

for talk was good for the monks only not to lay people. He requested Sariputta, this kind of talk also should give to lay people, because some could have the potentials for realization. Anāthapindika went to see the Buddha 3 times a day but the Buddha never gave him this kind of talk. There could be ~~many reasons~~ ^{usually} ~~has some~~ one could be ~~as he was already a sotapanna~~. The Buddha himself had some reasons for it - one was Anāthapindika himself was not matured enough to ready for this kind of talk toward for the more higher realization (He was already a sotapanna).

Ask ^{to} people; "Do they know how to die?" [hope most people will give the answer of "I don't know"], even they'll answer: "I don't want to die" Even don't ^{Even} say about on dying even they don't know how to live. Don't know how to live ^{& one's life, for dying will be become} even more difficult ^{for them} for dying. The Buddha's education is the art of living & dying. The above 2 suttas is about living & dying. Upasaka Anāthapindika's life was an example for living & ven. Channa's life for dying. There were a lot of Dhammas for living & dying in the Pali-Nikāyas. Dying is very important for everyone, because the dying moment will decide our future existences.]

Entering into the fruition attainment-phala samāpatti is from the process of impermenence the mind in a blip¹⁵ inclining towards Nibbāna element. (This referred to Sariputta & Cunda who were staying at Vulture Peak for seclusion). The Buddha had the skill of entering into the fruition attainment within in-breath & out-breath. He could control or govern his mind to this level. (told the story of Channa). Ven. Sariputta questioned Channa on his attainment; "Do you take consciousness which arises from the contact of object & sense-base ^{??} as me or mine?" Bhante

Ven. Channa's answer: No, I don't take it in these ways Ven. Sir. He had discerned impermenence that not taking them as me or mine. So he had right view, but not an arahant yet. This was only ^{have} insight knowledge (vipassanā nāna). The worldlings(i.e practising yogis) also can ~~have~~ it. Whatever mind arises if you discern that its ^{not} non-existing is right view. Vipassanā nāna means discerning of the ^{not} non-existing of the arising phenomenon; from the i.e, seeing from the existing phenomenon to its ^{not} non-existing phenomenon (its arising & its vanishing).

Two minds can't exist in parallel event or situation or at the same time. The contemplating mind has to follow later that only can see the ^{not} non-existing of phenomena. It's not contemplating the non-existence of phenomena. Non-existence of phenomena are just concepts(e.g God, tortoise hairs, man, etc.) From existing of phenomena to not-existing of phenomena are ultimate concept (tissari-paññatti). It's one kind of concept, & not the concept of non-existence. As an example - for U Mar Din if you search anywhere of the body will not find it (This talk was given to upasaka U Mar Din). You can't find him it because it's non-existing.

The existing phenomenon is arising-udayat, not-existing is vanishing-baya, hence it's udayabbaya nāna or vipassanā nāna - insight knowledge. People didn't see these Pali-passages & didn't know what had been said. Mind & mind cannot see the arising & vanishing at the same time. But one mind sees the arising phenomenon & the following mind sees the vanishing phenomenon. Observe at it in a blip & not see it there.

Before it has been seen here, but ī the knowledge (*nāna* which is the contemplation) contemplating mind) mind looks at it & not see it. This is the view in the practice. Not-existing is anicca (impermanence) & the knowing mind (contemplating mind) is magga (the 5 path factors). You see the existing phenomenon to its not-existing phenomena. It's not totally non-existence. This is very important words in regard to *vipassanā* knowledge. From the side of knowledge (*nāna*) all of them are in this way.

Ven. Chettacunda told ven. Channa as with the dependency the mind was wavering & with the independence it was not wavering. Ven. Channa was with craving (*tanhā*) he was dependent on the khandha. He had affection on the khandha. So he didn't want to suffer ī dukkha vedana that talking about to take his life ī the knife. This was talking about *tanhā* attached to the khandha. *Tanhā* is wavering if the khandha is shaking (i.e afflicted).

Far or near distances are not the main point. With dependence it will shake. (Sayadaw retold the story of ven. Channa). You have to know the arising of phenomenon & also not the existing of it. This is right view. The view of the insight knowledge (*vipassanā* magga view) is this view. It's not the view of the path factors which is supramundane path factors (*lokuttara magga*).

You can contemplate anyone of the four satipatthānas. It's important to discern the vanishing phenomena. The Buddha had said that if you contemplate one of them it includes all of them. Why the Buddha was asking the monks to try the practice? He wanted them to have right view. When ī the vedana arising of vedana you're wavering by attaching to the khandha.

