

P-VIII

element or Dhamma

matters

(1) All mundane (lokiya) are the world (loka). Supramundane (lokuttara) is the phenomenon outside of the world. There are 9 lokuttara dhammas; 4 Path knowledges, 4 Fruition knowledges & Nibbāna. The bhikkhus asked the Buddha, "What is The world?" The Buddha's answer was the arising & passing away as the world. The phenomena are encountered in the arising & passing away. They are not free from the arising & passing away. Supramundane Dhamma transcends the worldly dhammas. These are the 4 Path & the 4 Fruition Knowledges. Including Nibbāna as supramundane Dhamma. But it transcends loka. All worldlings don't know that loka is dukkha. They don't know the present dukkha & even desire for the future dukkha. Before your businesses were going very well also dukkha. Not going well is separating from dukkha. When these worldly dhammas of anatta come in & let you have the sense of urgency (sorivaga). And it's asking you to get out from the loka. Before you got the licence was bodily dukkha (kayika dukkha because busy & greed). Now, you don't get it & have mental dukkha. Turning around in samudaya & dukkha are the matters of human beings. ^{when} ^{reminding} ^{but} They take it as the economic development. These are the fire & fuels going on burning in turns.

(This talk was given to a couple who were his close disciples & business people)

Making the Buddha didn't have the chance to come in & teach ^{people}. These are the businesses if the people don't understand loka. Have to cut off loka means the loka process of the khandhas. It means to get out from the sankhara loka (conditioned world) of the D.A processes.

From ignorance to birth & death are the circle of the world (i.e., the 12 links of the D.A process. In this process only samudaya sausa & dukkha sausa exist. Only fire & fuels are going around in it. We build our own fire & burn ourselves. If we are free from the fire of greed & our tears ^{will} come out. Because we don't get what we want. It don't burn ourselves that tears come out. If you are happy in the world, contemplate the impermanence of the happy mind. ^{And} Craving & clinging ^{will} not arise. If you become disappointment; contemplate dosa. And it becomes the supramundane Dhamma to transcend the world. With the samudaya & dukkha disappears & the circle of the process also disappears. And then a clear thing appears. The circle of the processes are the turning around of samudaya & dukkha. ~~This is the clear thing of~~ without the fuels & fire arise the clear thing appears. People are preferring of fuels & fire. Therefore, without them, it's difficult to talk about & appreciate Nibbāna. Mundane knowledge

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(i.e., *vipassanā* knowledge) is clearing away things ^{out} towards Nibbāna. Supramundane knowledge (i.e. Path Knowledge) is peacefulness without other things. People are taking things which not peaceful as happiness that to talk about Nibbāna is very difficult. Someone is asking the question of if I am arriving to Nibbāna what kind of thing is with me? He doesn't know the extinction of fire & fuels. And not understand Sammadaya & dukkha, & take Nibbāna as nothing exist. People don't understand the dukkha of the arising & vanishing of loka & reenter into the world. They never heard about the peacefulness of the supramundane Dhamma.

(2) The 6 sense doors are loka. In the *Samyutta Nikāya*, the Buddha taught as there was the arising of loka & the cessation of loka. The whole process of D.A is loka. For e.g., from the seeing consciousness (from the eye door) arises to the end of the D.A process are sorrow, lamentation, pain & grief (the 12 links). The other sense doors also ^{should} understand in this way. It have their arising & must have their cessation. From feeling (*vedāna*) ~~is~~ not follow ^{to} craving (*tanhā*) & loka nirodh (cessation of the world) starts from here. If craving ceases the world also ceases. No need to afraid of action (*kamma*). If craving ceases ^{There are} ~~no more~~ good & bad actions. You all are expecting good kammas. Without kammas cease will never arrive to Nibbāna. We have to let the causes of kammas which are craving & clinging to cease. You all like good kammas & not bad kammas. I exhort you, ^{There is} shouldn't like both of them. Whatever kamma, ^{it's} only birth arises. Birth is the truth of dukkha (*Dukkha Sacca*) & ^{so} should practise to make kammas cease. Vipassanā practice is the cessation of loka. Family businesses (concerning about family life & making money, etc) are the arising of loka. There are ^{The ways of} upstream & downstream ways. Have to put a lot of effort to achieve the ^{way of the} upstream way. Someone talking about disappointment of it is establishing the future loka. Someone afraid of loka is not like this. Disenchantment ^{to} loka is contemplating the impermanence of whatever arises from the 6 sense doors. Disappointment & disenchantment are different in these ways. Disappointment ^{to} loka is common saying & without practice. Living beings are running around in the loka. Their lokas will follow them & oppress them. The old kammas follow & oppress you if you can't run away from them. You can free only by transcending loka. One's own created loka of good & bad kammas oppress oneself. Even you are afraid of loka & don't know how to run away will oppress by them. The person wants freedom has to discern loka. Contemplate until disenchantment ^{until} to it. And then continued to the end & will transcend loka.

(13) First, to know about The 3 worlds. Satta loka is the world of living beings, such as human beings, animals, etc (i.e., The 31 realms of existence). Okasa loka is ; the natural world such as forests, mountains, earth, etc. Sankhara loka is mind & body phenomena which are all arising & passing away moment to moment. (Satta & okasa lokas are depending on this sankhara loka - the natural law. Without this natural law nothing can be existed, except Nibbāna) The Buddha knew these 3 worlds & so called him as lokavidū - Knower of the worlds (One of the 9 attributes of the Buddha). The Buddha taught as any loka was not good. Sankhara loka is arising & vanishing. Okasa loka is destroyed by fire at the time of Doomsday (It's functioning according to the natural law like a yearly cycle). As satta loka, human beings, animals, etc. all are born & die (It's going on & on, non-stop, except the Nibbāna element). Therefore all 3 lokas are truth of dukkha (dukkha sacca). So, don't search for any loka, & you will never free from dangers (If you are sticking to the worlds every danger & suffering are yours). Beings don't get the knowledge of knowing lokas that they are thinking as this & that loka may be good. So they want to change from here to there (So in human histories & religions, Buddhists or non-Buddhists created paradises without understanding those worlds). If you really want to ^{search for something} transcend ^{the} loka. Everyone stays in loka will encounter the 8 worldly winds (i.e., gain & loss, status & disgrace, censure & praise, pain & pleasure)

