

Every form, feeling & mind arise let knowledge come in behind them. Then craving, clinging, ignorance, volitional formation, sorrow & lamentation can't arise. A person without practice can't discard the human fetters.

(T<sub>2</sub>) The Buddha reminded the monks for many times to stay in mindfulness of the khandha & observed ē pañña. With mindfulness before & observed ē pañña from behind. As example, in the physical body there are itches pains & numbness etc.. & mind states are arising. We watch them ē mindfulness & observe ē pañña. With mindfulness before & observe ē pañña from behind. And the khandha will tell you I am impermanent. During you are observing them & get the 5 factors of the path. Because you have mindfulness & seen ē wisdom (With mindfulness are 3 factors & seen ē wisdom are 2 factors). Only anica exist & anica arise. Closed your eyes & contemplate, you can't find hand, feet, ear & nose but only anica. Anica exist, but die without never seen it before will be a coarsp corpse with double blindness. You are moving liked an earth-worm. (So eaten by bird or chicken). In the whole samsara our knowledge & the natural reality were not the same. (How much deluded living beings are? Only a Buddha arisen we all have the chance to know the reality of nature) So, we were standing up at others' sayings & making many prayers (including merits), such as become human beings & celestial beings would be good. Anica exist & you know anica & samsara will be cut off.

(Sayadaw continued to talk on the Contemplation of Mind. So in the following I insert his system on the Contemplation of Mind & let the readers to understand clearly what he said in these talks. Sayadaw's favorite contemplation was on the minds. There might me some reasons for it. One of the main reasons may be he himself was an Abhidhamma expert & even as a very young novice had great interest in this subject).

### Contemplation of the Mind

- |                         |  |  |
|-------------------------|--|--|
| 1. Seeing consciousness |  |  |
| 2. Hearing "            |  | } 5 external guest minds                               |
| 3. Smelling "           |  |  |
| 4. Tasting "            |  |  |
| 5. Bodily "             |  | (itches, pains etc. unpleasant & pleasant experiences) |

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1. greed (loba)  
2. anger (dosa)  
3. delusion (moha)  
4. non-greed (aloba)  
5. non-anger (adosa)  
6. thinking mind

} 6 internal guest minds

1. breathing in mind & 2. breathing out mind (2 host minds)

The 2 host minds are the primary objects for contemplation. If other minds (all the guest minds) are arising have to contemplate them.

I'll give you the contemplation of mind. Whatever you are seeing mind consciousness arise. Hearing & hearing consciousness, smelling & smelling consciousness, tasting & tasting consciousness arise respectively. Arising here & passing away here. In the physical body <sup>there are</sup> hitches, pains, etc regarding to the unpleasant sensations, i.e knowing of the unpleasant physical phenomena. & ~~the pleasant knowing of the physical phenomena, i.e regarding to the pleasant sensations. Also regarding to the pleasant sensations~~ i.e knowing of the pleasant physical phenomena.

(So regard to the physical body 2 types of knowing consciousness) Totta totally 6 consciousness. They <sup>only</sup> arise sometime only. Therefore these are external guest minds. From the mind base <sup>sometime</sup> sometime can arise loba, dosa, moha, aloba & adosa. All 5 are internal guest minds. Not including non-delusion (amoha), because it's the contemplating mind (5 maggandas). There are 2 host minds always exist; breathing in & breathing out minds. Therefore, in contemplation of mind, totally 13 types of mind have to be contemplated.

Contemplate i amoha, i.e the 5 maggandas. If you are discerning the passing away, the 5 maggandas arise naturally. Among the 11 guest minds; if one of them arise follow i the 5 maggadas. If nothing of them arise follow the host mind i maggadas. The host minds are always there. Every following go i anicca & magga. So kilesa can't come in between them. The Buddha taught as, if you practised in the morning & became a stream enterer in the evening. And practised — evening — morning. This was a teaching to Prince Bodhirajakumara. And then why most people can't realize it? Because the reality & the knowing are not fitting in.

The reasons are; don't know the way of practice & not pay attention to it. Therefore we are far from the Path & Fruition Knowledges (Magga & Phala) & Nibbāna. Everytime it's arising & no contemplation, for an example - by seeing an object become wanting, clinging, action & birth & continue the D.A process. Then will only get dukkha. Can't follow ī knowledge & will turn around ī dukkha. And then we are trying for the arising of dukkha. Don't we have any parami or not doing the practice? (We are not doing the practice, Ven. Sir). If you have compassion to yourself, just do the practice. Once time King Pasenadi Kosala asked the Buddha, "People are sending metta & praying for their happiness. But in reality They are following behind lobha, dosa, & moha. Are They really love Themselves?" The Buddha answered his question in negative. Everymind arise & you discern impermenence & see your own death. So, to tell the truth we are always alive ī one mind only. Vipassanā is contemplating one own death. For example, after you are breathing out & the mind wanting to breath in not arise you are dead. Death is subha or asubha? (Asubha, Ven. Sir) [Here the usage of asubha may be has the general <sup>idea</sup> meaning of unpleasantness because death is unpleasant to the dying person & others.] Therefore, originally you don't have any lucky sign ī you. (Sayadaw continued to explain how to practise insight come from the Milinda's Text, the Spider Method.