Sense objects & sense bases are connected ī wrong view & craving (*ditthi-tanhā* - See the Nandakovada Sutta in Majjhima N.). Worldlings don't like to be in calmness. They want to be in wavering. The saying of the couple is living & dying together means smiling & grimacing together (man & woman ^{who} have strong attachment to each other). Smiling is *tanhā* & not a peaceful happiness.

After that you'll be in grimace because D.A process is continued. If you able to end smile & the grimace will be ended. You don't see the original nature of the khandha that can be smiled, & when you see it have to be in grimace. It own nature is changing - *viparinama*. Only by knowing it original nature that smile & grimace will ~~finis~~ be finished. This is by insight practice. When it's arising don't smile & when it's vanishing also don't grimace. You must contemplate ^{at it} the equanimity of insight - *vipassanā* *upekkha*.

You have to know the arising & vanishing of the phenomena. This is the nature of the khandha. Original nature of the khandha is arising & vanishing. It's free from the smile & grimace that it's also insight (*vipassanā*) & also equanimity (*upekkha*).

The view of insight is discerning of impermanence, & the view of transcendental knowledge (*lokuttara magga*) is ~~the view of seeing Nibbāna which has no arising & vanishing of phenomena~~ → the view of

Nibbāna. These are the differences between them. You have to be practised until the khandha disappears & only with the knowledge leaving behind (i.e, the contemplating mind ī the 8 path factors or the path factored mind). It's peaceful because with no khandha & kilesa. Remember it as you have been arrived to Nibbāna ī body ^{body} & mental ^{mind} tranquility (i.e, kaya & citta passaddhi). The commentary mentioned it as kaya passaddhi (body tranquility), citta passaddhi (mind tranquility) & kilesa passaddhi (non-kilesa tranquility).

Only ī the contemplating mind (the 8 path factored mind) is leaving behind the process (therefore the mind experience perfect peace & happiness - i.e Nibbāna). You follow the process of arising & vanishing by focusing on them. After that you'll become disenchanted & disgusted ī them, and then it'll come to you as no arising & vanishing will be good - with that decision the arising & vanishing phenomena come to an end. The body, mind & defilement calm down which the commentary mentioned as kaya, citta & kilesa-passaddhis respectively. You note it as the Path Knowledge (i.e, magga-magga). You have to practice hard according to the processes of the knowledge. Have to discern the vanishing phenomena (this is the knowledge of the dissolution of formations - bhāgāñānam - this stage is the climax of anicca). If you seeing them a lot will become disenchanted ī them. Even becoming of disenchanted ī them still have to observe them (even become don't want to see them & stop the practice). With the strong disenchantment & the knowledge of not wanting them will arise All the other knowledges included here. (The Buddha did not mention all of them in many suttas, only 3 of them - rise & fall, disenchantment & path knowledge - the commentary mentioned 10 of them). You'll not get the next khandha (i.e new one) if you die ī not attaching to the khandha.

(The following talks were related to the Anāthapindikovada Sutta)

With attachment beings take rebirths at places where they have been attached to it. The monk Tissa had attachment to the robe (new monk robe) robe for a monk that became a louse in the new robe. Some died ī the attachment to their wives & children born as dogs, snakes, etc. People are buying things because they desire for them & this is attachment. So they can become louses, cockroaches, etc. if no attachment will ~~not~~ not become again. (Showed it ī the chart of D.A process). Only ī insight knowledge comes in there will be no attachment. Attachment will be ceased by seeing impermanence. You must contemplate & insight to the attached phenomena if you want Nibbāna. There is no attachment by knowing them as impermanent, suffering & non-self. The most affectionate phenomenon is one's own khandha. Therefore if we exterminate it (one's affectionate khandha) all is finished.

(Sayadaw told the story in the Anāthapindikovada Sutta).

What is not clinging? With practice not clinging to the object only become non-attachment. Non-attachment comes by knowing the nature of the khandha. Knowing the nature of khandha is insight knowledge. They have the nature of impermanent, suffering, non-self & the truth of suffering (dukkha sausa). Because of our human surroundings, such as parents, teachers, etc we get lost of its original nature ~~was~~ lost. In these ways inversions come in (vipallasa) & seeing them ī distortions. Clinging will arise if you see not its original nature, with that next life will come. Close your eyes & contemplate feelings which arise on the body, you can't see man, woman, etc., attachment of craving & clinging (tanha & upadāna) fall away.