(14) Whatever arises by conditioning is sankhara loka. Every thing arises & passes away is the world (loka). Therefore it's in the province of dukkha sacca. Only get out from the conditioned world & cease from all lokas. Therefore in the Dhammasangani, the Buddha taught sankhata dhamma & asankhata dhamma - conditioned phenomena & unconditioned phenomenon. These are; dhammas of arising & passing away & Nibbāna dhamma of not arising nor passing away. We have to get out from the sankhata dhamma. Mind & body are sankhata dhamma. The body arises by the conditioning of kamma, citta, utu & ahara. And mind arises by the conditioning of sense object & sense door. Therefore ^{2 am} asking you to do the vipassana contemplation on the sankhata. Unwholesome sankhata dhammas send beings to the planes of misery & wholesome bliss. All sankhata dhammas are governed by ignorance. Ariyā paccaya sankhara - ignorance conditions volitional formation. And then consciousness arises. Here means birth consciousness.

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It's birth (jati) & truth of dukkha. So can't get out from sankhata. This is the birth dukkha of the people who don't want to get out from sankhata. Living beings don't know about loka & running in the loka. Only by knowing sankhata ^{that} will arrive to a sankhata Nibbāna. If not never can arrive there. The Buddha never used asankhata as loka. Loka is perishable. Therefore used it as asankhata Dhamma. By observing sankhata & will see its vanishing. And then become disenchantment of it & not wanting of it. In this way & seeing Nibbāna. If not & will not see it. Only by seeing sankhata & can appreciate asankhata. Sankhata are happening ^{arising} by conditioning by others but we take it as one's own. So we ^{also} like it. After knowing it as not belong to us & not happen according to our desire. And then we know they are consumed by death. Therefore become ^{start} looking for the deathless & wanting to turn towards asankhata. The sankhata person doesn't have a permanent place. By prayers we get the things which are not always exist. These prayers are the same meanings as let me become sufferings & not happen to my own desire.

(Sayadaw continued to talk the Subrahma Devata's story) The devatas' existences were conditioned by wholesome karmas (kusala sankhara) & it was destroyed by unwholesome karma (akusala sankhara). These 500 celestial nymphs died instantly & fell into hell. Now in pleasure & joy, later in sorrow & cry. This was the way of sankhata people. Subrahma Deva was piercing by 2 dukkhas. He became sorrow for the deceased & painful for the waiting dukkha ahead. He & the other 500 celestial nymphs ^{were} after 7 days certain would fall into hell. He foreseen his destination in hell dukkha & sure about it. And later practised hard in the practice of vipassanā & ended the hell dukkha (Subrahma Deva & the 500 celestial nymphs went to see the Buddha, listened to his talk & all entered the stream.)

(15) If satta loka exists we must know that we have wrong views. Not understanding if satta loka is sticking in wrong views. If you think human beings, celestial beings & brahma gods exist & it's wrong view. The question must come as, after a living being dies where it has gone. It happens to you because of taking it as a living being. It's an identity view (sakkaya ditthi). It's an ^{the view of} eternalism (sassata ditthi). Between the 2 processes it never disappears. Put the wrong view in the D-A process, it's craving/tanhā (maha-tanhā - big craving, it was mentioned by the Buddha in the Maha-Tanhā-sankhaya Sutta of Majjhima Nikāya). No living beings, exist, Only dukkha saceca of the impermanent mind & body exist. If you are stopping at satta loka & wrong views arise.

For e.g., \neg your finger nail & scratch your arm. Feeling (or sensation) & The knowing mind (i.e consciousness) arises here & vanish here. Do They move to anywhere?

(Sayadaw continued to tell the story of Anuradha) The wanderers asked Ven. Anuradha, "Does a being exists after death?" It was the same meaning as permanent. This was the question of the eternalist. "Does a being not exist after death?" This was the question of the annihilationist.

"A being both exists & doesn't exist after death" This was syncretic view, Ekau sassata ditthi - partial eternalism. "A being neither exists nor doesn't exist after death." This was evasive scepticism - Amaravikkhepa ditthi. This answer was only free from telling lie. The answer as exists can be wrong & does not exist also can be wrong. So gave the evasive answer. Ven. Anuradha answered to them as the Buddha didn't teach in this way.

Anuradha ^{thought} taught as if they asked me more would be quite difficult.

So he himself had wrong views. He reported the incidence to the Buddha.

The Buddha questioned him; "Form (rupa) is permanent or impermanent?" "It's impermanent, Ven. Sir?" "Impermanent is sukha (happiness) or dukkha (suffering)?" "It's dukkha, Ven. Sir?" "Dukkha is atta (self) or anatta (not-self)?" "It's anatta, Ven. Sir?" And then Anuradha entered the stream. He ^{also} answered all these questions by contemplating his khandha.

The Buddha questioned him in this way for all the 5 khandhas one by one.

After became a sotapanna & the Buddha questioned him again. "Except the form, is there any being or not?" "Can't take them as a being, Ven. Sir."

Only dukkha arises & dukkha ceases & no living being there. If asking to a living being & don't answer them. In the khandha only dukkha arises & dukkha ceases ^{no other thing} & nothing exists. If you know it thoroughly ^{will} & enter the stream.

Only knowing ^{about} satta loka is still not enough. To transcent satta loka have to be done \neg the practice. ~~It's not~~ Is it for sure that this can be possible only by discerning impermanence?

