free. This is called the forerunner knowledge. For e.g, wanting to eat something arise in the mind. It arises by the objects of food & sankhara. The mind is the aggregate of consciousness (viññākkhandha) & dukkha sacca (truth of dukkha). Combine together sankhata dukkha sacca (the truth of conditioned dukkha). If you die & this view not going to the planes of misery. After arriving to the blissful plane (i.e heaven) Path knowledge arise. This view is ~~saccanuloki~~ saccanulomika nyan - Forerunner view of the Path knowledge. Don't take it as an insignifant view. This view cut off the round of existence. The view of the insight knowledge. The view of cutting off the D.A process. These are the different names given to it, but all are the same. In the suttas the Buddha went to help some beings for enlightenment were had this view before in their past lives. Even how much difficulties it were & went to help them. (There are some misconceptions & ideas on the Buddha, arahant disciples & the Teachings. Even the Buddha became like a God & making people confuse about some of his teachings. Sometime the Buddha's Teaching become for thought games instead of put into practice to end dukkha). This view was what the Buddha would help people. If yourself have this experience will be free from the existence (For this e.g, Sayadaw recounted the story of Cula-Panthaka) If someone didn't ~~have~~ has this knowledge the Buddha wouldn't go to him. Even he met the Buddha couldn't penetrate the Dhamma. In some of you have this view already. People who don't have it yet should work hard, & don't give it up. If you don't have this view, please don't die yet. Therefore to see sankhara dukkha is very important. Some making vows & prayers to meet the future Buddha Mettaya. If you don't have this view before hand, even meeting him can't free from dukkha (In the sutta Nikāya there were many who closed to him or met him didn't have any realization. e.g, King Pasenadi Kosala & Queen Mallikā, Saccaka the Debater, etc)

Seeing it once or twice, a lot is better. You have to follow it to the end. If you called it impermenence or sankhara dukkha or whatever & will see the asankhata sukkha. Nibbāna is near if you see sankhara dukkha. If you see a lot of sankhara dukkha then hitting your both arms c̄ joy (A Burmese expression of the sense of joy). You'll become a sōtāpanna in this life. In the past these dhammas were not teaching by people & talking about Nibbāna as very far away from us (e.g, In Ven. Nānārira Thera's Clearing the Path, he was mentioned that in Sri Lanka, around 1960, most people even thought that ~~even~~ sōtāpanna couldn't exist). It's very far away for them because they don't know how to go there. The leaders are saying it's far away & the followers become lazy about that. Practise yourself & find out. Your knowledge will tell you as it's near. May be you'll say my knowledge is weak. Don't you know it's itchy or painful? Think about it. After itching & painful, it's vanishing. Happy or sad even children know about it. But the bad thing is not following c̄ knowledge. Happy exist or not exist have to follow from behind it. You will find the sankhara of happy end up c̄ dukkha. It's not difficult.

(Sayadaw continued his talk by quoting a Pali verse from a commentary explained the process of vipassanā to Nibbāna) There is nothing to be in low spirit. I am only worry that you don't practise. At the ending of sankhara dukkha magga samma ditthi arise (right view of the path). This saying is in theory. With experience at the end of impermenence Nibbāna arise. Before that without the help of a teacher is impossible. Later the dhamma will lead itself onwards. (explained on Nibbāna) Khandha disappear means free from the existence of the khandha (Khandha vattu). I am now, free from the dukkha of painful rebirths. With this feeling the mind become cool & peaceful. The whole process is ~~firstly, the~~ first come the forerunner of right view (seeing impermenence) & follow by Nibbāna right view (seeing Nibbāna).

What is the Most Important Thing in Life?

25th June 1961

To know the truth is the most important thing. The Buddha didn't say the truth of giving (dāna sacca), the truth of virtue (sīla sacca) & the truth of serenity (samatha sacca). For insight practice (vipassanā) he used it as truth. If you don't know the truth don't know Nibbāna, & not seeing Nibbāna. Truth is connecting c̄ the khandha. Therefore Nibbāna is connecting c̄ the khandha. Khandha is truth of dukkha. So, Nibbāna is also connecting c̄ dukkha (From the Kathāvatthu). After you find the khandha ~~you~~ & 'll find Nibbāna.

Knowing The truth is more important Than worshipping the Buddha. This was the reason why The Buddha dispelled Ven. Vakkali away, out of concerning for not knowing The truth. The Buddha compared The benefit of knowing the truth & The fault of not knowing it. He gave a simile of a lake c̄ the length, width & depth 1 yojana (13 miles) each c̄ full of water & The 7 droplets of water. (Here in This simile, the fault of not knowing the truth & create suffering for oneself are similar to the volume of water in the whole lake. The benefit of knowing it as a sotāpanna, the suffering still left are liked the 7 droplets of water).