(Ven. Sariputta Sariputta gave instruction to Anātha pindika)

You must not cling to form, feeling, perception, formation & consciousness - the 5 khandhas; what is seen, heard, sensed & cognized; and all the dhammas. If you discern impermanence & it's empty note it as emptiness - sunnata. It becomes emptiness.

We all have to die & must do the practice on the existing khandha for not clinging to it. The way of not clinging is to know it as uselessness. You'll cling to it if you take it as usefulness. Because of the clinging & khandha comes into being. existence. The practice of not clinging to the existing khandha is the most important one. You have to use the knowledge eye-nāna-cakkhu to observe the existing khandha, & will see its impermanence, suffering, non-self, loathsome & truth of suffering (dukkha-sacca). You can see it only in right view.

Clinging-upadama is the truth of the cause of suffering - samudaya-sacca. The clinging-khandha-upadana-khandha is the truth of suffering - dukkha-sacca. If you have clinging dukkha will arise. The objects are emptiness-Sunnatā, the sense bases are also emptiness & clinging fall off. The Buddha Dhamma (sāsana) will disappear if no-one teaches emptiness & you also don't have the ear to hear them (this point is more evident in later traditions which get lost in rite & ritual & superstitions.)

(Anāthapindika passed away & reborn in Tusita Heaven as a young beautiful devata. When the night was well advanced he went to see the Buddha & addressed him in stanzas.) He addressed to the Blessed One that only the Noble Eightfold Path extinguished defilements leading to Nibbāna. The path factors arise by observing in knowledge (nāna) on the khandha's original nature. King Milinda asked Ven. Nāgasena as explained for him how impermanence of phenomena leading to Nibbāna. Ven. Nāgasena not answered them from what he had heard from others. His answer was his own direct experience.

Contemplating knowledge is turning towards rising & falling by progressing towards Nibbāna. After that all the khandhas disappear & leaving behind in the contemplating knowledge. The contemplating knowledge is from the impermanence side it turns towards no impermanence. With all the impermanences is truth of suffering (dukkha sacca) & without them is nirodha sacca - the ending of dukkha. From the side of dukkha sacca it turns towards nirodha sacca, but the khandha still exists (this is the yogi's body but the mind not experience it).

Importance of Habitual Practice 20th October 1961

[This talk was based on the Assaji Sutta in the Khandhavagga-Samyutta Nikāya. The Buddha was dwelling at Rājagaha in the Bamboo Grove. Bhikkhu Assaji was dwelling Kassapa's Park, sick, afflicted & gravely ill. Because of his illness he lost his attainments of jhana. The Buddha went to see him & gave encouragement as samādhi practice was not the essence of his teaching. So the Buddha gave him the instruction on insight practice-vipassanā. At the end of the Buddha's exposition of the 3 characteristics & he became an arahant.]

With painful feeling arising

With painful feeling (dukkha vedana) Assaji failed to obtain samādhi & he was in disappointment & despair. The Buddha told him; "You note carefully, in my teaching (sāsana) samādhi is not the essence of Dhamma. Only insight practice is the essential one." May be you'll tell me; "I am practising quite sometime now & still not get samādhi yet." You should not be in low spirit because of weak samādhi. In the Buddha's teaching samādhi is not the real essence.

Assaji's mind was uplifted. Samādhi is as a supporting factor & wisdom (paññā) is the main one. Listen to me what I tell you, and the Buddha asked him to contemplate in insight. Feelings exist, minds exist & the 5 → khandhas exist.

"I'll ask you & give me the answers," the Buddha turned his mind to the objects. Assaji's smādhī was fallen apart & also sick ^{illness} therefore ^{the Buddha} asked him to contemplate the khandha ~~insight knowledge to, arrive at knowledge insight~~ knowledge. From now on you all have to practise ^{to become} habitual kamma (acinna kamma). Everytime feeling arises arising you have to contemplate & discern its anicca. The Buddha taught as someone had ^{strong} wrong view (ditthi) contemplating the mind (cittanupassanā) & strong craving (tanhā) on feeling (vedanupassanā). At anytime you have to practise it becomes habitual kamma. Acinna kamma means ^{for} to exercise it very often. I remind it to all of you. What is the reason behind it? The things which you have been searched are desire, and also don't want to be separated from the family members. But you have to leave the properties behind & also separate from the family members. So you can't deny it that it'll be difficult for ^{your} dying. This is not for the main concern. The main concern is prepared for the habitual kamma which the Buddha had mentioned it. Knowledge (i.e. vipassanā) has to be exercised very often. You need to contemplate ^{a lot on the} mind & feeling. Anicea & anicea nāna have to be fit in together (i.e. discerning of anicea). It becomes habitual kamma if you practise every day.