(The) mind & body combine together is called satta loka (most beings have mind & body. But there are also beings \neg form only & mind only) Don't understand satta loka & wrong views arise. Ditthi falls away is Nibbana. So stopping at satta loka & ditthi not falls away. Before the practice, firstly have to dispel wrong views & doubt. (Sayadaw gave the reason in Ven. Anuradha's story). Where is ditthi coming from? From the living beings' khandhas.

believing in (6)
If living beings exist ⁸ it will arise. I am thin, I am fat, etc. are talking by looking at living beings. With the living being disappear & nyan reaching to the khandhas & ditthi falls away. Have to penetrate the living being. Moving away from the living being & let nyan (knowledge) focus in the khandhas. Deceiving by the satta loka & many wrong views can arise. The khandhas are covering up by _____. Without the living being disappears, 3 kinds of D.A processes can arise. Taking note of these 2 points. ① Have to know about satta loka & ② Moving it away ^{from it}. Don't reject the conventional truth & let not stick to wrong views. Not knowing these things & not easy for practice. I mention them because it's important. Not understanding satta loka can fall into the planes of misery. Not knowing the ultimate reality (paramattha dhamma) will not realize the Path & Fruition knowledges. I remind to you to use them in the proper places. By rejecting the satta loka & the view of no father & mother can commit the 5 heavy kammas. In this way becoming the danger for the Path knowledge. With the sila breaking down & not getting the Path & Fruition knowledges. With this khandha can develop wrong views & also can realize Nibbana.

(7) Knowing how to use satta loka, can arrive to blissful planes (sugati). If not can arrive to woe-ful planes (sugati). ① Only uncover satta loka & sankhara loka appears. Penetrate sankhara loka & knowledge & anicca appears. It's in accordance to the verse, Sabbe sankhara anicca - all conditioned phenomena are impermanent. ② Sankhara loka combines to nyan become vipassana ③ The ending of sankhara loka combines to nyan become the Path knowledge. Today I teach 3 points (1, 2 & 3). Most people can't uncover satta loka & die (die is the perception of satta loka) memories & the sorrow for 3 years & 3 rains for the deceased persons or the loved ones are coming from not overcoming satta loka. Some people put advertisements in the newspapers are the same meaning as we are going to the apayas (Because clinging to sorrow, lamentation etc.). Even ^{they} have the airs of taking pride in these rememberances. The saying of attending ^{of} to a funeral is equal to ^{of} 10 times to a monestery. ^{it} is right only if people can contemplate on anicca, dukkha & anatta to it. If not every ^{attending a} funeral is trying to arrive the apaya (i.e., instead of dhamma contemplation talking & socializing in worldly matters & each other). Atta ditthi (wrong view of self) comes from looking at the khandhas in wrong ways. I'll teach you how to look at the khandhas.

When you are looking at the khandhas & knowing it as ^{The} conditioned form (rupa Sankhara), ^{the} conditioned feeling (vedana Sankhara), etc. are arising. These are ^{not} man nor woman & only conditioned aggregates are arising. This is the right seeing. Then no satta loka appears. The sankhara loka is teaching you as now it's arising & now it's passing away. You have to follow the Sankhara loka up to the end. Only by seeing sankhara & will see anicca. Because the Buddha said that, Sabbe sankhara anicca - all formations are impermanent. If you want to arrive Nibbana, remove satta loka & to find out the sankhara. And then observe its nature, & where it will end. You'll see the arising & passing away. And then you have to follow its ending. If the impermanence of the dukkha ceases & seeing the ending of loka The ending of loka is NIBBANA.

Are You The Wise or The Fool?

5th & 6th March 1962

There are 3 culprits making the khandhas; i.e., ignorance, craving & action (avijja, tanha & kamma). Therefore everyone possessing the khandha is a fool. In this life & continues to create ignorance, craving & action are like stupid again (Sayadaw compared them as poisons). In past lives people had drunk these poisons & now have sufferings. If redrink it again in this life is foolish, & if not it's wise. Going the way of feeling conditions craving- vedana paccaya tanha is a fool. — — — — — ^{panna wisdom}
 — — — — — panna — the wise person. Avijja & tanha are ^{come to} the ² ring leaders of the fools. If you can make them not approach you is a wise person. According to the D.A process, if section (2) connects to section (3) is a fool (i.e., vedana → tanha). If stop at section (2) is a wise person (i.e., stop at vedana) (see the 12 links of D.A process). No need to teach someone has the dying body & do for it again. But they have the dying bodies but don't know what to do for not having it. If you connect to section (3) & section (4) will come to you is ² inescapable inescapable (i.e., kamma → birth). Knowing the mistake as wrong still can become a wise person. A fool can't make you suffer. Yourself is a fool making you suffer (This point is important & also connect to believing in cause & effect. If we blame our dukkha on others can't solve the problems & ^{have to} correct ourselves). The Dhamma of the world & the Dhamma of the Buddha are not the same. These family members you encounter are only temporary. You must take it as temporarily & don't attach to them. Not accepting ^{it} as this & become wrong.

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Whatever kinds of khandha people have & all are the fools. Association to the foolish dhammas in oneself is called a fool (i.e., associate to lobha, dosa, moha, etc.) The fool & the wise are nothing to do to association to people. Instead associate to unwholesome dhammas & becomes a fool. Taking the matter as association to the dhammas & become a fool & a wise. The meanings in the Mangala Sutta (Discourse on the Blessings) didn't mean to the person or being but to the dhammas. Don't take it as association to the concepts but to the ultimate realities.

In the heart fills to unwholesome dhammas is a fool & to wholesome dhammas is a wise person. If you ask ^{for} as a standard ^{as} taking the personality or the dhamma then take the dhammas. In this way free from wrong views. Each day how many times a fool or a wise can be known by checking oneself. Associate to wrong dhammas becomes a fool. For e.g., he has a very bad habit.

If you know is foolish, then make it wise. If you don't know foolishness is foolish & becoming wiser. By the contact of sense objects & sense doors unwholesome dhammas arise & you have to correct it. And if you know yourself as foolish become vipassana. The foolish mind is anicca & the knowing mind is magga. It become the contemplation of the mind (cittanupassanā). If a wise mind arises, also contemplate its impermanence. It become right view & its pāṭīna. This become association to the wise. If you don't know impermanence it become ignorance. This is association to the fool. Vipassanā doesn't mean going to a meditation centre for practice. Here to contemplate your khandha. You have to practise to know yourself. Practise insight is association to the wise & without it to the fool. Puṇjā ca puṇjanīyānam—uttamum With the practice is worshipping to the Dhamma. This is mangala-uttamam—the great blessing. After the enlightenment the Buddha himself took the Dhamma as a refuge because there was no one greater than him. With the practice of maggabrahmacariya (path of the holy life) the wise ends dukkha. Without its practice the fool returns to dukkha.

