

(41) ✓

So, we must rely on wholesome Dhammas, especially the supramundane Dhamma (Lokuttara Dhamma). Because of our wholesome Dhammas of the past, now we meet the Buddha's Dhamma which is the most difficult to come by. Therefore, we must use this chance fully to go up higher & higher to transcend dukkha & not for going downwardsly.]

The Buddha taught the Dhamma from external. Whoever listening to the above mentioned 3 ways, then the Dhamma will enshrine in our body (There are always 2 causes; i.e. external & internal causes effect every living beings. The most important one is the internal one) Path factors are the Dhamma Ceti. Why the Buddha became the great conqueror of the 8 adversities? Because his khandha became a Dhamma Ceti. The physical Buddha didn't know anything. Only the Nyan Buddha knew it. Therefore when we are performing puja (devotional practices) must reaching to the internal knowledge Buddha. Become a stream-enterer (sotapanna) also not the body but the Path Knowledge. You came to this human life was sending by the Dhamma. There are 2 kinds of Dhamma; right & wrong Dhammas (Sammā-Dhamma & micchā-Dhamma) or the 8 right path factors (sammā-magganga) & the 8 path wrong factors (micchā-magganga). Close the doors of to the planes of misery are also Dhamma. It don't need to teach people for the Dhammas which send them to the planes of misery. Everyone has done it & can does it. The 3 cariyas of the Buddha were; for his benefit, for the benefit of his relatives & for the benefit of living beings that had fulfilled his perfections (paramis). It's very important of able to distinguish between friends & foes. (Recounted the story of Sossey-Sodeyya Brahmin on this point) I am warning you all not to shun away from the salvation of the Dhamma. Dhamma sent you here & you are completing to the 3 rarities (i.e., Encountering the teachings of the Buddha, a teacher who can teach the Sutta Dhamma, understanding of it etc...)

You only need to go upwardly for ending dukkha. But if you don't respect the Dhamma & going downward isn't proper? (Continued the Indriya-bhavana Sutta)

Now is the time for us to always living together & Dhamma which will save us from the whole samsara. When seeing a form; can become joy (somanassa) or displeasure (dismanassa) or neither joy nor displeasure (upekkha). With an object can become 3 states of mind. If no salvation of Dhamma come in dukkha will continue to arise. Because of the 3 types of feeling, Dependent Arising will continue in the beginning, middle & the end (see the 12 links of Dependent Arising; pleasant feeling in the middle, unpleasant feeling in the end & neutral feeling in the beginning).

Living beings are always going down stream & never up stream. After his enlightenment, the Buddha saw this point. Therefore he became disappointed to teach them. I'll show you some insight contemplations. From the 3 types of feelings; if one of them is arising & contemplate as it's the resultant phenomenon arising by causes. In this way the view of a person, a being is falling away. Contemplate as arising & passing away. The 3 types of feeling are becoming a series of equanimity of insight (Vipassanapekkha Nyam).

(13) Sayadaw told the story of the sutta: On one occasion the Buddha was staying among the Kajjangalas (People of the Kajjangala Village). During a Dhamma talk he asked the young brahmin Uttara, how his teacher Parāsivi brahmin taught to train the 6 sense faculties. He replied that by closing the eyes, ears....etc, & no defilements arise. Then the Buddha responded by saying in follow. Then, in this way people were born blind & deaf already no defilements. Uttara, silent by the words of the Buddha. However nobody can close the mind door. Therefore the Buddha gave a talk on how to restrain the sense faculties. Whatever arise from the 6 sense doors; e.g. feeling arise (sukha, dukkha or upakkha) observe their anicca & it become upakkha. They are conditioned by causes, kilesa & coarse & the result of the causes. Whatever arise is sankhāra - conditioned thing. By seeing anicca become upakkha & called sankhārupekkha. It very quickly leading to sankhārupekkha nyam (Knowledge of equanimity towards formation which is close to Path Knowledge (magga Nyam).]