(After about the practice continued the Vaccha Brahmin, Revijja Sutta). If human beings & the fetters (Samyojanā) are connecting can't realize Nibbāna. It means khamha & tanha, upadāna & kamma are connecting can't realize it. If khamha & nyam (knowledge) are connecting will realize it. Therefore if people are doing the practice they are shaking off their fetters. (During the practice). Lay people liked Anathapindika (billionaire), Visākha (as 7 yrs old girl realized Dhamma) & Santati minister were living among the fetters, but they had the knowledge to cut off them. That already realized Nibbāna. The 2nd question was; "Do people arrive to blissful planes (good rebirths) by not discarding the fetters?" The answer was; "It can be!"

(13) Whatever mind arise by watching & contemplating ī sati & panna is killing the 3 causes of tanha, upadāna & kamma. So; it's preventing the 3 results of jati, jara & marana. Vipassanā contemplation is cutting off the khamha process. Magga (here the 5 maggamgas) is cutting off the future causes & no future result arise. Yogis of vipassanā contemplation are

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cutting off samudaya & dukkha saccas. Whatever arise is dukkha saccā. (He explained cittanupassana of the 6 sense doors one by one) Cittanupassana is observing one's mind. You have to observe it exist or not exist. Because 2 minds can't exist at the same moment. After the arising mind pass away & the observing mind can arise. The minds have to be observed are not more than 45 types of mind. From the 45, only one of them arise in turn. The front mind is anicca & the observing mind is magga. A person who has a lot of observation will get magga. With a lot of observation not only discern anicca but also turn into Dukkha Saccā. 45 types of mind are for a ti-hetuka person (A yogi can be enlightened in this life by practice). 37 types of mind are for a dve-hetuka person (A yogi can't enlighten in this life even by practice, but develop the potential for next life. Ti-hetuka person born ī non-greed, non-hatred & non-delusion 3 wholesome roots of mind. Dve-hetuka person without the non-delusion mind).

(Sayadaw continued the Q&A between Vaccha Brahmin & the Buddha, stopped at yesterday talk) ① is observing by ②. ① will tell you not there & ② know it not there. Discern impermanence is seeing own death, because without another mind arise behind become a dead person. With connecting minds we are not become a dead person. Our connection of deaths are Dukkha Saccā & by seeing them are magga Saccā. Knowing Dukkha is magga Saccā. Therefore we are contemplating the truth. You'll get the magga by your own contemplation. The matter of getting the magga is the matter of observation. By observing the 45 mind's arise & during cooking & working you'll get the magga. Also during selling & buying. Just only observing them. Tanha & upadāna & kamma are preventing Nibbāna but not to Sugati (blissful rebirths). By performing wholesome kammas as vivatta kammas (Kamma without the round of existences) to realize Nibbāna. And it become a strong supportive cause for Nibbāna. That is you done it without tanha & upadāna. I'll explain the last 2 as as general knowledge. (Sayadaw mentioned wrong views & practices in ancient India during the time of the Buddha connected to these Qs). Do Ajivakas can realize Nibbāna? They can't. They are governing by wrong views that couldn't realize it. Wrong views are always preventing Nibbāna. Can they arrive to Sugati? No, they can't. But I see only one person. This was the Bodhisatta himself & during that time he was practising as a Ajivaka. But at that time believed in the law of kamma that after death born in Sugati.

This is nothing to do with identity view (Sakkaya ditthi). Identity view prevents Nibbana but not sugati. Therefore The Buddha gave serious examples to destroy identity view was more important than your head was on fire & your chest was piercing with a spear (These situations are only die once, but with Sakkaya ditthi will never free from dukkha). Identity view is the fetter of wrong view.

### Dukkha Exist & Dukkha Cease

9th to 12th February 1961 Anuradha / Anuradha

(The following 4 talks were based on the Anuradha Sutta)

Q. Where is the beginning of this life come from? Sankhara paccaya viññānam: Volitional formation condition Consciousness (here rebirth consciousness). So, it starts from the mind. Following it to the end; Dukkhākhandhassa samudaya hoti - The whole mass of suffering arise. (See The 12 links of D.A process which lead to Dukkha). So, it's the assemblage of dukkha. In the whole life whatever happening all of them are the assemblage of dukkha. It's the arising of the assemblage of dukkha. Therefore, whatever is happening in the body & mind are the truth of dukkha (Dukkha Sacca). They are arising & passing away that have to take it as dukkha (born & die all the time every moment). In all the 12 links of D.A process each of the link doesn't arise itself alone but with other dhammas together. (Every mind at least has the 7 universal mental factors together with it. See the Abhidhamma, especially the Conditional Relations - Pathāna). Therefore, it's the assemblage of dukkha & not a person nor a being. From birth to death is the process of dukkha. Ven. Anuradha was discerning impermanence but couldn't realize Nibbana. Because he was hindered by wrong view. Whatever arising is dukkha sacca & without dispel wrong view like this, contemplation will not lead to the realization of Nibbana. From the 6 sense doors whatever arise is only the assemblage of dukkha arising. By knowing in this way wrong view falls away. After that contemplate of impermanence. And then you will realize easily the Path & Fruition knowledges.

Dispel wrong view first & later do vipassanā. If you don't know the khandhas arising process can't dispel wrong view. Before dispelling wrong view, first have to know the khandha process. Khandha process (D.A) → Dispel wrong view → vipassanā (insight practice) → Path & Fruit. Dukkham can't arise without samudaya (cause). For example, because of viññānam samudaya, mind & body dukkha arise (viññānam paccaya nama-rupam), etc. Therefore in the whole Saṃsāra, samudaya & dukkha process arising all the time. No personality & → being inside the normal process.