The Power of the Dhamma

14th March 1962

It's like a man building ^{s up} a fire. & I have to practise until defilements, dried up. By listening the dhamma talk once & not understand, & continue to listen it again & again. Listening dhamma talk is worldly merit. After listening & contemplation is transcendental merit. After becoming a sotāpanna & still not satisfy to it. & what should one has continued to do for becoming a once-returner (i.e. Sakadagamin)? Continue to practise to these 10 points (Contemplate the 5 khandhas as, impermanence, suffering, disease, a tumour, a fart, misery, affliction, alien, disintegrating, empty & not-self).

There is no other strange Dhamma for it. A sotāpanna still only abandoned wrong views, doubt & wrong practices. He still has defilements for the blissful existences. This means still has birth, ageing & death. For an example, first time shaving the head hairs of a baby the coarse hairs are gone but still has the refined hairs are intact. So you have to sharpen this knife (The knife of the 8 path factors) again & continue to shave the refined hairs. Ven. Ananda, already a sotāpanna when he entered among the arahants, Ven. Maha-kassapa ridiculed him as a smelly ram. You all think yourselves as not smelly but for the ariyans you are smelly. (Sayadaw continued to explain the eradication of successive kilesas). The kilesas of the higher existences have to be eradicated in its own knowledges. Therefore it's clear that continue to develop their own knowledges respectively. After becoming an arahant & not just sleeping & doing nothing. Continue to do the same practice. Arahants still continue to have the dukkha ^{of} the khandha of this life. Therefore the khandhas are still arising & passing away, in pains & aches. Still has the bodily dukkha but not the mental dukkha. The physical body pains but no mental pains. So, he is thinking as I must incline towards the freedom of dukkha. And he makes his mind inclines towards the freedom of dukkha which is no connection in the khandhas. By doing the same practice only can enter the fruition state. No connection in the khandhas is freedom from the burdened khandhas. (For this point Sayadaw explained the famous saying of the Ven. Sariputta on the Burdened Khandhas)

Here is to start again from impermanence but no Path Knowledge arises. (Each Path Knowledge arises only once in each realization). And then it turns towards Nibbanic element. Without the arising of Path & Fruition Knowledges (as in the moments of realization) & seeing Nibbāna. After seeing impermanence comes fruition knowledge (This is not the fruition knowledge ^{arises} after the Path Knowledge) After that inclining towards Nibbanic element. With these fruition knowledges staying in Nibbāna for a long time. If looking at the body it's clear & light? in healthy form. Therefore arahant to arahant asking to each other after they emerged from the fruition state, by seeing their bright clear complexion.

These forms are free from kilesas & no connection in them.

Even the Buddha asked his monks in this way: Just think about it, the heart & the form of lobha, dosa & moha & instead in the form of fruition mind.

These are the supramundane form. The cause is pure & the result is pure. We can see this in the attainment of cessation (nirodha sammāpatti).

By giving dāna to an arahant after came out from this attainment gave the result instantly. These attainments were using for the staying away from the burdened khandha & helping others. For e.g., Ven. Maha-Kassapa was helping the poors.

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(Told the story of Sakka, King of The Tavatimsa Heaven deceived him as a poor old man for the benefit). Connection & defilements are the form & mind of painful existences. When someone becomes very angry, the form are very coarse. (In a documentary film of a crown prince, his facial appearance before the assassinated ^{ion of} his royal family was quite shocking). Even before death people ^{in a documentary film} faces have their predictions (In China, a middle aged wealthy woman died ^{& good looking} cancer in the hospital looked like a ghost). Only leading by wholesome Dhammas life become bright. In the worldly matters also, search wealth, happiness & prosperity in wholesome Dhammas, & not in greed. One of the attributes of The arya sangha is like a fertile soil for good merits. Even ariyas are different. From The sotapanna to arahant, their qualities for making merits are like the different qualities of soil for the crops. Like the different qualities of the crops grow from a bad soil & good soil. At any place giving people troubles are coming from kilesas. So you have to remember it as our great enemy. The meaning of kilesa is making you in stress & strain. Whoever welcomes it has disadvantages. It rejects everything is good. It hinders The Path & Fruition knowledges, and reduce your advantage. Staying away further & further from kilesa is more & more beneficial. But you all don't know in this way. By sila we get the human bhavanas. Wholesome Dhammas are feeding & looking after us. But we think it as tanha done it for us. We are not very clear between the main & secondary causes. By knowing the main cause only reaching the goal. Everything of goodness comes from the base of practice (i.e., need to always develop the practice of wholesome & arya dhamma in our daily life).

To Nibbana without New Kammes
15th March 1962

[This talk based on Kammanava Purana Sutta of Salayatanasamyutta, Samyutta Nikaya. The original sutta was short & simple. Sayadaw's talk was also simple but interesting & profound. It gave us a lot of contemplation on karma connection & the practice. Without a good teacher's guidance we can't create such good kammes to prolong our sukha. We can see this in later Buddhist tradition a lot for them.]

The Buddha said that there were 4 Dhammas on karma. ① Old karma
② New karma ③ The cessation of karma ④ The way to the ending of karma. Sayadaw emphasized that every teaching of The Buddha was for practice, if we know how to do it. ① Old karma: The eye, ear, nose, tongue, body & life continuum mind (bhavanga citta) are continuing to exist because of the old karma or past karma. The bhavanga cittas are continually ^{by} coexisting after birth consciousness & up to death consciousness (birth & death consciousness are also bhavanga cittas). The embryo in the mother's womb alive & these cittas.