(Sayadaw continued to talk about the state of the mind of people in daily life according to the D.A process. And then he compared it c̄ people doing goodness. The numbers of goodness are ~~tin~~ incomparable to the numbers of unwholesome mental states. So not knowing the truth is quite terrible.) Of the 5 khandhas, knowing anyone of them very well is knowing the truth. The way you all are knowing is as example, the body is itchy. You know it c̄ displeasure (domanassa), such as why so itchy! In the khandha all the arising dhammas are the process of dukkha sacca continuously happening. The Buddha only pointing to it. They are happening all the times in the khandha. Dukkha sacca are arising & we don't know it. There are numerous of truths in the khandha. Not following c̄ the knowledge that it become worthless. The dukkha we know before are bitten by dog, hungry for food etc. These are unpleasant mind (dosa), displeasure mind (domanassa). These are not knowledge mind. You know the foulness (asubha) of a dead body. The asubha have to spend money on it (funeral). But you don't know the born & die asubha in the khandha (impermenent asubha). These are asubha & also dukkha. If craving, clinging & action are not following behind & it become dukkha nirodho hoti - dukkha are ceasing. This is knowing impermenent dukkha. Whatever arising in the khandha & knowing it as dukkha sacca become contemplation on dhamma (Dhammanupassana)

The Thing to save you all is the knowledge of knowing the truth. The knowledge of knowing the truth of impermenent dukkha protecting you from The present action (kamma) arising. So, future khandha can't arise. Not getting the future khandha, the kammas we had done a lot in our past lives can't follow anymore. Only you have the khandha they can follow you. Therefore the Buddha gave the example of a lake. The water in the lake dry up is liked the past kammas. Also not filling the lake c̄ water again & it dry up. This like not create kammas in the present. Therefore if you want to end dukkha have to work for knowing the truth.

Knowing the truth become knowledge (vijja). People are worrying about the past unwholesome kammas. And also the unwholesome kammas of present life. They can give the results to us at any time. If you don't want to be like this have to be work very hard to know the truth.

Polishing the Mind
27th June 1961

[At Sāvatthi, Jeta's Grove, Anāthapindika's Monastery, Ven. Sariputta, Maha Moggallāna & many monks were there. They requested Sariputta to give a teaching. He delivered the following teaching. (From the Majjima Nikāya, Anangana Sutta) There were 4 types of persons in the world:-

1. Someone had a lot of defilements & didn't know about it. He was an inferior person.
2. Someone had a lot of defilements & knew about it. He was a superior person.
3. ——— few ——— didn't know about it. He was an inferior person.
4. Someone had a few of defilements & knew about it. He was a superior person.

(Sayadaw gave this talk for the yogis to make corrections for themselves)

Sariputta gave the similes for these 4 persons.

1. A man bought a dirty bronze bowl from a market place & let it at home near a dirty conner & never cleaned it. And it became dirtier everyday.
2. A man bought a dirty bronze bowl & at home look after it very well. He polished it everyday & became brighter & brighter.
3. A man bought a clean bronze bowl & at home threw it near a dirty conner. And everyday it became dirtier.
4. A man bought a clean bronze bowl & at home he looked after it very well. And polished it everyday & became shinning.

The meanings of the similes are as follow:-

The first man born ī a lot of defilements & doesn't know about it. So he associates ī bad companions & goes to unsuitable & improper places & done many bad things. His mind becomes nor & more defiled.

The 2nd man also born ī a lot of defilements & knows about it. And associates ī good friends, restrains himself, done good things & cultivates mind development. So his mind becomes purer.

The 3rd man born ī fewer defilements & doesn't know about it & associates ī bad companions, goes to unsuitable places & done many bad things. His mind becomes defiled.

The 4th man born ī fewer defilements & knows about it, associates ī good companions, restrains himself, done good things & cultivates mind development. So his mind becomes easily pure.
Combine the 4 persons the 1st & the 3rd persons end up in the same way & results. The 2nd & the 4th are also end up ī the same results & can realize Nibbāna in this life or next life. Everyone should check himself/herself above ī the 4 persons correct & look after themselves & practise diligently in this life to end dukkha.]