(Sayadaw described the practice from hearing) From the 6 sense doors let whatever arise. But the important thing is can be let the contemplating knowledge come in, to know it. Whatever arising in the body is coarse, so that you know it. First, you have to know it from behind as its arising by causes (the arising dhamma). Second, after this contemplation the arising dhamma is not there anymore. (The passing away dhamma) First is arising & second is passing away.

[Special note: In 18<sup>th</sup> November 1956, Sayadaw gave a talk on Insight meditation by way of vitakka (thought) & vicāra (examination). Here is extract from some of them]

Vitakka is Thinking or thought & vicāra is all round examination. The Buddha taught the first jhana to vitakka & vicāra, also the path factors to it.

(43) ✓

Today I'll talk about its implementation (Here he used vedana of the 6 sense doors). Whatever feeling are arising from the 6 sense doors & think about it as, What is it? After that examine the feeling as it exist or not. This is vicāra or examination. If you use vitakka & vicāra in this way you see feeling & also its impermanence. For example, you see something in the eye & don't know what it's, then there is no vitakka & vicāra. Someone who has thinking & examination get the path factors. The thinking of I-ness or identity view is falling away. Thinking is vitakka & examination is vicāra. Knowingness of the non-existing is panna. Therefore everytime you open your eyes & have seeing in thinking & examination. Dissolution is useless (feeling or any sankha-ra dhamma). The uselessness is the truth of dukkha (In some of his talks Sayadaw explained dukkha as Disgusting & Useless; Duk-disgusting, Kha-useless) If you are in thinking & examination will know the truth of dukkha. Disappearing is death. Death is arriving at dukkha. If you are thinking & examining in this way even hell fire will be extinguished. Even no need to mention about sorrow, lamentation & suffering in the heart]

(Continued from the main talk) ① is arising dhamma & ② is passing away dhamma. In this way greed, hatred & delusion dhammas can't follow from behind. Is this difficult for you? Everytime dhamma arise is by causes & have to know it as <sup>not</sup> there. If you ask what is Nibbana? It's the cutting off Dependent Arising in the beginning, the middle & the end sections process. Which ever section is cutting off then it's Nibbana. Everytime a dhamma arise & contemplate its impermanence then it's not loba, dosa & moha dhammas but only impermanences. All these impermanent dhammas are arising in series. So it's called ripassanapekkha. It's the same as a being fall into hell will receive double increments. Because the hell being is suffering in hell that always in the state of displeasure (domanassa) (This is also one of the reasons that hell beings don't have a definite life span)

(44) The Buddha taught This sutta for vipassana practice was it could become the most quickest & effective way. In the time of the Buddha There were also many practised for insight & gave wrong teachings. (Continued The story of the Sutta) How do you close the mind door of muddy kilesas? Even may be you can close the other 5 doors. The Buddha taught the arya way of development of the faculties. Thoughts from the mind door create greed, hatred & delusion. Let it be arise. Only to the arising dhamma there will be an object for contemplation. For a dead person has nothing to contemplate. It's important to contemplate the arising dhamma. Where <sup>are</sup> birth, ageing & death, the truth of dukkha come from? If you trace the reverse order of the Dependent Arising process (the 12 links) & will find out that it came from craving (tanha).

[craving  $\leftrightarrow$  clinging  $\rightarrow$  action  $\rightarrow$  birth, ageing & death.]