With a lot of practice & at the time of near death you don't want to separate from the family members & to let go of the properties can be arisen. If I have to give you an example, your habitual kamma of practice is like the strong flowing water current. Your mind states of unwilling to separate & let go of things are like a stick coming in the way of current, & the strong current the stick is moving away from its path. Your everyday vipassanā practice is like the strong current. In this way the wholesome habitual kamma (acinna kamma) will give the result & the unwholesome death proximate kamma (^{for} āsanna kamma) will give the way or shun away from it. ^{For} the matter of winning at near death you have to practise urgently for it.

Acinna kamma is the duty of everyday exercise & āsanna kamma is the matter of near death actions. Āsanna kamma will give the result if you don't have the insight practice. It's quite fearful indeed. The clinging to family members will drag one to apayabhumī - woeful existences, & the clinging is tanhā - craving. D-A process arises & with the clinging & action - upadam - kamma become woeful birth. Āsanna kamma throws the being down there. You all have the wholesome merits but these are not done by you very often. You must do one of the 4 Satipatthāna very often. The cars & things ^{which had} you have been bought & the houses, buildings which ^{were built, etc} are your enemies. ^{It might come may come at near death. All these} are fearful things and related to āsanna kamma which close to the mind at death (cuti citta). Near cessation of the mind consciousness it can arise (i.e., near the cessation of death consciousness). Upasakas (clay supporters) who had built Buddha images & monasteries had been in apāyas - woeful existences were by āsanna kammas. They did not have the insight knowledge, but if they could practise & attained the path knowledge then the āsanna kamma could it obstruct them. You must practise to have the āsanna kamma. For Queen Mallikā at near death an āsanna kamma came in ^{acinnā} and she fell into painful existence (she had remorse for a small mistake had been done before at near death). She had been offered the greatest dāna which could happen at each Buddha's time (Sayadaw told the story).

She didn't attain the path knowledge that her destination of rebirth was unstable. Only the path knowledge which had been seen Nibbāna would be stable, if it wasn't then unstable. You have to remember it for 2 points; either you had attained the path knowledge or had been practised to the point of becoming habitual-kamma (see the Channovada Sutta of Majjhima Nikāya).

It's probable that at near death the matters of family members (wife & children) & businesses can come in. Someone ^{no} insight practice is no easy for him to separate these things at death. Ācīna kamma will send one to good destination (sugati) or Nibbāna (i.e. ī vipassanā practice). So don't be lazy at it. At near death you have to contemplate ī all of your energy. Why you can contemplate ī all of your energy? It's because ī the power of ācīna kamma, if not otherwise if you see the hell sign & have to go accordingly. You'll become animal if seeing the animal sign. Someone ī the ācīna kamma he can change them by seeing it. If you see hell fire & you know I'll go there. Because you have been heard about them before. At that time you have to contemplate the khandha ī full force, and seeing anicca, its disenchantment & its ending and can realize Nibbāna by seeing anicca, its disenchantment & its ending. There is nothing to be in low spirit about it. Someone who had the ācīna kamma, at near death ^{he} could become arahant (e.g., Ven. Channa). Someone without the ācīna kamma he has to go accordingly ī the sign of rebirth. The Buddha explained ~~on~~ the 2 differences on worshipping him & the insight practice. Having respect & worship in the Buddha can send someone to good destination (sugati), & ī the practice arrive Nibbāna.

Reduce the practice of worship the Buddha & with more on vipassanā practice become ācīna kamma. (The commentary gave an example of the old cows stayed near the entrance door of a cow pen. In the early morning when the door was opened these old cows came out first from the pen. Here the old cows represented the ācīna kamma near death. It appears first if there is no habitual kamma. Sayadaw explained about it here.)

You don't need to hear or listen this kind of talk just only for merits.