A person without knowing himself/herself has defilements & desire never arise to wash it clean. And continue to do things connections ī greed, hatred & delusion. He has defilements & making it more & more defiled. Without practise vipassanā will become more & more foolish. After dies will born in the planes of misery. In this world there are too many people of this type.
The 2nd person knows himself has defilements & practises vipassanā. And after dies born in the planes of bliss & realize Nibbāna. The 3rd. person born ī fewer defilements & without knowing it & wandering amongst the forest of sensual objects. His defilements are rising up & increasing. With wrong companions & going amongst the 5 strands of sensual pleasures (kāmaguṇā). Even a person ī paramis has bad companions & going to the bad places & done bad things & his defilements becomes thicker & thicker (A very good example was Prince Ajātasattu associated ī Devadatta & the outcome was very grave). The 4th person sometimes he is unavoidable has to go amongst the sensual pleasures but very careful to stay away from them & moving around ī vipassanā knowledge.

~~Are you~~ Searching for the Right Thing ~~?~~

28th June 1961

A person doesn't know the truth is only turning towards dukkha. Men are searching for women & women are searching for men. They are searching for the wrong thing. The real searching is for the truth. The truth is still existing in the world but people are searching for dāna, sīla & samatha practices. (Sayadaw gave the simile of a blind turtle in the ocean for the rarity of getting the human existence. After that continued to talk about the Bodhisatta's 2 former teachers, Ālāra Kālāma & Uddaka Rāmaputta. They were arupa jhana attainers but didn't have the chances for enlightenment. Sayadaw wanted to emphasize the difficulty of having the opportunity to practise (the truth) These examples are describing your power of the good kamma. And therefore don't be lazy. Even the Bodhisatta

without knowing the truth sometimes born as animals (For e.g, Bhuridatta, the Serpent King or King of Naga, ~~Bhuridatta~~. ~~Any living beings~~ This point is very important. Any being without destroying the seed of the identity view - sakkāya ditthi can be fall into the 4 planes of misery in the round of existence. Even the real Bodhisattas are no exception & no need to say about the unreal ones. There were 550 Jataka Stories of the Buddha's past lives as Bodhisatta & he was born as animals for many times. In one ~~of the lives~~ Life as Prince Taymiya Jataka, even mentioned once in hell before. But there are some misconceptions about Bodhisattas always living in Heaven & other things) In the world there is nothing greater fault than not knowing the truth. (Sayadaw explained the 3 knowledges as mentioned in the First Discourse of the Buddha). These are Sacca Nyan, Kicca Nyan & Kata Nyan. May be can be translated as theorectical knowledge, practical knowledge & resultant knowledge). Sacca Nyan is the lower knowledge. Kicca Nyan is the middle knowledge. Kata Nyan is the higher knowledge. Listening to what I am saying & pay attention to the khandha. Whatever arising in the khandha & knowing as dukkha sacca is Sacca Nyan (Exception of loba) It's not including anicca yet. At the moment of arising & knowing is Sacca Nyan. Wanting some-thing or wanting to do something is Samudaya Sacca (only loba). Samudaya ceases is ~~Samudaya~~ Nirodha Sacca. To know whatever arising is magga Sacca. All these are ordinary knowing. This is with the help of a teacher. These are the way of knowing in detail (Not a combined knowing).

Everytime dhamma arising in the khandha by knowing these 4 points i.e the analytical knowledge is Sacca Nyan. Even this lower knowledge is not everyone knowing it. Knowing these things are ~~by~~ coming from the help of a teacher's explanation. Even Alara Kālāma & ~~Udaka~~ Uddaka Rāmaputta didn't know this knowledge. This way of knowing was listening to the dhamma by the group of 5 monks. (Pañca-vaggiyā bhikkhus, the first 5 disciples of the Buddha). Never heard about these dhammes how can someone knows the arising dhammes. Everytime the truth arising & knowing it is Sacca Nyan. Kicca Nyan - whatever arising in the khandha is rising & passing away. Knowing thoroughly as impermenence is dukkha sacca. Knowing thoroughly as dukkha arising & dukkha vanishing. Fully understanding of dukkha sacca (pariññāya). There is nothing exist except of Dukkha Sacca. Kicca is one thing & Nyan is another (The object is kicca & contemplative mind is nyan). Kicca Nyan is the practice. If you dont have

This knowledge & become disadvantage. Penetrative knowing is knowing thoroughly. Sacca Nyan is ordinary knowing. Contemplation is doing the Kicca Nyan. I am worrying about is Nyan not turning towards the Khandha's Kicca (Function of the Khandha). Khandha is always telling us ~~his~~ its function. Nyan not turning towards is that can't get the Kicca Nyan.