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Here Samudaya not refers to loba but for the causes. The causes of dukkha & the results of dukkha only exist only. Not a person nor a being arise. Among the 4 Noble Truths; the 2 truths of Samudaya & dukkha are already explained. There are 2 more truths; magga & nirodha have to be explained. It need a teacher to help. Sankhara nirodha → viññānam nirodha → follow to the end; Dukkhakkhandassa nirodha hoti - Volitional formation cease → Consciousness cease ..... the whole mass of dukkha cease (see the 12 links of D.A process) The whole assemblage of dukkha cease. It will only cease by contemplation & practice. Therefore, magga & nirodha; Samudaya & dukkha are in pairs. Ceasing by itself is naturally arise & cease. Contemplation of ceasing is ceasing by not wanting it. Can only contemplate by not wanting it, you'll see Nirodha - the ending of Dukkha. The physical body is still exist but you can't see the khandha process. It cease in knowledge (mind). If khandha cease then dukkha also cease. If khandhas are arising in serial then dukkha also arising. So, if you know the khandha process, the arising & ceasing of it, wrong view will fall away.

⑫ Whatever arising in the khandha is dukkha arising. If you can catch up to the arising & shamma, then you are contemplating of dukkha saceca. It become, the arising shamma is dukkha saceca & the contemplation is magga saceca. If you can't catch it & connect to dukkha saceca. Originally there is no person nor being in it. I am helping you dispel wrong views which will send you to painful rebirths. Following to the knowing is getting the magga. The reason Samsāra was long for us was we had never been followed dukkha saceca to knowledge before. Without it, Dukkhakkhandassa Samudaya hoti - the whole mass of suffering arise. With knowledge, Dukkhakkhandassa nirodha hoti - the whole mass of dukkha cease. So, I remind you always follow to knowing. A sankhata shamma (unconditioned phenomenon) is Nibbāna. The way to it is vipassanā. The reason we were wandering in Samsāra was without vipassanā before. (Continued to talk on cittanupassanā) If seeing arise contemplate it. If you can't catch it, then contemplate at feeling. Again if you can't, then contemplate on craving. Whatever mind arise from the 6 sense doors have to contemplate. If you can't will mix-up to the I-ness. For e.g., when itching mind arise & become I am itchy. It become identity view (sakkāya ditthi).

(continued the story of Anuradha) The Q of after a being dies still becoming? Death is dying consciousness & birth is rebirth-linking consciousness (patisandhi vinnām). There is no being in it. In the beginning it's dukkha saṅca. In the middle & at the end also dukkha saṅca. There is no being for dying & becoming. This kind of Q the Buddha never answered because it was asking a wrong view. No need to answer for it. In this way wrong view is falling away. Wrong views fall away by knowledge is cula-sotāpanna. (Have the same right view as sotāpanna). It's not falling away by contemplation. After falling away by knowledge & contemplation easy to get the Path & Fruition knowledges. If wrong view is destroyed one of the unwholesome root is fall apart. Anuradha himself didn't know how to answered exactly the Q meant he himself had wrong view & doubt.

(T<sub>3</sub>) (In the beginning of the talk) Only after dispelled wrong view by knowledge do ripassanā contemplation. Because ripassanā contemplation is working in the paramattha dhamma (ultimate phenomena). Everything arise from the 6 sense doors mind & body process. No being nor person exist nor living beings. For example, from the eye door eye consciousness arise, good or bad feeling, like or dislike tanha, etc... no phenomenon has any person or living being. Person or being are only exist in speech & not in reality.

(continued the Anuradha's story) The Buddha before answered to his Qs posed by other sect & first cleared away his wrong view & doubt. With regard to the 5 khandhas, using the 3 universal characteristics & explained to him in the Q & A form. Whatever arising from the khandhas all are anicca, dukkha & anatta dhammas & not include person nor living being. If wrong view & doubt are not destroyed whatever rebirth is taken the seed of hell will follow behind as latent tendency. Even arrive to the celestial & Brahma god realms the seed of hell follow together there. In everyday life people are looking after their bodily needs seem to have compassion for themselves. If you really have pity on yourself must destroy wrong view & doubt. Without the seed of hell fall off you have to carry your burdened khandhas as chicken, pigs & cow. Become a horse is better than a pig because you have to work in your shoulder & back (toiling for human). As a pig serves in your flesh (eaten by human). In hell it's worse than a pig. Suffer alive in hell & can't die. Pig dies only once but the hell being dies instantly & borns instantly. It continues until the kammas are finished.  
(The last part of the talk was strong samvega)

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(14) The duty of the Buddha & savakas were explained about the khandhas & its process. The duty of the Buddha was teaching people about the way of practice & how to do it. Your responsibility is practising to end dukkha. In talking about how to do it, have to point to the process of khandhas - D-A process. You can cut it off, that if you want it. If you don't want also up to you. If you don't want then just stay in dukkha. Dukkhakkhandassa Samudayo hoti. The whole mass of suffering will arise. Practise from vipassanā knowledge to Path knowledge.

Even by practice if you can't cut it off in this life, & in next life you'll sure about it. I can give you the guarantee. Why? Because near the end of his life the Buddha told about this to Subhadda (see the Mahaparinibbana Sutta). But you have to practise without fail. Don't doubt about it. It's like the example of building fire by rubbing the bamboos. To become hot is our duty. The fire to come out is dhamma duty. If become hot fire will come out. By contemplation & seeing impermanence, wrong view of permanence can't arise. By killing ditthi tanha, upadāna & kamma & no future birth to come into existence. Without the causes of tanha, upadāna & kamma the future result of birth can't arise.

Saccanulomika Nyan - Knowledge according to the truth is the knowledge of seeing impermanence. Impermanence is dukkha sacca & knowing is nyan.