Offering ^{of} drinking water to travellers ^{is making} also make merits (In the old days in Burma some Burmese established water pot shelves along the road for sides for travellers, usually underneath shady trees & even some had small opened sāla for rest.) The Buddha preferred the cutting off all wholesome, unwholesome & mixed kammas (i.e., mixed ī positive & negative actions). The action which cut off all other kammas is vipassanā kamma & magga kamma (i.e., insight knowledge & path k.). Practising for sometime & stopping it for sometime can't become habitual action. You have to practise a lot for it. You're succeeded if the knowledge fit into in ī impermanence (the contemplating mind discerns anicca).

(Sayadaw continued Assaji's story)

The Buddha gave an instruction of Dhamma ī questions & answers form to Ven. Assaji, and during the instruction he became arahant.

Here Samādhi was ^{only} helping & supporting the practice. Vipassanā practice →

→ is leading by wisdom. Vipassanā practice includes samādhi factors.

Samādhi factors include in the practice if you discern anicca.

During the practice also includes sila factors.

Only Dukkha Exists

28th October 1961

(Sayadaw told about the story of Rohitassa devata)

The end of the world means Nibbāna. Only ī knowledge (ñāna-i.e. vipassanā knowledge & path knowledge) you arrive there & no other ways or methods. Here the world is sankhara-loka-conditioned world. This khandha body is sankhara loka & we have it by conditioning. Loka - the world or the khandha is arising & vanishing moment to moment. You can't arrive to Nibbāna ī good kamma, but ī good knowledge (ñāna) will arrive there. It's clear that Nibbāna is the way of knowledge - ñāna. The action way - kamma path leads to 31 of existent realms of existence. There are 3 paths - kamma path, jhanic path & nyana path (the ways of action, absorption & vipassana). Kammic path is the far cause, jhanic path is the near cause & nyanic path is the direct cause way (Here Sayadaw used nyanic path as the direct way instead of the cause because Nibbāna is not arising by causes because it is free from the 3 universal characteristics.) Now human life span is very short (average 75 years) if you want to arrive Nibbāna quickly must follow the nyanic path. In the 2 armed length khandha follow it ī knowledge & observe ī it. Of the 4 satipatthāna ~~you follow~~^{following} ī one which you prefer it. Following behind ~~is~~ feeling (vedana) if you discern knowledge; if mind (citta) then the mind, etc. Following on feeling (vedana) ī knowledge if you discern it, with the mind (citta) also the same, etc. If you able to discern feeling (vedana) then practising ī feeling with the mind (citta), the practice ī it, etc. Practice ī feeling (vedana) if you able to discern it ī knowledge (ñāna).

If you able to discern feelings ī knowledge then ī feelings; if ī the mind then the mind, etc. ~~observe~~^{contemplate} their arising phenomena ī ñāna. Contemplating ī ñāna on the arising & vanishing of the conditioned world (sankhara loka) is insight practice (vipassanā).

The Buddha taught that in the khandha the 4 Noble Truths existed in the khandha. Except greed (lobha or tanhā-craving) all the other name & form (nama & rūpa) is dukkha sacca. It's the cessation of dukkha - loka nirodha sacca if no tanhā exists. When I am asking you "Do the khandhas disappear?" is loka nirodha sacca - the truth of the cessation of the world or mind & body. (Sayadaw had the skill of Pali language using the Pali language in many forms to describe the experience). Sutavātīya-savako - the dear disciple of noble being (here the yogi) eye is magga sacca - the truth of the path. While observing it the world-loka will tell you as - "I am dukkha sacca." The khandha will tell you as - "I am dukkha, I am dukkha & I am nirodha." Khandha is the teller & ñāna is the observer. It'll tell you what it has to say. It will not tell you anymore if ~~to~~ it has nothing to say. The observer will see the ending of it. The ending of the khandha is Nibbāna. Birth & death is loka, arising & vanishing is loka, arising dukkha & vanishing dukkha are loka. You have to decide it as in the 31 realms of existence have no happiness at all. How long I have to contemplate it if you asking me? It's difficult to say & also easy to say. It'll take long if the kilesa is thick. If kilesa is thin, ī the practice in the morning & you can realize it in the evening. Don't talk about perfections (parami). What happen to me? Do I have parami? Don't think about it. You have to increase your faith & energy. You see the truth if you discern impermanence. It's only listening to the sacca dhamma & to see sacca - the truth by observing it.