It arise from the thinking of the mind door. Thinking arise from the mind door object (dhamma avom) & mind door (māno dvāra). The arise causes is is called paticcasamupadā & the arising result is called paticcasamupana. The arising dhamma is coarse & the cause of thinking. It's compounded dhamma (sankhata dhamma). If you know it as <sup>a</sup>compounded dhamma then including anicca in it. You know it arising because it's coarse. And when you <sup>can</sup> contemplate (think about) it's not there. You know the arising & passing away of the compounded dhamma (sankhata dhamma). In the place of greed you only discern impermanence. This contemplation is called vippassanapekkha nyan. Therefore anicca is close to Nibbāna. Because its nature is similar to sankharupekkha nyan. Therefore the safety of sense faculties is depending on contemplation. In talking about the way to Nibbāna by using long method, then it become long. By short method it become short. In short, only exist as

① impermanence and ② the ending of impermanence. Analysing by truth only dukkha sacca & nirodha sacca (impermanence is dukkha & the ending of it is nirodha).<sup>\*</sup> Analysing by knowledge (nyan), only vipassana nyan & magga nyan (insight knowledge & path knowledge) or the knowledge seeing impermanence & the knowledge seeing the ceasing of impermanence. In this case the 10 insight knowledges & the 16 insight knowledges are right or wrong? These are also right. These were the insight knowledges of Satiputta's great wisdom. These are long in given names but in real process

Add these passages here.

<sup>\*</sup>(In some suttas the Buddha himself expressed his teachings as he only taught dukkha & the ending of dukkha, in the past, present & future. All the Buddhas were/will the same. Any teaching not ending for dukkha is not the Buddha's teachings)

→ not long.

(45) ✓

Insight knowledges kill the coarse defilement & path knowledge kill the refine one (anusaya - latent one). In the time of the Buddha there were many examples of getting enlightenments within a sitting (mostly listening talks). Because these were happening because of the short knowledge. If impermanence cease, then dukkha & kilesa are also cease.

### The Road Map to Nibbana 6<sup>th</sup> January 1961 & 19<sup>th</sup> to 20<sup>th</sup> September 1961

(1) The Buddha was staying near Rājagaha in the Bamboo Grove. After the Rain Retreat some monks from the native land of the Buddha visited him. He asked them who was their teacher. They answered that he was Punna Mantaniputta (Mantanī's son). How he taught them? Punna taught them as an exemplar. He taught what himself had practised. The Buddha praised him. At that time Sariputta was near & wanted to meet him. After this occasion, the Buddha went to Sāvatthi. Sometimes later Punna went to Sāvatthi & paid respect to the Buddha. One of Sariputta's disciple came to him & gave the news. After exchanged words to the Buddha, Punna left for the Andavana Forest for the day's abiding. Sariputta followed him from a distance. Both of them stayed at some distances apart & entered into Phalaśamāpatti (staying in the fruition state). Both of them came out from it in the evening. And then Sariputta approached him & asking questions. Qs & As were as follow:-

① Did you learn the teaching from the Buddha for sīla practice (Sīlavisuddhi)?

Punna's Answer - Not for it.

② For samādhi practice (Cittavisuddhi)? : No

③ — right view (Ditthivisuddhi)? : No

④ — overcoming doubt (Kankhāvitarana - Visuddhi)? : No

⑤ — discerning impermanence (maggā maggāñāna dassana visuddhi)? : No

⑥ — the knowledges far from Bhanga Nyan (Knowledge of the Dissolution) to Gotrabhū Nyan (Knowledge of Change of Lineage) [Purification of the Way]

(Pati padāñāna dassana Visuddhi)? : No

⑦ For the Path Knowledge (Maggañāna dassana Visuddhi)? : No

Q: So, for what purpose you are practising the Dhamma.

A: Only for the sake of Nibbana.

Then, let me continue to ask you.

① By sīla practice can realize Nibbāna? No, if possible all worldlings (puttha jana) will realize it.

From ② to ⑦, also asked in this way. He answered all of them in negative.