Practical Knowledge of Dukkha
29th, 30th June, 1st July 1961

[Sayadaw gave 4 talks on Kicca Nyan connection to the 4 functions of Dukkha Sacca; Oppressive (pilanatha), Sankhatatha (conditioning), Santapatha (burning) & Changing (viparinamatha)]
viparinamatha (changing)

(T1) [Sayadaw said; Kicca Nyan was vipassanā nyan. So had to develop for many times (bhavetabba). By seeing anicca at the same time & discerning the 4 truths. Seeing the khandha (anyone of the 5 khandhas) arise is dukkha arising, seeing impermanence is magga nyan, tanha not arising is samudaya & not creating another khandha is nirodha.]

A person not knowing the truth is like a blind man moving around. Walking around c̄ 2 of the wholesome & unwholesome legs. That is avijja paccaya sankhara - ignorance conditions volitional formation. (Here the blind man is ignorance, moving around c̄ 2 legs are positive & negative actions). Is't every dana (giving) can realize Nibbāna? If, it's leading by ignorance (including tanha itself), than don't get it (Nibbāna is without them). Therefore these 2 legs (wholesome & unwholesome) are moving towards dukkha in the whole round of existence (Samsāra). It like a blind man moving around. Blind man walking around & falling down is dukkha sacca (jati). Because of avijja & sankhara receiving birth (jati) khandhas. After falling down & what happen to him? He gets injuries. Get back again the sores of dukkha. Viññānam paccaya nama-rupam - rebirth consciousness conditions mind/body. From nama-rupam paccaya sālayatanam - mind/body conditions 6 sense-bases. 6 sense-bases are like infested wound c̄ pus & blood oozing out. These are happening in the 6 sense-bases. Phassa paccaya vedana - Contact conditions feeling. Contact here means making your way in the thorny forest (Don't forget about the blind man ignorance). So, it's like a cane falling down on the wounds. And feelings are arising. After knowing these things & khandha's nature you don't desire it again. Ignorance becomes knowledge (avijja to vijja). The mind becomes clean & pure. During listening the talk

I am showing you the fault of the D.A process. And you don't have pleasure & enjoyment in it. Become not desiring this khandha & not wishing a new khandha. At that time have to analyze the truth. In the mind knowledge & non-greed arise. In Sacca Nyan have to know dukkha & samudaya arise. And to know their ceasing (i.e nirodha). Knowing them is magga sacca. Every arising phenomenon have to know four points.

Today I'll talk Kicca Nyan. ~~This knowledge is more important than Sacca Nyan~~. Dukkha, Samudaya, Nirodha & Magga, all 4 of them. You have to ask: What are their functions? To know about them is Kicca Nyan. This knowledge is more important than Sacca Nyan. This is a very rare opportunity to hear about it. During listening don't let other mind states come in. This is an important time. (Recounted the story of layman Peya during the time of Kassapa Buddha) At that time his mind was clean & pure. And then the Buddha was in ready to talk about sacca dhamma. But at that moment he had some business & got up & left the place. Because of that he missed the chance for realization (He had to wait for another chance for a very long time & got realization by listening the talk of Gautama Buddha) It's the time of turning your mind on the khandha for practice. Therefore turning your mind on it. Now, you have already listening to the talk for 45 minutes. Feelings are arising in the khandha. These feelings are oppressing the body/mind. This khandha has the power of oppression - Dukkhasa Pilanatho: Have the nature of oppression. This feeling arising is for the oppression of other khandhas. Whatever arising in the khandha & knowing it as oppressive. Knowing it thoroughly as except of the oppressive function & no other matters. At that time of knowing samudaya not arise & die away. This is called ceasing by not arising - Anupada Nirodho. The function of knowing (magga Sacca) is also doing the expelling function (of samudaya tanha). This is tanha nirodha (craving cease). Observing the oppression again & again is bhavetabba. Because by contemplation ē magga sacca for many times on the oppression of dukkha that bhavetabba. Kilesa also cease for many times. At the same time performing the 4 truths. Kilesa ceases by not arising is nirodha. Tanha nirodho Nibbānam - Tanha extinguished is Nibbāna. If you contemplate in this way will finish your task by practice & not by paramis.

