

you want to follow the middle way because of the appreciation of Nibbana. And want to follow it because after dispelled uccchedha ditthi. Ehi-passiko (come & see) is calling you, and Sandhitiko (observing or contemplating) is following and Paccatamveditabbovenuhi - each person will realise the Path Knowledge. (Sayadaw very often using the 6 qualities of Dhamma to explain the practice). Realisation come by practising only not by prayer & chanting. There are also following in the wrong ways (e.g. a mosquito bites & following to the hand). Following to craving, anger & delusion. Ehi is sense objects, (arom) & Sandhitiko is contemplation (arammanika). If these 2 are harmonized you are on the right train. You are seeing the Sankhata. Ignorance & craving (avijja & tanha) covered in the knowledge (nyan). (This is one cover) Dukkha cover on Nibbana (2nd cover). If you still don't see impermanence defilements cover in the knowledge. If you still not in disenchantment to impermanence & ^{make a firm} desision as Truth of Dukkha (Dukkha Sacca). Then will not see Nibbana. Therefore to ~~go~~ Nibbana have to go to practice. You can't have it for free. Kilesa & Dukkha cover up Nibbana. If you can uncover these two will see it. (First uncover kilesas & see anicca, 2nd uncover Dukkha). The biggest enemy is defilement. Can't penetrate the Truth of Dukkha that Dukkha cover up again. If you still not seeing anicca not overcome defilements. Not seeing Nibbana still not penetrate dukkha. If you win kilesa & found Dukkha. By penetration of dukkha, Dukkhasa antam - At the end of Dukkha, karisati - realize Nibbana.

Looking for Nibbana at the Right Place (no date)

(Sayadaw gave a few talks on Nibbana explaining to his own similes but this one without it. It's like a puzzle. But instead of thinking & speculation on Nibbana better than to understand first what Dukkha is like. And then will appreciate Nibbana and desire to transcend Dukkha. Only by understanding Dukkha can be understand Nibbana.)

In the khandha there are 3 Noble Truths. Form (rupakkhandha) is fuel and Dukkha Sacca, unstable Dhamma. Kilesa is fire and Samudaya Sacca, unstable Dhamma. Magga Sacca also unstable Dhamma. Therefore can't rely on them. Today I will talk exactly about Nibbana. The Buddha asked to look for Nibbana in this 2 armed length. But only found the unstable Dhamma. Form is rupakkhandha. Greed (loba) & body. But only found the unstable Dhamma. All of them are not free from the path factors (magganga) are sankharakkhandha. All of them are not free from the khandhas. At the present khandha only found the 3 Noble Truths and without Nibbana. Can't found Nibbana. Why? Because Nibbana is not connected to the khandha. If including in the khandha it will be unstable. But the Buddha told us that the 4 Noble Truths are in the khandhas. Therefore Nibbana is not mix-up to the impermanent khandhas. In this case must outside the khandhas. Even the khandhas perishes it does not. Therefore duva nibban (stable) & sukha nibban. Not everyone can see it. Someone who learns & studies from a teacher and practices will see it. This is the work of a person who works out until not wanting & cessation of the khandhas. After that become one's own property. Understanding Dukkha Sacca & penetration will realize Nibbana. It's not mixing-up Dukkha Sacca that must be Sukha Sacca.

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Only by getting There will be in Safety. During The practice by not wanting Dukkha Sava of the khandhas and then instantly the khandhas disappear & Nibbana appear. Some Thing is existing not connection to the khandhas. It appear without this khandhas.

The practitioner stays to the unperishable thing. Not seeing Nibbana is don't know how to clear up things which cover on it. As an external nature not internal one. Nibbana is a strange phenomena. Can't found it outside the khandhas. The Buddha asked Rohitassa Devata to look inside the khandhas. It exist at 2 arms-length khandhas as an external matter or thing & not an internal one. Why we can't realise Nibbana? Because of affection to impermenence nature, such as one's own khandhas, family members, wealth etc. If you don't want these impermanent things will realise it. Ask you to contemplate is to understand the impermanent phenomena. Number one to discern impermenence, number two its disenchantment & number three its ending. If you are desiring impermanent phenomena you will get these things. By not desiring them you will get the permanent one. If you found the unstableness and then you are on the way to Nibbana. Continue to follow the unstableness to its ending will find out the constant Nibbana.