Therefore the knowledge according to the truth. Whatever arise in the khandhas contemplate as dukkha arise & dukkha pass away. Knowing them is saccanulomika nyan. After that continue the contemplation until one becomes disenchanted about it & the ending of it. The ending of dukkha is Nibbāna.

Can't See Nibbāna with Wrong View  
13th to 15th February 1961

[The following talks were based on Channa Sutta, Samyutta Nikāya. It mentioned about important of right view, & teacher. In most of Sayagdaw's teachings, he emphasized on right view & corrected people wrong views by using D-A teaching & other sunnata shamas. Wrong views are very deep rooted in living beings mind up to the Brahma gods. In the 4 stages of enlightenment, the first one is destroyed wrong views. Even the Buddha referred to it as maha tanha - the great craving. It was so deep rooted in living beings mind that during the Buddha's time even some monks near the Buddha had wrong views, e.g. Channa, Anuradha, Yamaka. May be this was one of the reasons some later Buddhists formulated new ideas & thoughts into his teachings & caught up again in wrong view. In the Brahmajāla Sutta, Dīghanikāya, the Buddha mentioned 62 grounds for formulation wrong views.]

He revealed that direct meditative experiences were the most frequent cause for formulating a view, while speculative thoughts assumed only a subordinate roles. 49 instances appear to be based purely or at least in part on meditative experiences & against only 13 instances based on purely reasoning.]

(T<sub>1</sub>) In the beginning Sayadaw made a very strong emphasis on right view before vipassana practice. He said without understanding D-A & practising vipassana couldn't realize Nibbāna. Because view of eternalism & annihilationism prevent it to realize Nibbāna, even the yogi discern anicca. It become weak insights. So, here Sayadaw presented this Channa Sutta. There were also other suttas support this point, e.g Anuradha Sutta & Yamaka Sutta. Sayadaw said Channa was born at the same day as the Bodhisatta & sent him for the renunciation. After the Bodhisatta became <sup>a</sup>Buddha he went to see him & ordained. So maybe he was practising for more than 30 yrs after the Buddha passed away. At that time he was still a worldling. Why the Buddha didn't help him? Maybe Channa was not the person he could help directly. Later Ananda helped him. Another reason was when the Buddha was alive he was still immature for the realization.

Sayadaw said everyone should follow the process taught by the Buddha. Looking for a teacher, listening to the Saṅca Dharma etc. as mentioned in the Anguttara Nikāya. Also in practice the Buddha mentioned about the 3 knowledges for many times. These are Sacca nyan, kicca nyan & kata nyan (see the First Sermon). According to the commentary, these are nāta parinā, tirana parinā & pahana parinā - knowledge, practice & realization. Without a teacher's guidance everyone has wrong views. A person to sasata view likes to make merits & avoid demerits. Want to hide in samsāra for his good deeds to enjoy it. If he has a chance to meet a teacher who can guide him for transcend dukkha & doesn't like it. A person to ucceda view is the opposite. But if he meets a good teacher & give up his views & practises diligently for the ending of dukkha.]

Sasata & ucceda views are arising because of not understanding the D.A of the khandhas. Sasata is for the increasing of bones & skeletons. Ucceda is for the increasing of hells. The middle way is the path factors. After dispelling wrong view to knowledge & you are in the middle way. The Buddha said that couldn't find the beginning of a living being but knew the beginning of its causes. It was ignorance & craving. If you discern the arising of phenomena ucceda fall away. And discern the passing away sasata fall away. When the cause cease so do the result & sasata fall away. For example, phassa(contact)

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arise, so vedana(feeling) arise & phassa cease so vedana cease. After clear away wrong views & practice it's sure to get the result. (He told the Channa's story) Channa practised & wrong view that even he discerned impermanence couldn't realize Nibbāna.

(T<sub>2</sub>) Annihilationism (uccheda ditthi) is the desire for the extinction of life without knowledge (nyan). Buddhas were arisen before near the number of sand grains in the Ganges River. And we are still here leaving from behind. The reason was in past lives we were in the states of clinging to life which which was the view of eternalism. Sometime met & wrong teachers & followed the way of annihilationism (uccheda). Mostly followed the way of eternalism (sasata). Most Buddhists are eternalists (without a teacher's help most Buddhists believe in the law of kamma easily fall into eternalism) we can't separate & our khandhas & family members. And then for the desire of existence, we are performing merits & the knowledge of law of kamma (kammasaṅkata nyan). (Sayadaw continued by using each one of the links of D. A process to explain how to free oneself from sasata & uccheda views) For example, contact (phassa) conditions feeling (vedana); phassa arises & passes away. Seeing the passing away free from sasata (view of permanence) After passing away phassa conditioned the arising of vedana, then the view of annihilationism is falling away. After clearing away wrong views & contemplate become strong insight. Insight knowledge is proximity condition & contemplation result. Path knowledge is the present of the proximity condition → (Path knowledge is the result of the insight knowledge) Therefore after insight knowledge & Path knowledge arise & instantly. So Nibbāna is not far away & very near. (Sayadaw continued to talk Channa's experience)

Even though he discerned anicca but not seeing the ending of it, or the ending of sankhata, or the ceasing of tanha which is Nibbāna. By seeing impermanence & fear appeared in him. Attachment to the khandhas also appeared. Fear arose because of the nature of not-self which had no reliance. Without reliance became fear. The attachment of what I had to rely on also arose in him. The mind of fear & looking for refuge appeared together. These came about because of without clear away sasata & uccheda views before the vipassanā contemplation.