- ③ New kamma: Bodily, verbal & mind actions (kaya, vaci & mano kammas). Base on the 6 sense-doors & 6 sense-objects & we create These actions all the times. All living beings create new kammas & the old kammas every moment. During sleep we are alive & the old kammas of bhavanga cittas. ④ The cessation of kammas: Without the ending of new kammas & Nibbāna is never realized. They will continuously give the results on & on without end. Without the cessation of new kammas & Nibbāna can't arise.
- ④ The way to the ending of kammas: The Noble Eight Fold Path.]

The Buddha taught about the 4 things on kamma. Old & new kammas, the cessation of kamma & the way to the cessation of kamma. ① The old kamma ② The new kamma ③ The place of the cessation of kamma ④ The practice on the cessation of kamma. These are the Dhamma for practice. No Dhamma is not connecting to practice. We don't know how to put into practice that it become only teaching. On old kamma eyes, ear, nose, tongue, body & mind, i.e. the bhavanga citta are made by old kamma. Now you are listening to the talk & the result of the old kamma. The new kammes are now you are doing & bodily, verbal & thinking & planning of mental actions. These things are arising in this life. Now you are sitting here & not free from old & new kammes. You are alive & these kammes. By thinking & planning you are alive & the mind. Going & moving is alive & the body. When we are talking alive & verbal action. With breathing is alive & the old kamma. Seeing & the eye is alive & the old kamma. Therefore when people are getting older & older the seeing power ^{is} becoming weaker. You can say all these are kammic aggregates is not wrong. If present kammes, not ceases & far from Nibbāna. Because of this; mind & body still arise. The Buddha taught that kamma gives the result. Waking up from the early morning these kammes are start coming? Without their cessation will never realize Nibbāna. Present kammes are arising like the mushrooms. The place of the cessation of the present kammes is Nibbāna. Let it be the old kamma. Until the new kammes are not ceasing, the present & future results will keep coming up.

If the new kammes are not ceases Nibbāna will not arise. People are ignorant about this & Thinking That it's good to continue the new kammes. So they are doing good merits. The Buddha was cutting off kammes. You all are connecting kammes. So you'll only get dukkha saesa. Not knowing the Dhamma & people are straying away from the Path. Even they are expecting the old good kammes. (Such as when I'll go have good luck). Cutting off kamma is Nibbāna, if not only connecting to dukkha. In today Dhamma talk all these points are becoming clear. I don't know how to make kammes cease. And ^{they are} straying away from the path. ^{They are} not doing the practice ^{which} should be done. (Most Buddhists know the practice ^{are} wasting their precious times by doing many things which are useless [&] no essence)

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They are worry & afraid of the cessation of kamma. They have the desire of the connection of good kamma. So they appreciate for the arising of dukkha. They want Nibbana but what they are doing is dukkha source. Instead of relying on the knowledge (nyan) as parents & rely on kamma as parents. Therefore they are swimming in the ocean of suffering. With the understanding of truth (sacca) can know these nature. If not you'll not understand them. The Buddha also taught for relying on kamma. But not knowing the whole teachings & missing the most basic point. The practice of the cessation of kamma is contemplating the arising of dhamma from the 6 sense doors of the 818 kammas. These are everyday I am teaching to you. In this way the bodily, verbal & mental actions are not arising & become cessation. Kamma not arising is the path factors. Therefore path factors are cutting off kamma. It doesn't mean that you shouldn't do the good & wholesome kamma of dana, sila, etc. But doing it by leading in the insight knowledge, kamma following behind & nyan leading in front that it become the type of kamma sending to Nibbana. In the Satipatthana Sutta also mentioned to contemplate wholesome mental state. Without vipassana knowledge whatever doing is straying away from the main point. Even though path factors are called kamma. Actually it's leading as knowledge (nyan).

Negligence & Suffering 23rd & 24th March 1962

(ii) [In the beginning Sayadaw told about the story of Sumedha, the hermit to great compassion for living beings decided to become the future Buddha] After he became the Buddha could only give instructions. He gave the instruction of not to be heedless. Warning us not forgot the khandha & observe it for what was happening in it. You would see Nibbana accordingly to your own knowledge which had realized. Practise & develop in accordance to the process of knowledges. Don't be in heedless situation in the matters of family & business. Listening to what the khandha was telling you. What the Buddha said was very important. The fault of negligence is very great. Akaliko - It'll give you the result. Heedless situation is; ignorance conditions volitional formation (avijja paccaya sankhara). ---- to birth (jati). You have dukkha already & grasping on to the next dukkha. At near death the mental images of actions (kamma) arise (He gave some of the hell images). At that moment becomes regret for what he had negligence before. At that time he remembers as I am wrong. At that time he knows the great fault of heedless. (Sayadaw mentioned the frightful situations in hell).

After seeing the mental images of action (kamma nāmitta) & death come. At near death wanting to change the situation is very difficult. This is the fault of negligence. For the older people not end up in crying is not to be heedless before. With the wrong living is bad dying. There is no one can help you. Tears are streaming down. It give the result even in these life. (Follow i sorrow, lamentation, pain & grief). During the dying, action, mental image on action, & mental image of the rebirth (kamma, kamma nāmitta & gati nāmitta) any one of them ^{will} appears. After the ^{last} active mind moments & die. In a single wink of an eye the mind arising & passing away for 10^{13} times. So it doesn't take long. For some people after the 8 active mind moments & die. With the heedlessness is the heedless mind action, with heedful ^{ness} is the heedful mind action & kamma will give the result accordingly. Therefore one should take oneself as importance. Family members have their own kammas. We have to drop off all these my concern & his concern. Why? Concern for him & you go to apaya. Concern for yourself also you go to apaya (woeful plane). Therefore don't reverse the Buddha's words. Also have to take your life as importance. It's important not to forget i mindfulness & wisdom.