Because all of them were sankhata Dhamma (conditioned Dhamma) & not Nibbāna which was asankhata Dhamma (Unconditioned phenomenon). Sariputta praised him. Punna gave an analogy for the 7 purification process. King Pasenadi Kosala from Sāvatthi wanted to go to Sāketa, 700 miles far away (The village was not mentioned in the Sutta. Sayadaw used it only for a clear explanation. Most monks used the Sutta teachings exactly mentioned in the Suttas words by words in Pali & translate into their own language & its explanation. But he was different, only used the points & facts for teaching. His talks were only for practical purpose). The king's servants arranged 7 chariots for him to change after each 100 miles. After he arrived Sāketa by the last 7th chariot came down from it & entered Sāketa. In this analogy, the 1st chariot was sīla & the last 7th was magga.]

According to the purification (visuddhi) there are 7 stages. By ripassāna process; seeing impermanence, become disenchantment & ending of impermanence. Why I have to give this talk because I am afraid that you have the mistaken contents (There are a lot of food for thought in this remark. Most Buddhis -ts only satisfy in making merits & observe sīla). The knowledge of seeing Nibbāna is the Knowledge of Purification (i.e the 7th stage). Path knowledge is also impermanent. Its not Nibbāna. Its still not asankhata Dhamma (uncondition Dhamma). I am asking you to contemplate the impermanence of the knowledges because they are also impermanent. So that you knew they are also sankhata Dhamma. All its 7 Dhammas (7 stages) are only the way to Nibbāna. They themselves are not Nibbanic Element. Only you have overcome your doubt & should contemplate impermanence (Practise from 4th to 5th stage)

(This is one of the reasons why Sayadaw asked Disciples to give up wrong view & overcoming doubt before insight practice were from the Sutta teachings & evidences. For this point he always emphasised the teaching of Dependent Arising). If you discern impermanence don't give up. Thoroughly penetrate dukkha you are in the 7th chariot. Path knowledge is still impermanent. After you come down from it arrive Nibbāna. These 7 stages are functioning process.

(42) ✓

(T<sub>2</sub>) In the beginning for 30 minutes Sayadaw talked about the danger & cleverness of tanha. Punna was foremost in giving Dhamma talks, & enlightened people. Ananda entered the stream by him. He taught people by his own examples, such as few wishes & contentment etc. Enter & stay in Phalasamapatti could prolong one's life & delay the time of death. (The Buddha during his last 3 months in life very sick & in this way waited his last disciple Subhadda) Bodhisattas practise for the ending of upadana dhamma. If people can realize Nibbana by samatha then all the Brahma gods will be in that group. Purification by view can be possible to a teacher's explanation. For overcoming doubt & discerning impermanence can possible by the help of a good teacher. Even Path & Fruition knowledges are not Nibbana, still within the province of condition & karma of impermanence. Punna rejected all the 7 stages of purifications because still these were not the nibbanic Element which was all the clinging dhammas were ceased. Entered into the fruition attainment is also inclining towards Nibbana. Fruition state of minds are continuously arising & vanishing. Nibbana is always exist & without impermanence.]

People who are making prayers for these & that lives are called lustful hedonists. If you go back home have to battle in war because it control by a crazy person (referred to tanha). If you can't conquer tanha & see it will never realize Nibbana. If you understand tanha very well then will arrive to Nibbana. If he comes in you have to know it quickly. Punna was very good in giving Dhamma talks. Could teach people became stream enterer to non-returner. He was praised by the Buddha & must be a great person. Phalasamapatti means the knowledge (vyan) staying to the ending of dukkha. It can expand the life span & delay the time of death. The questions & answers between Sariputta & Punna was for the future generation to understand on practice. Punna answered that practising was for Nibbana. Sariputta satisfied to his answers but continued to ask questions for more clarification.

With a good teacher we can know about the mind & body & cause & effect dhammas (3rd & 4th purification). Seeing impermanence also to the help of a good teacher (the 5th purification). Path & Fruition knowledges are also sankhata dhammas & vanishing dhammas. Nibbana can't vanish, so asankhata dhamma. The mind of the Path & Fruition knowledges are arising & vanishing. So they can't be Nibbana. Nibbana is always exist. All the clingings are totally ceased in Nibbana. Totally without any impermanence → is Nibbana.