(12) In Sacca Dhamma; Sacca is truth & Dhamma also is truth. There is nothing truer than that. Other Dhammas can be say as not truth. If you have done dana (giving) & at some-times will give you the result. But if other unwholesome Dhamma comes in & destructs, it will not give the result. Practice sila (virtues) for long life but if other unwholesome kammas come in & becomes short life. (All these things are important for reflection. The functioning of law of kamma is not very simple. Only the Buddha fully comprehended it. If not we can be in misunderstanding & lost faith in it. The situations are can be changed if some conditions come in) Samatha Dhammas are also the same.

(Sayadaw recounted back to the blind man simile in the 1st talk)

After getting the different kinds of feeling & looking for medicines. Blind man looking for medicines & it will not be a good one. Vedana paccaya tanha — Feeling conditions craving. This is looking for medicines. Taking the wrong medicine & even the old wound is not cured but instead getting a new wound. Kamma paccaya jati — Action conditions birth. This is a new wound. Your situation is like a monkey, get a wound on the body. The wound is not cured & even becomes worsen by scratching. If you can't find or get a good teacher, then it's the developing of wound & nothing. (Majority of people are thinking that indulgence in sensual pleasures is development. So they find ways to indulgence for it. This is the out come of modern science & technology. Inventions for sensual pleasures). In the 31 realms of existence & having different kinds of birth are blind people moving around there. It's not easy to teach people on truth. Because they are blind for a long time now. Blind for many lives. It will be quite difficult to cure them. Now you are coming here for listening talk is looking for the medicine. This time is the best. You have to take the chance for treatment. If you don't, then next time will be not easy. May be you'll not find a good teacher. Even have a good teacher, may be you'll not live for long enough.

(Sayadaw continued to explain the truth by using Cittanupassanā)

For e.g, seeing consciousness arise. Seeing consciousness is the wound & pus. This is dukkha sacca. Different kinds of mind arise & know them as dukkha sacca. Thoroughly know them as disease (rogato) is Kicca Nyan. To know them thoroughly as arising by the conditions of ignorance & craving of past life. The kamma of past life made the arrangement to here. Sankhatatho — This is the dukkha sacca of condition by Tanha. The impermanence of minds

are dukkha & condition by tanha. Every time discerning impermenence is Kicca Nyan. It's also conditioning by kamma. The eyes are becoming not clear (ageing) & become damaged, etc.. The khandha is talking about its function (Kicca). Knowing is Nyan. Therefore Kicca Nyan. Do you still desire these kind of eyes? It's Tanha, upadāna & kamma not arise. The 4 truths are including in the Kicca Nyan. So, just contemplating impermenence. Even you don't know about them & all 4 truths are including in it.

(13) The Buddha said of he was realizing enlightenment by knowing the causes of the arising of living beings & the ceasing of them. It's the arising of ignorance & the ceasing of it. Today I'll talk about the Kicca Nyan of Santapatho — Burning c̄ kilesa fire. Dukkha Sacca of the khandha is always burning c̄ kilesa. Always burning c̄ the kilesa fire (see the Fire Discourse to the Kassapa's brothers of fire worshipping ascetics). Mind / body are burning c̄ fire. This khandha is burning c̄ 11 kinds of fire (lust-raga, hatred-dosa, delusion-moha, birth-jati, ageing-jara, death-marana, sorrow-soka, lamentation-pariseva, pain-dukkha, grief-domanassa, despair-upāyāsā). So, it's dukkha sacca. It has the function of always burning c̄ kilesa fire. Every phenomenon arising & falling away have to contemplate in this way. Prince Ajātasattu was burned by kilesa fire of greed & hatred & killed his father. So his perfection of to become a sotāpanna also burned down by it. His good kammas were nullified (became ahosi kamme). Is there any dhamma not vanishing in the khandha? Every arising & vanishing are contemplate as burning c̄ fire & disappearing. Then you get the Santapatha Kicca Nyan. You see the mind & body dhammas are after burning & vanishing is Kicca Nyan. After that you don't see any function of the burning process. The function of burning c̄ fire are gone. This is seeing Nibbāna, the fuels (khandhas) are consumed & fire (kilesas) extinguished. It's Kata Nyan. Mind & body are not arising as before is the fuels are consumed. Craving & clinging are not following after is the fire extinguished. Kicca Nyan is seeing the fuels & fire are burning. In the Samyutta Nikāya the Buddha said; if getting Kicca Nyan & Nibbāna was near to you.