(12) The fault of forgetfulness is living together & not knowing about the khandha. we are talking & moving i this khandha & not knowing about it. You must observe this khandha to see its oppressive (pilankha) & oppressed (sankhatha) tho - (the khandha itself is oppressed by tanhā) nature. With these develop into the knowledge of function (kicca nyom). It's important to know the function of the khandha. By reviewing some know the realization of the stream entrance (as sotāpanna) but some don't. (Sayadaw gave the example of Mahanama, the cousin of the Buddha). The ordinary knowledge about the khandha dukkha is (the truth of suffering (sacca nyom)). And seeing the oppression of the khandha is the knowledge of function. Seeing the khandha arising & passing away is becoming ^{knowledge & non-greed} kicca nyom. It also knowledge & non-greed (avijja & alobha). At the time of ^{making} prayer for the khandha was ignorance & greed. Seeing the arising & passing away is knowledge (nyom) & not wanting it is non-greed. By seeing the oppression of the khandha & do you want to make it ^{as} me or mine? Not taking it as me & mine & wrong view fall away. If you don't want it ^{and} watching at it & it's cutting off. As an example, you are under the electric light & instantly the light disappears. The oppressive & oppressed khandha disappears. This is dukkha disappears.

(14)

The dukkha you got ^{got} disappears under your own knowledge. There is no dukkha & you know it ^{by} yourself. The first knowing is Path Knowledge (magga nyan). Knowing its changing for 2 or 3 times (depending on the yogi) are fruition knowledges (Phala nyan). Reviewing the disappearance is reviewing knowledge (Paceavetthana nyan). The task of separating dukkha is everyone ought to do it (Instead majority of people are enjoying ⁱⁿ the polluted things like the worms in the latrine). In the world the dukkha we see are distinct dukkha (paraka dukkha). Even these kinds of dukkha are known by animals. It's delusive dukkha. These kinds of dukkha can't develop the liberation knowledge. Only you see the dukkha of the oppressive khandha & this knowledge will come. Only you see the dukkha when you're still healthy. This dukkha is not the kind of dukkha when you are crying ⁱⁿ pain & aches. All of you think as we are healthy. Only you see the never healthy dukkha is the real dukkha. You see the khandha in relative truth & think it as healthy. Only you see its ultimate real nature & know the unhealthy. It's called indistinct dukkha (aparaka dukkha - because can't see ⁱⁿ the eye). Only the supramundane genius knows it (not the worldly genius). Only you encounter the teaching of the Buddha you know about it.

Only you ^{only by observing} the eye of knowledge. Paraka dukkha can be practised ^{by} protective chants (parittas). With the paraka dukkha, the desire for getting well arise (ie tanha). With the aparaka dukkha not wanting arise (i.e alobha). These are very different & opposite. You can realize Nibbana only ^{at the time of} non-greed. If you practise when not healthy tanha will come. Practise when you are still healthy [&] tanha will not come.

On Anatta
18th & 19th April 1962

(ii) We are living together ⁱⁿ the thing not belong to us. It's sure that this khandha not follow our own desire even for a bit. It's ungovernable anatta. I want you to realize the anatta nyan (knowledge of not-self) & not the intellectual anatta. Of the 5 khandhas, you have to see one of them. Only seeing anatta ⁱⁿ knowledge & self view falls away. Self view & identity view are the same (atta ditthi & sakkaya ditthi). Impermanence, dukkha & not-self, all of them are important. By seeing one of them & know all. To become the wisdom of anatta, nyan must penetrate the khandha. All 3 of them ^{are} arriving to Nibbana. The knowledges in accordance ⁱⁿ the 3 characteristics are right shamma. That is, anicea & magga, dukkha & magga & anatta & magga (The same meaning as direct understanding the 3 characteristics ⁱⁿ knowledge)

Why the Buddha taught 3 kinds? Some were familiar to anicca & The Buddha taught anicca. The others were also in the same way. According to their characters & preferences, & taught 3 kinds. Anicca is arising & passing away. Dukkha also arises & passing away. Anatta also arises & passing away. 3 of them are the same nature. People making notes of them in different ways. The differences are the cause or the result? It's the result because of the yogi. If you see the arising & passing away ^{with} know all of them. If you get the mundane knowledge (insight knowledge) & also get the supramundane knowledge (Path k). Our contemplation of the arising & passing away is not-self. Why? The arising is not ourselves. The passing away is also not ourselves. It happens accordingly to nature. If the ~~eggs~~ not come in disturbing & it becomes anatta. Why even people don't realize the lowest Path Knowledge? (i.e Stream entrance). Because we disturb the arising & passing away ^{as}, me, etc.

If mixing-up to the I & become the identity view (sakkaya ditthi). If you don't mix up & not become wrong view. Making friends to the 4 planes of misery is mixing-up to the I into the Dhamma nature. If you penetrate anatta will enter the stream. Not encounter good teacher & wrong teaching by the tradition ^{that have wrong views.} So if we don't mix it up ~~& become dissatisfaction~~ to it. I'll tell you the fault of mixing-up. According to the D.A process, clinging to view → action → painful birth. Do you believe that wrong view send beings to painful birth? It's not breaking off sila & Samadhi, but by breaking off bhavana (mind development). Bhikkhu Tissa died & became a louse because he took the robe as mine. For going to the planes of misery you know how to make mix things up. If you want to ^{have to} mix to wisdom. Everytime impermanence arises inclining towards it to knowledge. In this way clinging falls away to wrong view. Birth to the planes of misery are also ceased. If you mixing mixing-up to the I-ness & birth to woeful planes will arise. The Buddha gave ~~as~~ a comparison of wrong view fell away. If compared to sands in mount mere & the sands on my nail, ^{finger} wrong view fell away. Dukkha still existed was like the sands on my nail. Your digging ^{up} of the earth for gem stones are not a sure thing (This talk delivered in Mogok City which was a famous ruby gem area). But you don't want to observe impermanence which is always there. You are letting go of the sure thing & instead work hard for the uncertainty. So just doing for the real happiness. You have to be very careful. If not, what you are doing is going towards the planes of misery. (most of the people in the audience were gems mines owners & gems traders)

(16)