(T<sub>3</sub>) [In the beginning Sayadaw explained the 5 spiritual faculties & how to adjust them by Ananda's last effort for arahantship. Vīrya (persistence), Saṃādhi (concentration), sañña (faith) & pāññā (wisdom) become imbalance create hindrance (nīvaraṇa). Sayadaw said practised diligently & no development means the faculties are becoming imbalance.

(continued the sutta) The 7 visuddhis are not Nibbāna. But they support each other successively; e.g. sīla support the development of Saṃādhi. With Saṃādhi has clear seeing & purify view. With purification of view overcome doubt. After overcoming doubt & can see impermanence by contemplation & imperfection of insight (vipassanāpabilesa) arise as aura of light (obasa) etc. (There are 10 of them) Punna gave the 7 chariots as an analogy. The 7 chariots are the 7 visuddhis, Sāketa was Nibbāna & king Pasenadi was yogi. If you arrive at the knowledge of disenchantment become don't want to contemplate & run away from it. But you must have to contemplate & patience. By continuous contemplation penetrate Dukkha & impermanence become to an end.]

The ears listen to the talk & nyām (mind) turning towards the khandha. If you discern anicca & have the paramis to be here That can realize the Dhamma. Not thinking about paramis but making a decision That you already have it. You already have it but if you think you are not it's a mistake. In the Cūluttara Nikāya, the Buddha mentioned 5 factors which referred to the completion of paramis (i.e. the 5 difficulties to encounter as mentioned before). Therefore no need to looking back but only making effort for practice to complete it. The Buddha's Teaching (Sasana) exist like a lightning in a raining dark night (We take it for granted & wasting time for useless things) Now, you are encountering to it that no need to doubt about your perfection. You only need for diligent practice.

(Sayadaw talked about the 5 Spiritual faculties by using Ananda's last struggle for enlightenment) He was practising walking meditation by overexertion & not got the result. Because Saṃādhi was left behind. Without the help of a teacher & not practise rightly can't get the result. Over effort become restlessness (uddhacca) & over samādhi become torpor. Send your effort & Saṃādhi in balance towards impermanence. Faith & wisdom need to be make balance. You must have the faith for realization. Over faith incline towards affection. Over wisdom (intelligence) become cunning. Sending 4 of them in balance towards impermanence.

(49)

Mindfulness is never in excessive like other *dharmas*. Must always has mindfulness. All These 5 spiritual faculties are in balance sure of getting the result. (e.g., in Ananda's case) This is an important point. In practice making adjustment is important.

(continued the sutta) In fruition state still the khandha exist but the mind is inclining towards Nibbana. Even Path Knowledge is impermanent sankhata *dhamma*. Up to Path knowledge arise by conditioning. Fruition knowledge also the same. A person in purified view is overcoming doubt. Without doubt can discern anicca. The 7 visuddhis are helping each other in 8 stages to Nibbana. They themselves are not Nibbana (gave the analogy of 7 chariots). I have explained the mind/body process & so you have come down from the 3rd. Everyday I explain the Dependent Arising <sup>and</sup> you have come down from the 4th also. You all are contemplating impermanence so on the 5th chariot. If you are really becoming disenchanted <sup>to</sup> the impermanence of dukkha then on the 6th chariot. If seeing the ending of it on the 7th chariot. Some of you are already on the 6th. Today I give this talk is let the yogis know themselves which chariot they are on. The chariot you are in talking to you that Nibbana is near or far away. The words Nibbana is far away is true to people who are not practising. Giving reasons for health problem & paramis are denial for practice. This is DEFILEMENT. It's depending on the practice. If you are disenchanted to the impermanent process, the knowledge of not wanting it arise in short moments. If you are in the fruition knowledge then you are already stepping down from the 7th chariot & entering the city of Sāketa, which is NIBBANA.