T<sub>3</sub> [ Dittti is more fearful than tanha. It's the source of painful rebirths (dugati). So, it's more dangerous than tanha. In this talk Sayadaw explained the D.A process from the 6 sense doors. In our normal life we always create kammas without knowingly & most of them are unwholesome. Only by vipassana practice we stop creating kammas. He also emphasized about we were alive in each mind moment. We are seeing our birth & death moment to moment by practice.

He mentioned Channa's own experience. Channa said every time he contemplated anicca, dukkha & anatta never experience Nibbana. Instead fear arose & what had to be rely on? Commentary explained that he had Sascita view & by seeing anicca became in fear & looked for refuge]

Between Sittti & tanha, wrong view is more fearful than craving. Because wrong views always send beings to the planes of misery. There are also tanha not send beings to the planes of misery. Tanha always follow behind Sittti. Wrong view is the rope binder & tanha is the floater. If you binds a person hands & feet in a rope & floating down in a river & even this man encounters river banks, become hopeless for him. With this example, wrong view is more fearful than craving is quite evident (The Buddha was very skillful in using language & similes to teach living beings. There are a lot of things & Dhamma for contemplation on wrong views & to penetrate its evils). Whatever arise from the 6 sense doors & can't contemplate in insight will connect in craving, clinging & kamma. If you can contemplate will not connect in it. Therefore without any contemplation no way can rising up from the planes of misery. (Remember the warning of the Buddha as the planes of misery were the permanent homes of living beings) The Dhamma cutting off kammas are only insight & supramundane knowledges. Insight knowledge (vipassana magga) is has to develop (bhavetabba). Insight knowledge is liked collecting the rubbish & supramundane knowledge burning the rubbish. A man life span is only one mind life. If the next mind is not arising then he is dead. Because you are alive in tanha, upadana & kamma (It will lead to dukkha). (Sayadaw continued Channa's story) He had seen impermanence but Nibbana not appeared. It happened because of without dispelling Sittti before hand for the practice.

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Khandha Calling & Nyan Going  
5<sup>th</sup> to 6<sup>th</sup> March 1961

① By listening Dhamma talk, nyan must turn towards the khandha. The khandha will tell you about impermanence, suffering & not-self & truth of dukkha (anica, dukkha, anatta & dukkha sacca). Don't believe in what others say. Just believe in what the khandha will tell you. Stare at it & see what it has to tell you. E-hi passiko - the khandha is calling at you to come & contemplate for moment to moment. You must follow it to nyan. The calling is anica & the following is nyan. And you'll know your khandha very well. As an example for feeling, body itching is calling at you. You go & look at it & disappear. Minds are calling at you. Follow to sanditthiko & seeing that it's not there. Don't follow to loba, dosa & moha (greed, anger & delusion). For example, the body is itching. It's too itchy & you go to the hand. This is going to anger. Is there any time the khandha is not calling at you? I am only worrying that you are not following to nyan. By going to nyan & become akaliko - giving the result tout delay. Greed, anger & delusion cease to arise. So no future khandha arise. Dhamma which are leading to painful rebirths are not arising is akaliko.

E-hi passiko is calling & must follow to sanditthiko & close the doors to painful rebirths existence. Don't follow to craving & anger. Also don't forget it to delusion (These talks were based on the Susima Sutta). Is there any Samatha practice include here? I had already told you about this yesterday. This case also supported by the Buddha. Commentary also explained it. For example, at night bed bug bites you & follow to your hand. Vedana is calling at you that your hand going there. It continue to tanha, upadana & kamma because you follow to tanha. Whatever calling at you is anica & every following is magga. Combine the process it become object for contemplation, contemplating mind & the result.

You have to practise hard in this way. Samatha is including as samadhi & a necessary factor follows behind it. For an example, taking water is including the cup. Here water is panna & the cup is samadhi. The process of contemplation is anica, magga & akaliko (the result).

The Buddha & all ariyas finished their practices in this way.

If you do it now, is sure to give you the result now - akaliko! There is no time that the Dhamma is not calling at you. There are only time you are not following it. The reason you missed each Buddha in the past was E-hi passiko calling you & not following to sanditthiko.

If you missed the Buddha was not important. But important is not miss the Dhamma. If you don't follow the Dhamma then you are building hell fire & hell works from here. Don't take it as I am frightening you. As example, Nandiya Upasaka who wholesome merits from the human world caused celestial mansions appeared in the heaven even before his death.

(This episode came from Mahā moggallāna during his visit to heaven & saw these mansions. We can also discover some of the points & factors concerning ī kamma & rebirth by research & contemplation to some of the sutta stories in the Nikāya). You have to extinguish the hell fire ī magga from here (Here Sayadaw's talk was humorous & ī samvega)

Ageing & death are always following behind you. So do the practice quickly. (Continued the Susīma's sutta) The arahants answered to Susīma's question was, They became arahants without jhana practice. According to the commentary it was called dry insight. Free from defilements by wisdom.