(12) Sakkaya is The 5 khandhas. If The I-ness goes into one of Them, sakkaya & ditthi become mix-up. (Sayadaw gave examples for each of the khandhas) Mix-up the non-existence of I-ness in The khandhas. If sakkaya stays by itself has no problem. If The I-ness goes to mix-up & become problems (All the worldly problems from family to The whole society have connection to it). A cobra stays alone by itself & nothing happen. If you go & touch it & become suffering. In The same way you go & touch sakkaya & wrong view & arrive to woeful planes. You have to remember this, in only speech I'll mix it but not in thought. For e.g., not I perceive, but the perception is. Not I done it, but The volition (cetana) is, etc. Identity view arises & eternalism. Yesterday was I & today also I, etc.. Yesterday I was not perished & today I still exist. Based on sakkaya ditthi & sassata ditthi follows behind. With sakkaya ditthi all the 62 wrong views are following up. If you abandoned it & ditthi all fall away. It's so terrible indeed. The Buddha taught that sakkaya ditthi fell off was very important matter. The Buddha gave an example of its importance. When your head hairs were on fire, you had to extinguish it as quickly as possible without any delay (Samyutta Nikaya).

If it exists & all the unwholesome things can happen (Sayadaw gave many examples in daily life experiences. And told about The heavy tantras of King Ajatasattu & Devadatta. So The Buddha referred to it as Big Craving maha-tanha). Without it falling away, whatever you are doing always have the danger of falling into the woeful planes. This is Dhamma niyama (procedure). Without The Buddha these dhammas also exist. Only The Buddha gave the names to it. Wholesome dhammas send beings to blissful planes. Wrong view also pulling down beings into the planes of misery. The matter of abandoning wrong view is very important. Identity view is wrong view. In its place if right view comes in & solve the problem. You have to know form dhamma as form. And then contemplate impermanence. It's form & also anicca. What is good is feeling. Feeling is impermanent, so identity view can't come in. There are 3 stages for wrong view falls away, by intellect, contemplation & abandoning. A person seeing the ending of dukkha is with the abandoning of wrong view. It's not the yet the time of smiling for you. After you are safety from the planes of misery & you can smile. If you are doing other things before-hand is foolishness. Intellectually without dispel wrong identity view before, even The Buddha was giving talk couldn't realize Nibbana. (For this point, Sayadaw told the story of Saaceaka - The debater) The Buddha gave talk to him but he didn't give up his wrong view. His wrong view not fell away. He carried the mental impression (crasana) of him.

Some people think ^{that} by encountering the Buddha will realize the Dhamma. You have to remember, only ditthi falls away will free from dukkha. Some also think ē dāna practice will get Nibbāna. You have to do dāna practice & also dispel ditthi. Dispelling ditthi in 3 ways; nāta parinā, tirana parinā & pahana parinā. When people asking questions to the Disciples of the Buddha, they replied that if they knew would answer it. For the Buddha, he would answer any questions without conditions. In the world only anatta exists. And outside the world also anatta exists (That is Nibbāna. Some Buddhists take Nibbāna as atta & Thinking that they can come & go according to their own desires)

Two Causes of No Realization

21st April 1962

[There are 2 causes for yogis not realize Nibbāna. ① Not following the practice to the end. ② Association ē bad companions. These yogis are sure for enlightenment because they have the potentiality for it. The above 2 points spoil their realization. In the Kandaraka Sutta, Majjhima Nikāya, The Buddha taught Pessa, the elephant driver's son on the 4 kinds persons found in the world.
 ① Doing things torments & torturing oneself ② Doing things torments & torturing others
 ③ ————— & others ④ The one who torments neither but lives a truly holy life. What are These Things? ① Someone has lobha, dosa & moha & doing things effect oneself & nothing to do to others. For e.g., extreme ascetism. ② Wrong livelihood - miccha ajiva, such as fishing, animal farming, stealing, robbery, etc. ③ Sacrifices of animals for spirits ④ Satipatthāna practice. After giving this talk in gist & the Buddha asked Pessa's opinion on it. He gave answer for the ④ & the Buddha began to explain in detail for them. But at that time someone came & informed him on business. He got up & left the place. After he left, the Buddha said to the other listeners that Pessa was in great loss. Because ^{if} he continued to listen the talk & in the end would enter the Stream (Became a sotāpanna). (Here was quite an interesting point to contemplate. The Buddha had great compassion for living beings & why he didn't stop Pessa to continue to listen his talk. Pessa had the potentiality for enlightenment if he continued to listen, may be his mind couldn't concentrate in the talk. So the Buddha couldn't do anything about it. Some Buddhists making vows to encounter outside powers for their enlightenment. But the sure thing for enlightenment is to rely on one's own power. Because Buddha & arahants are only showing the Way.) In Pali, it was kariya Parihani - declining in actions which should has to be done. For the 2nd cause of association ē bad companion & destroy one's own potentiality of enlightenment was King Ajatasattu. He killed his father King Bimbisara because of Devadatta's advice.

(18)

Sayadaw taught how to practice *vipassanā*. The yogi must know 3 points;
① *anicca* - impermanent ② *anicca lakkhana* - impermanent characteristic
③ — *lakkha nyam* - the knowledge of impermanent characteristic.
He said, during watching ī Sati & whatever arises know it as *anicca*]

The Buddha taught; *sabbe sankhara anicca*; ① Therefore whatever Dhamma arises is *anicca*. ② After arising & passing away & not existing is *anicca lakkhana*.
③ After *anicca* & *nyam* can follow behind ~~is anicca & nyam~~. *Anicca & nyam* can't happen at the same time. *Nyan* can't parallel ī *anicca*. *Nyan* must parallel ī *lakkhana*. Practitioner has to catch on *lakkhana* ī observing. Only *lakkhana* & *nyam* can be in parallel. Dhamma (The arising Dhamma) shows its *lakkhana* & *nyam* knows it. Only The arising Dhamma not exists & *nyam* can come in. If the *lakkhana* & *nyam* (the knowing) are in parallel & to become a Stream enterer is easy? Only the contemplative object not exists is its *lakkhana*. The differences between *anicca* & *lakkhana* are become clear. *Anicca lakkhana* means ~~without the khandha is its~~ the characteristic of nobody. Asking you to contemplate not existing ~~thing which is~~ *lakkhana*. But it's not asking you to contemplate originally not existed *abhava pannatti* (a thing not really exist, only exist as a concept). Asking you to contemplate the ultimate reality (*paramattha dhamma*).