Observe The Mind-Body with Pañña

28th Feb 1959

In this body only has mind & form (nama-rupa). Whatever you want to do is the mind. Whatever movement & action happening are accordingly to the orders of the mind is form. You have to place a wise man between them. He can observe the mind & form. Mental factor of discernment (pañña cetasika) is wisdom mind. Now, we have three of them. One observes the two. This is vipassana. If you have a long tongue it will be long (A Burmese colloquial language and means as talkative). In short it's only that much. If you can place or insert pañña between them become vipassana. Looking for here & there can't become vipassana. Only will find the vipassana records. We are wasting times by records. The mind & form will send you to Nibbana. Whatever you have loaded inside the boat it will arrive to the other shore. The boat is mind & form. The boat man is knowledge (nyan). The other shore is Nibbana. Whoever rides this boat will arrive there. It's easy. Even though it's easy & too close to us we can't see it. Your eyelashes are the closest to your eyes. Can you see it? You can't. Why is that? Because you are looking at far distances. But this time looking at near. Is there anything closer than mind & form to you? Looking at it without moving. When it moves observe its movement. When it's calm observe its calmness. Calm mind & moving mind. Calm form & moving form. The mind & body will tell you. Form will tell you that I am not the form before, the later form. Also the mind tell you that I am not the mind before, the later mind. If they are talking to you like this a lot, in this body nothing is own to you. Before we thought it as our own was a big mistake. If you see it rightly become right view vipassana. It will always tell the truth to the yogi who is watching. If you don't believe what others say is all right. But you must believe what the mind-body itself tell you. They will tell you that we are changing all the times. Then you have to follow them by nodding your head as that's right, that's right. If you don't want to nod your head what the Buddha & arahants were said before also all right. But when the mind-body tell you must agree. Then you don't need to doubt about right or wrong. No need for the Buddha & arahants told you that it was not yours only anatta. The mind & body will tell you about this. It doesn't stay as you want them. By knowing one's own mind-body very well is the Knowledge of the Way as it is or as it really is (Yathabutā Nyam). If you arrive that much craziness & blindness are gone. You know how to look at it then craziness & blindness disappear. If you know your mind-body very well surely will arrive Nibbana.

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Mostly we are wasting our times without any benefits. Because this is without a teacher to show the right way. Looking at other things is Samatha. Only looking at the mind-body is vipassana. Instead of watching at what is really exist, we are looking at what is not exist. Therefore we are in suffering. Vipassana become difficult because without a teacher to show the way. The mind & body tell you the truth. Knowledge (Nyan) is the believer. The Buddha said that by seeing yourself ^{making} & ^{your} own decision would realise Nibbana. (Sayadaw recited the Pali verse. He continued to use Sariputta's Kayamimam Gatha to talk about the vipassana process) Sariputta gatha:⁶⁶ Kayamimam sāmasatha - parijhana tha puṇappūnam - kaya sabhavum vidittavaha - dukhaantam karisatha⁹ (Translator's note: Translation of the Pali gatha pronunciation in English is right or wrong I don't know. I just follow it by following the sound) Kayamimam sāmasatha: Watching & observing this body = knowledge; parijhana tha puṇappūnam: contemplate it again & again; kaya sabhavum vidittavaha: will see the impermanent nature of this body = insight; dukhaantam karisatha: and then will see the end of dukha.

According to Sariputta by watching at mind-body process will realise Nibbana. Watching = the knowledge given by the Buddha. If you have this knowledge the Buddha exists. Without it no Buddha. The day the Buddha enters into Nibbana is the day this knowledge disappears. The mind-body always telling us that it is anicca, dukha and anatta. Never lying to us. Because they are phenomena of ultimate reality (paramattha dhamma). Only telling you these things very often that your ears become bitter (A Burmese colloquial language & it means don't want to hear anymore). And then you become displeasure in it. You have to follow the khandhas to the end. Watching & observing to the end of it. After arriving to the knowledge of not wanting all the dying process (anicca or dukha) disappear. The bad things disappear and the good one appears. Impermanence, suffering & foulness (anicca, dukha, asubha) disappear and Nibbana appears. The reason of you can't see the 3 universal characteristics (i.e anicca, dukha, anatta) and Nibbana is by looking at the mind-body with the eyes give by people of the world. With the eye given by the Buddha you will surely see it.