(Some Buddhists, mostly in the west reject dry insight because they think without any jhana is impossible for realization. This come from misunderstanding & misjudgement of the Theravadin Texts, both Nikāya & commentaries. For example, some <sup>thought that</sup> in the Buddha's time someone became an anagamin & arahant directly without going through the lower 2<sup>nd</sup> & 3<sup>rd</sup> stages by listening talks. Even the Bodhisatta couldn't do it. Mundane jhana can't destroy the fetters. Only supramundane jhanas can do it. Without any jhana can't enter <sup>into</sup> the fruition state after realization. We need to count the yogis direct experiences also)

(2) The 5 path factors (here 2 wisdom & 3 samadhi factors) must go toward the 5 khandhas. The 5 khandhas are in before & the 5 path factors later. Why is this? It can't happen together simultaneously. Right view (sammā-ditthi) means seeing the khandha as it really is. Right thought (sammā-sankappa) means helping to see it as really is. They are like the eyes & glasses. Both of them are leading the process & 3 Samadhi factors following ī them. They include as necessary factors. The real seeing is the 2 wisdom factors. (he continued Susīma's story). Not including jhana. Only access concentration (upacara samadhi) is necessary in this process. Paññā-mattanava - Only ī wisdom, vimutta - to liberation. I ask you to contemplate ī these arahants way (the arahants in the Sutta).

I'll tell you how they realized the Dhamma. ① is Dhammanu- & ② is Dhammapatipatti. If you can practise accordance to ① & ② will realize the Dhamma. This is the practice I give you now. In this way you'll take away your hell fire & wok. You are in the matters of sons, daughters & businesses that usually in unwholesome shamas. But you don't have the practice of accordance to the Dhamma to offer (To the 3 Gems & teacher). Khandha Dhamma & magga Dhamma must be in accordance to the Dhamma. For example, a feeling arise & you observe it & not there. It has passing away & you see the passing away. This is right knowing. You don't see man or woman. This Dhamma process & this knowing are in accordance to the Dhamma. This point is very important. If kilesa not come in between the contemplation & practice, in the evening become a stream enterer after practising from the morning.

Let ① the existence of passing away & ② the knowing of passing away are in accordingly. This is Dhammanu-Dhammapatipatti-practice in accordance to the Dhamma. Another example is the mind of hungry to eat something arise. You contemplate it in the next mind. The hungry mind is anicca & contemplation is magga. This is Dhammanu-Dhammapatipatti. Samsara is long for all of us because these 2 shamas are not in accordance to the Dhamma. This time if you can't make it accordingly next time will be hopeless. Because it become later period of the Buddha's Sasana & the mind of human beings will become very defiled. If you can practice this one & will die HAPPILY.

### Why Suffer So Much? 10<sup>th</sup> March 1961

Why are we suffering so many kinds of dukkha? We have to remember about the 4 factors. ① On bad soil, ② we plant the bad seed, ③ pouring bad water ④ and grows out a bad tree in bad fruits. The soil of unwise attention (ayoniso-manasikara) - for many lives we had the unwise attention of man, celestial being & Brahma god, & the mind & body were never appearing as the truth of dukkha. We had planted the ignorance (avijja) seed. By the unwise attention & ignorance follows behind it. Ignorance has the cause. It's unwise attention. It was said that the beginning of living being was ignorance. Also we must answer as the beginning of ignorance is unwise attention (ayoniso → avijja). By pouring the tanka water - attachment to things as sons, daughters, etc.. We don't know the reality & attach to them. And a bad khandha tree grows out.

This is <sup>The</sup> truth of dukkha arise. Ayoniso → avijja → tanha → khandha. From a bad tree bears out bad fruits. These are dukkha fruits - ageing, sickness, death sorrow, lamentation, etc many kinds of dukkha come out. Dukkha fruits fall on the soil & dukkha trees & fruits will continue. This is the round of existence (samsara). We have to make corrections start from the soil. From unwise attention to make it wise attention. The process will be - yoniso (wise attention) → vijja (knowledge) → aloba (non-greed) → sukha sucra (truth of happiness - i.e Nibbana). Not wanting the khandha (dukkha) is Path knowledge. We have to destroy the root of ignorance. This teaching came from the Anguttara Nikaya. Wise attention is the most important one. Before we took ignorance & craving (avijja & tanha) as the source. Now we know the source more earlier than ignorance. In the whole Samsara we were living in the big burdened load. And after death continue to birth (jati) & will never end. If we make prayers for the khandhas, then we are praying for becoming a coolie. (like coolies carrying heavy loads). Let us do the wise attention. Let us practise to know the khandha process.

The contact of the mind base sensitivity (hadaya vatthu) & mind object (dhammaramaṇa) condition for a thought to arise. The 5 khandhas are arising together. It's not a person nor a being. After the thought passing away the mind of pleasure arise. After that clinging mind & kamma (bodily or verbal action) arise, etc.. All the ultimate phenomena (paramattha dhamma) are continued arising. These are D.A dhammas. Therefore whenever you contemplate, This dhamma passing away & that dhamma arising, etc... (Sayadaw continued Anuradha had doubt (vicikiccha). Is there any being? After the being dies go to Nibbana? (These were his doubts) He practised without the wrong view & doubt fell away before that even stayed near closed to the Buddha couldn't realize Nibbana".

### A Poisonous Snake

11th March 1961

Fire element (tejo) increases the material form (rupa). It also make the material form to stop functioning. We were dying under the hands of fire element for many lives. Therefore in some of the Buddha teachings it mentioned that no fine element in Nibbana. Examine your body & it's warm. It's fire element & waiting to kill you. King of the Death is already existing in the khandha. Who was putting you into the prison of your mother's womb?

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It's craving (tanha). Tanha is a good preacher. By its teaching you created kamma & got the resultant khandha (vipaka vatta khandha). Therefore birth is the truth of dukkha. If you are not free from tanha & can't escape from put into a prison. After coming out from the prison you are beaten by the fire element. And become ageing, sickness & death. Because of the fire element don't have the chance of happiness. It's terrible. Everyday you have to request ageing & sickness & food & drink. To have a human life is without the dignity. For ~~age~~ sickness you have to request <sup>go</sup> medicines. For King of the Death you can't do anything for him. You have to <sup>go</sup> into the coffin. You have to feel your body very often (for fire element). And then remind yourself that King of the Death is in the khandha & practise hard (Here Sayadaw's talk was humorous). Feel the body & looking for liberation. You handle it & mindfulness practice (Satipatthana). There are 2 ways you can choose. The way to death & the way of liberation from the King of the Death.