To contemplate *lakkhana* is concept or ultimate reality? If you contemplate the concept can't see *Nibbāna*. Asking you to contemplate the existence to non-existence is not concept. For e.g., in contemplation of the mind, contemplate the arising mind is the aggregate of consciousness (*viññānakhandha*). The contemplative knowledge (*nyam*) is aggregate of mental formation (*sankharakhandha*). Two khandhas (~~the same khandha~~) can't ⁱⁿ parallel. Only *viññānakhandha* disappears & *sankharakhandha* ^{at the same time} can come in. Two minds can't in parallel that you can't see the *lakkhana* & you can follow after ī nyam as these this are the lakkhanas of not existing. You can't catch the *anicca* but only the *lakkhanas*. What are the benefits of *lakkhana nyam*? It abandons khandha & tanhā. In front no khandha exists & behind tanhā can't come in. Khandhas extinct is *Nibbāna*. Abandon tanhā also *Nibbāna*. Therefore during the time of seeing impermanence is getting momentary *Nibbāna*. (So what are the differences between momentary & permanent *Nibbāna*?) (These are the explanations from the *Samyutta Nikāya Commentary*) You have to continue the contemplation. At the time of khandhas are ended, abandon khandha & tanhā & experience *Nibbāna*. If all the khandhas are ended will experience Nibbanic Element clearly. This is Path Knowledge. *Lokiya vipassana magga* & *lokuttara magga* are different in this way. (i.e mundane insight knowledge & supramundane Path Knowledge).

In This life, even I have the potentiality to get the Path & Fruition knowledges; by not following the Dhamma to the end, & association w/ bad friends, & These 2 reasons can't realize the Dhamma. (Sayadaw told the stories of Pessa & King Ajjatasattu, references to these 2 points. The Buddha discussed 4 kinds of persons found in the world to Pessa, the elephant driver's son & Kandaraka the wonderer). Doing things torment & torturing oneself. With lobha, dosa & moha dissatisfy & oneself. Wasting time by doing unsatisfactory practices. It's nothing to do & others. Give you an example, the Hindu practices of living in the river, sitting near fire, etc. (extreme ascetism) by tormenting & torturing oneself. At first, the Buddha told it in gist & wanted to comment in detail. But at that time someone came & informed Pessa on his home business.

How anicca appears in knowledge (nyan)? Watching & observing the khandha. It arises as a blip. Note the arising Dhamma as anicca. Because the 5 khandhas are anicca. What is anicca lakkhana? Does the arising Dhamma disappears & still exists? After disappear & not exist is anicca lakkhana. The not existed nature is anicca lakkhana. The arising Dhamma is anicca but not shows its lakkhana yet. After the disappearance & its lakkhana appears. Therefore knowledge can't parallel & anicca. Only can parallel & lakkhanas. Anicca lakkhana means not the Dhamma still exist, but not exist. Refer to the object of contemplation not exist anymore is anicca lakkhana. If you contemplate totally non-existing things are not anicca lakkhana.

To contemplate from the existing to not existing thing is anicca lakkhana. Concept is totally not existing Dhamma. For e.g., contemplation on mind, The arising is ^{vanishing} vinnāpukhandha & The contemplative mind is sākharākkhandha. Two khandhas can't be parallel. If you contemplate the existence, nyan can't follow behind. Therefore the existence is anicca, vanishing is lakkhana & knowing is nyan. Can't catch on anicca but only on lakkhana. The contemplative knowledge extinguish khandha & tanhā. The root is still not cutting off yet. But you get the momentary Nibbāna. It's discarding khandha & tanhā. You are getting the forerunner of Nibbāna. Therefore insight knowledge is abandoning khandha & tanhā & at the same time seeing Nibbāna.

(20)

With Tanhā & Māna to Nibbāna

13th May 1962

There are also tanhā & māna yogis should have in practice. Mostly tanhā & māna should not be have in most cases. For e.g., in practice of Dhamma if someone can realize Nibbāna, I myself also will get it. With the desire for Nibbāna & try ī māna. (For these Dhamma talk, Sayadaw told the story Ven. Ananda & a bhikkhuni). On consuming foods & drinks, the desire for consuming arise. But we have to reflect it as for the sake of practising Dhamma that consume foods & drinks. In this way tanhā is abandoning. This is consuming ī the desire for practising the holy Dhamma. It's controlling tanhā ī knowledge(ayam) Some people can give the reasoning. Tanhā has already arisen & black kamma. So it should give the black result. It's right, but if it will give the result must be in this life & can't follow to next life. It's difficult to find someone knows how to consume foods. If not, it's like eating poison. If you want to eat ī contemplation of impermanence & also all right. They are the same.

[In a talk on foods offering, dated 22nd April, 1962, to the monks & lays at mogok Centre, Sayadaw taught them how to consume foods.]
Today dāna is offering for the realization of Nibbāna. During the eating don't consume ī lobha, dōsa & moha. Spreading / sending metta to the donors & eat the foods. If you eat in a usual way & go back home will pay your debts ī the khandhas. Consuming ī spreading metta & reflection / contemplation are paying your debts. (He explained the reflection of foods by the monks)
Don't take it as only teaching for the monks. It relate to everyone.
(In Thailand there is are ⁴ reflections on the 4 requisites by monks & lays as elements, foulness-asubha & not-self ^{in for} for everyday reflection)
In this way including ī metta & pāñca & you are not in debts. If you eat & still find faults ī the foods & became a fault. Another way of consuming is ī vipassanā contemplation. Foods & tongue contact & taste consciousness arises. It arises by 2 causes. After arising & disappears. Eating ī the impermanence also not in debts, because not getting the khandha. Therefore whatever food you're eating, consume ī metta & knowledge. Consuming ī the 4 Noble Truth. These ^{were} coming from the Samyutta N. We consume things ī the goal of freedom from becoming a slave & arriving at Nibbāna]