(14) Arriving to the hell & the hell fire there is so strong that it nearly blind the eyes. By hearing the crying of hell beings & ears are nearly deaf. The smell there are also so terrible that the nose nearly falling off. The hell foods & drinks goes into the mouth burning small & large intestines & falling out at the bottom. The clothes in hell touching the body also burn down it. Even thoughts are burning in the hell. Nothing is good there. It's called Maha Parihala Hell - the Hell of Great Burning. Even though still the hell beings ~~there~~ will still have the chances to be free from there. But not knowing the truth is more terrible than that. Why is that? Because not knowing - ignorance (avijja) is establishing these Hells. These are not naturally appear. These are the works (kammas) of people who don't know the truths. The things in Hell & fall into it are creating by one's own unwholesome kamma (not created by God). Wanting to go to Hell is not only very easy but also wanting to cut it off. Everything arising to know as dukkha sacca. You have to be afraid of not knowing to cut off your own D.A process. Don't be afraid of the Hell. The doors to the planes of misery are closed by knowing the truths. Kammas opening the doors & Nyan closing the doors. Kammas opening the doors, doesn't mean it normally opened by itself. Taking it as one's own kammas are making ready for it. (This is one of the important point that we can change our kammas. For e.g, ~~Subrajmata~~ Subrahma devata & his 500 celestial nymps' kammas were making ready for them to go there after died. But by listening to the Buddha's teaching & nullified its result. In the same way by wholesome merits celestial mansions were appeared in the heaven, e.g ~~Nandiya~~ Nandiya Upasaka)

One's dukkha is establishing by one's D.A process. By kamma alone can't do anything. Kammas do the jobs by the arrangement of kilesas. Don't be afraid of kamma but to kilesas. For an e.g, the arrow & the shooter, arrow is like kamma & the shooter is kilesa. Between them have to be afraid of the shooter & not for the arrow. The Buddha never taught not to think about things. But if you wanted just thought about the 4 truths. (for Nibbāna). Thinking ī greed, hatred & harmfulness, then craving, conceit & wrong view (tanha, mana, ditthi) will arise. Today I'll talk about Change (Viparinama) in Dukkha Sacca. Changing exist is Dukkha Sacca & not exist is Nirodha Sacca. Arising & vanishing are called viparinama - changing or discarding one's nature. If you can observe the change become Kicca Nyan. Arising & vanishing are the functions (Kicca) of mind/body process. Knowing is Nyan. Changing & destruction are not happening without cause. It happen by ageing & death (jara & marana) in itself.

The Art of Thinking
1st August 1961

The contemplation of one's khandha; within the 5 khandhas observing the mind/body only existing c̄ the arising & passing away. Khandha only has impermenence. Observing them & only seeing impermenence. And then your both eyes have light. With the transitional eyes of the parent we take it as this is my son, my daughter, etc. If we die in this way are born & die as blind people & enter into the coffins. It's a great lost. Therefore the Buddha said about us as we were blind & crazy worldlings. What it is look like? Earth worms have no eyes by birth. They are moving blindly here & there & encounter deaths. (It's interesting to observe earth worms. They come out during the winter ~~times~~ season & have a lot of difficult times. And quite a difficult life. Poor things) If you all without seeing impermence & die, that is born as animals, living as animals & die as animals. I urge you to strike hard for this right view. And die in this way & not born in the planes of misery. Try hard for what the khandha has itself & knowing it accordingly. That's only become the eyes of right view (Samma-ditthi eyes) which know rightly. With this view & following it to the end & will die c̄ smile. If dying c̄ blindness, near death will see mountain, hills & forest, hell fire, etc. Crying c̄ fright & struggle in this kind of situation & die badly. Dying c̄ fright & fear is an ugly death. If you die c̄ the 4 Path knowledges (i.e as an arahant) & arriving to Nibbāna. If not will arrive to blissful planes (sugati). The Buddha was reminding us for the practice for 1792 times in his life (everyday for 45 yrs) Now you find these sense objects & don't take it highly. These are not salvation dhamma. They are big enemies (referred to the sense objects of family members & wealth). If you take care of them more than its need will die badly. A monk asked the Buddha about the life span of a hell being. Ven. Sir, How long it take time to be suffer in hell? ~~Ven. Sir~~. I can't tell you. The Buddha knew it, but it took so slong that couldn't talk about it. If you really sick even have millions of dollars can't cure it or make it better (referred to near death illness)

Observe the khandha to see its rise & fall asubha. And then continue to observe until you don't desire it. You'll see the disapperance of the khandha, which is Nibbāna. People don't desire Nibbāna because of no khandha. In true the bad thing disappear & the good one appear. In the Samyutta Nikāya, the Buddha taught us as if we wanted to think, thought about Sacca dhamma not on children & busine

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