But you all are enthusiastically following the way of death. (continued Saccimā's story). Of the 5 khandhas whatever arise following the impermanence. When impermanence is ending & the khandha also disappearing.

With khandha disappears & King of the Death also disappears.

Without King of the Death is Nibbāna. Therefore go to a place free from the King of the Death is the way of the path factors (magganga).

In the 8 path factors, samadhi path factor is not including as a jhana. But include as access concentration (upacara Samadhi) & arising & passing away together. Not include as absorption jhana (appana jhana). But include as vipassanā jhana or lakkhananupa jhana which is discerning the 3 universal characteristics. (anicca, dukkha & anatta, This explanation was from the commentary)

Don't Waste Your Precious Life  
12<sup>th</sup> to 13<sup>th</sup> march 1961

acknowledged

(ii) The Buddha still not knowing the truth not admitted himself as a Buddha. Only after realized the truth that acknowledged as a Buddha. If you discern the impermanence of feeling, mind, etc. & you know the truth. Viparinama lakkhanam dukkha saccam - <sup>the nature of</sup> <sup>the truth of</sup> Changing is dukkha. The changing of one's own nature is truth of dukkha. Form change form's nature, feeling change feelings —, mind change mind's nature, etc. By discerning impermanence is knowing in accordance to the truth - Saccanulomika Nyan.

Impermanence <sup>is</sup> truth of dukkha. When all the impermanence of dukkha come to an end will see the truth of the cessation of dukkha (i.e Nibbana, Nirodha Sua) So, try hard to discern impermanence. If you discern the impermanence of any one of the 5 khandhas & get the knowledge of the truth. Because impermanence is a truth. For example, your back is itchy. Because it contact  $\in$  an object & become itchy. Contact is phassa & itchy is feeling. Phassa pacaya vedana - contact condition feeling. What is This & feeling? And you observe it & its passing away. You see it as not exist there & the knowing of it. This is anicca. If you see anicca & free from greed. Anicca is death. And death is dukkha. So, if you see anicca & also see dukkha. If you see dukkha & free from hatred (dosa) (It seems this point is very important in worldly matters for peace, & harmony & happiness. Only by understanding dukkha can develop true wisdom, compassion & love)

By seeing anicca D.A is cutting off from the middle. And seeing dukkha is cutting off from the east. (See the 12 links) Seeing <sup>it only one point</sup> once only (Here the meaning is seeing impermanence only once, but nyan function in different ways). Can't control the impermanence of feeling is not-self (anatta). By knowing the reality is free from delusion (moha). Discerning another anatta clear away moha. Only by discerning the 3 universal characteristics can dispel greed, hatred & delusion. If D.A continue & dukkha will continue. D.A not continue & dukkha will cease. From the air of electric fan pleasant feeling arise. Without it unpleasant feeling arise. Feeling is non-stop arising. If you can see the cessation of feeling magga follow behind. By discerning anicca fulfilling 3 functions. First samudaya cease & after dukkha cease. Because feeling not connect  $\in$  craving & samudaya cease (i.e craving). Feeling not connect  $\in$  kamma (action) & no khandha arise (i.e dukkha cease). So, don't live your life as usual. If you do it 3 types of D.A will come to you. Because of greed, hatred & delusion, you'll receive respectively the births of peta (ghosts), hell beings & animals.

It's frightening. Let us finish Susima's story (continued Susima).

Insight knowledges are like collecting the rubbish together. Path knowledge is like burning the rubbish. Susima became arahant was including  $\in$  the lakkhanupa jhana (concentration power which can discern the 3 universal characteristics, but not including the arammanika jhana (often referred to absorption jhana))

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(ii) If you understand the D.A process, the concept of a person or a being disappears & clear away wrong view. If you don't & running around in a circular way (like an ant moving around at the edge of a circular plate.) If you understand will free from the circular running. Not knowing the 4 Noble Truths is ignorance. In the Satipatthāna Pali - Dukkha ~~ñānam~~ - Not knowing dukkha is ignorance, etc... not knowing the 4 Noble Truths is ignorance.  
(Sayadaw explained the 12 links of D.A as an unending circle) In the 3 periods time of past, present & future <sup>are</sup> not including any person nor being in it. Only the connections of causes & effects. In each one of them become the cause (samudaya) & the effect (dukkha). It's clear for you that only dukkha arise & dukkha cease. Is there any person or being in it? In the ultimate truth (paramattha saccā) no such things exist. So, in every ending, if it is continuing become dukkha samudayo hoti - the whole mass of suffering arise. If not continue become dukkha nirodho hoti - the whole mass of suffering cease. In the khandha whatever dhamma arise, only dukkha arise & dukkha cease. If you discern this become dukkha ~~ñānam~~ - the knowledge knowing dukkha is arising. It's knowledge (vijja). During the contemplation ignorance cease. In loka (mind & body) there exist only the cause of dukkha & the result of dukkha. There is nothing good in it. Only the turning around of dukkha machine & not including a person nor a being.