Observe the Impermanence of Mind-Body as a Stranger

1st. March 1959

If you can discern the impermanence of the refined mind-body then you have the 3 wholesome roots (Tishetuka = i.e non-greed, non-hatred & non-delusion). In this life you can realise Nibbana. If you have are two rooted (without non-delusion) can't realise it. (But still the yogi should not give up his/her practice and practise regularly for their whole life for the root of wisdom to grow. It will bring great benefits to his/her daily life and at the time of dying). This is an important point. I make the decision for you. Don't go and ask anyone. Without giving up your effort and try to practise regularly. Making the decision by practising is the most right way. If you pray for Nibbana I can't take the responsibility for you. (This is a very important point for Buddhist & non-Buddhist). If you see anicca I take the responsibility. There were references in the Pali Discourses. The Buddha also said it in the Dhammapada. If you get the Yathabuta Nyan, Udayabaya Nyan (both mean seeing impermanence) then it's for sure (But need to practice hard) (Sayadaw showed an example of seeing anicca by scratching on the hand downwardly with a finger nail. The yogi will know the sensations are arising & passing away by following one by one) If you see them as a shape or form you see it very coarsely. Seeing the mind & form (nama-rupa) arising & passing away then you see it finely. Only nyan can penetrate the refinement. You can't see it to the eye. Then you have the right view. It's yathabuta nyan. Seeing to the 5 path factors (magganga). Mind & form are changing because it's not mine. If you take it as mine then there is no one crazier than that. Don't confuse to the I-ness in the impermanent nature. Take something not exist as mine is also not a worldly usage. If it's not yours then a stranger. Therefore Sariputta said it was a stranger (parato) and contemplated as a stranger. Mind & form phenomena are changing accordingly to their own nature. And if you seeing that as nothing to do to you then you are seeing it as a stranger. It's equivalent to parato. If you view mind & form as stranger it's right view. Because craving, clinging & action are cutting off (see the 12 links of Dependent Arising). They are born together. Do they follow the desire of the mind? It don't follow. They are arising & passing away according to their nature. If you want to arrive Nibbana and they are strangers to you, so observing them as strangers will arrive there.

You all were arriving to the painful rebirths (in past lives) was taking the strangers as your relatives. The very big hell condition to a lot of fire were the things which all of your thinking & doing that these were appearing there.

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If you want to build the hells just build it from here. Want to destroy it also from here. People afraid of hells but they build it from here. Are hells frightening or wrong view? You have to cure wrong view. Wrong view lead to painful rebirths. Right view to Nibbana. On the day you have right view the doors to painful rebirths are closed. The causes to painful rebirths and free from it are depending on the wrong & right views. You only have these 2 ways. If you see them as shapes or forms is wrong view. But seeing them as arising here & disappearing here is right view. You are seeing the refined phenomena. Seeing as shapes or forms is Samatha. Seeing the refinement is Vipassana. Conceptual view & actual view (paññatti & pramāṇa views). The coarse view & the refined view.

(Sayadaw was playing a trick by asking a question to the audience. Sometime Sayadaw's talks were humorous & penetrative) To see as stranger what has to be observed? (And then some of them responded immediately). To one's own body. You see people are in troubles because of that. It seems that without me is nothing possible in life. All your parents taught you in this way. You have to observe mind & form as nothing to do to me. (And then Sayadaw was asking another question & answered by himself) Who's mind & form? You will come again to the me. If someone comes & hurts me or mine become unbearable (even in speech). Even you can't bear the hateful look someone shows you. If it's a stranger no affection come to be (you must understand why the Buddha mentioned craving-tanha is the cause of suffering). No clinging & action. Dependent Arising is cut off. If you make them as family members it will continue. Sariputta said that if you could observe impermanence as a stranger was the same as hitting the tip of a feather to an arrow (A beautiful Pali verse is a famous saying by him). If you can observe impermanence in this way arriving to this point. You understand anatta (not-self). Because of the resultant body (vipaka vatta khandha = kammi body) this body is still existing. In reality by seeing impermanence you see Nibbana momentarily (This point is important for contemplation. There are profound meanings behind it). Therefore you have to see impermanence as a stranger, seeing it disenchantment & its ending. Then you will see the unchanging Nibbana. This is Path Knowledge (magganānam).