Is dukkha done by oneself? No, it's the continuation of cause & effect phenomena. This is clear away the view of oneself. I am dispelling wrong view & doubt for you. During listening this talk & if someone dies will become a Araha - Sotāpanna. The totally cessation of it by practice & become a stream enterer. So, listening <sup>saccā</sup> dhamma talk is also beneficial. In the end of the future life (the 12 links) it mentioned sorrow, lamentation, pain, grief & despair is taints (*āsavas*) arising'. Asava Samudaya avijja Samudayo. Because of the taint it condition ignorance to arise. So it connect to the past. Every life only samudaya & dukkha are turning around in happening. We have to insert knowledge in the present life. In this way no future khandha arise & cutting off D.A process. Every present khandha arise have to follow to knowledge & Path & Fruit knowledges are medicines & can cure the present disease. In this way no future disease arise. (Sayadaw continued / the story of Acela Kassapa)

## The Most Important Thing in Life

16th March 1961

[Sayadaw talked about the characters of sasata & ucceda persons from the Majjima Nikāya Commentary. A person in sasata view (eternalism) has the following characters. The view of his fault is small compare to the ucceda view. But he is difficult to free from Samsāra.

- ① Believe in kamma & rebirth
- ② Doing good & performing merits.
- ③ Afraid of unwholesome kamma
- ④ Take pleasure in the round of existence (vatta), desire for a good life & enjoying the result of wholesome kamma
- ⑤ If meet the Buddha & monks difficult to realize the Dhamma. Because of taking pleasure in life & difficult to free himself from it. Hiding in existence for pleasure. You have to do wholesome merits & also dispelling wrong view. By doing it & near to Nibbāna.

A person in ucceda view (annihilationism) has the following characters. The view of his fault is great but easy to free from Samsāra.

- ① Believe in kamma & rebirth
- ② Not create good kamma
- ③ Not afraid to do unwholesome actions
- ④ Not enjoy in becoming. Not taking pleasure in the round of existence.
- ⑤ If meet the Buddha & monks easy to realize the Dhamma. Any wrong view is not good. It hinder the Path Knowledge.

In this talk Sayadaw talked how to observe bodily sensations. He said if an itchy sensation arise in the body <sup>it seems</sup> continuously (santati). Actually it's not. The yogi should observe the changing of the sensations. As an example, the sensation become stronger, the milder one changes into a stronger one. And the milder one is disappeared & substitute to the stronger one. In the beginning seeing anicca sparsely because the Samadhi is not strong enough. After sometime Samadhi develops the whole body is <sup>in</sup> anicca. This is udaya/baya nyom (knowledge of rise & fall of formation) become matured. With continue practice it become the knowledge of disenchantment (nibbida nyom). And then later the body disappears & Path Knowledge arise.]

In Samyutta Nikāya the Buddha taught like this. We had to dispel & destroy wrong view more quicker than to getting rid of the dangers which our chests were piercing to <sup>spear</sup> lenses & heads were burning to fire. The reason we can't get the first magga is hindering by wrong view. If it was unimportant the Buddha never mentioned it twice. Now, he mentioned it quite often meant it was very important. After destroying wrong view doubt fall away naturally.

The root source of 62 types of wrong view are sasata & ucceda views.

Identity view (sakkaya ditti) already including in them. It's important to talk about the characters of wrong view.

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You have to decide yourself which character you are in. After that I'll tell you how to dispel it. (Sayadaw talked about the characters of wrong view as mentioned above). We had these wrong views in Samsara that missed each Buddha & the Dhamma. (continued Acela Kassapa's story) There are 2 knowledges. One is immature & the other is mature. Knowledge can be mature only by a lot of practice. It never happens by itself. You have seen impermanence but not Nibbana yet. That means your knowledge is still not mature yet. But don't give up & try hard. If you still not see impermanence, then the observation is still not right. If you seeing it as not exist is right. Then you see impermanence.

For an example, itchy or painful feeling arise & you observe it & seeing it as not there. Another arises is a substitution. Don't take this instruction as insignificance. How to observe is very important? As e.g., if you contemplate the itchy sensation; a minor itch becomes a major itch. Only the first small itch disappeared & the bigger one can appears. Again you contemplate the 2nd itch & it disappears & substitute to a bigger one. By uncovering the continuity (santati) perception & observe will see the impermanence. Don't think it as continuously itching & pain. Anyhow you'll see impermanence.

If you see intermittently & your knowledge is still <sup>not</sup> in mature state.

Is it no parami or immature? (It's immature, Ven. Sir). After a lot of practice will see the whole body of impermanence without a gap for a needle insert into it. Continue to the persistent contemplation & become disenchanted to it. Developing from yathabuttan nyam <sup>to</sup> nibbida nyam. At the time when you don't want to stay to it & cease instantly. The knowledge of not wanting arises & the khandha also disappear. Because nyam become mature & it come to an end. If you still don't see it is your lacking of efficiency.

Kammesakata nyam also important (Believe in kamma & result). Because of this you met the Buddha Sasana & good teacher. Taking satisfaction in itself is satisfied to life. Then sasata view come in. <sup>Also</sup> Don't let go of the kammesakata nyam (Some yogis even think only practise meditation is enough & no need to making merits. So they don't want to help others when it's necessary. There was a saying by the Buddha in the Dhammapada. "Cease to do evil, cultivate that which is good, purify the heart. This is the way of the awakened ones." We can't practise for 24 hrs every day. So, wholesome kamma & practice are inseparable.) Which duty is heavier in looking after one's khandha & the khandhas of sons & daughters? The responsibility on them are still limited. But we have to look after our khandhas all the time. So, the Buddha mentioned it as vipaka vatta khandha.