(Sayadaw talked about the practice on feeling)

There are no times without feeling. During the pregnancy in the womb is dukkha. After birth is also dukkha. At the time of death is dukkha. Except dukkha arising & dukkha ceasing there is nothing exists. You'll see it clearly as it's only dukkha. Dukkha disappears if khandha disappears, it disappears under the observing mind. Nibbāna exists at the ending of khandha. It will ~~arrive~~ arrive to the end by following its process. You'll see Nibbāna by developing it & bhavetabba - contemplating many times. It'll never appear by waiting for it & good kamma (including in prayers as some Buddhists & other faiths). It'll only arise by waiting & observing & good nāna. The ending of the world-loka means one's own loka-khandha. With the not wanting mind arises for the khandha & loka - the world comes to an end (all the 3 worlds will come to an end for the arahants).

Perfection for Nibbāna

(no date)

Amata means deathless which is Nibbāna. The way or path to the Deathless is the path factors (magganga) or the 4 paths (magga) [This talk was based on a sutta in the Samyutta Nikāya, but Sayadaw not mentioned its name] You have to go straight & will arrive to the Deathless. You encountered me this life because had been fulfilled your perfection (parami). Making wishes for life existence was making prayers to die & feeling because at anytime never lacking of feeling. (i.e. vedana exists moment to moment as one of the 5 khandhas). Lacking from Not knowing of dukkha saeca that beings prayed for vedana.

Making wishes ~~was~~ tanhā & what they got was the killer (khandha).

Nibbāna only attains by contemplating in magga saeca on the dukkha saeca. Contemplating on the arising & vanishing of phenomena is developing dukkha saeca. Come out ~~or exist~~ from impermenence & arrive Nibbāna (the Buddha taught in Udana Pali). Not ~~seeing~~ impermenence is coming out from impermenence. At first contemplate impermenence in the 5 path factors (magganga).

After the ending of impermenence completes in the 8 path factors & it is on the main road of the path (magga), with the continuous walking it'll be sure of arriving at the Deathless Nibbāna. The 8 path factors (Noble Eightfold Path) send the yogi to the Deathless. Without the 5 path factors arising can't become the 8 path factors, or no insight knowledge (vipassanā nāna) & the path knowledge can't arise. Whenever you observe the khandha only impermenence exists. (i.e. udayabbaya - arising & vanishing). Only the people who know impermenence of dukkha & disenchantment of it come out from impermenence & arrive Nibbāna. I want you to come out from here (i.e. anicca) that importantly I have to tell it. This khandha is full of dukkha; anicca khandha disappears, is dukkha disappears. ~~The dukkha not exists~~ is Nibbāna & knowing it as ~~as not exists~~ is path knowledge (No dukkha) ~~with the knowing~~ there no dukkha exists

Therefore in the Udana Pali text the Buddha mentioned that as there was Nibbāna without any conditions. What kind of conditions is Nibbāna? It's objects condition - ārammanapaccayo. You have to note it carefully. It's ārammanika-adhibati paccayo - predominant objects condition. predominant

It's as a sense object condition for people who had no defilements - kilesa.
 Nibbāna is nama dhamma - mind phenomenon. Mind = greed (lobha), anger (dosa) & delusion (moha). It will not letting ~~the~~ ^{it} mind & the kilesas of greed (lobha), anger (dosa) & delusion (moha) (inclining towards it) Nibbāna not accepts → anyone who has pollutions, otherwise it calling one to incline toward it. It doesn't have any connection to any kilesa.

Why you're still not seeing it yet? Because you still have pollution in your heart. So Nibbāna is selecting people. First insight knowledges to clear away defilements (kilesa). At last with the path knowledge of no defilement it will accept the inclination. mind inclines towards Nibbāna. In this case *vipassanā nāna* is still cleaning up defilements & *magganāna* has finished it. It's still cleaning ~~up~~ kilesa if still seeing of impermanence. After piling up the kilesa rubbish & burn it down & magganga fire that Nibbāna invites to come & see it (this is ^{the} commentary gave the example). Even it's not easy to clean kilesa to finish it still far away. It can't be possible to see Nibbāna which is the ending of anicca if still not discerning of anicca. If seeing impermanence the dawn is arising which was mentioned in the *Namatūpa-pariccheda* Text book. Transcendental knowledge has to be arisen by discerning of anicca. When the dawn is arising the sun has to be come out very soon.

You don't need any parami-perfection. The Buddha taught the 5 padaniyanga & if practising in accordance & it would realize Nibbāna. The main factor in there is discerning of impermanence.

- The 5 padaniyanga are -
- ① Have strong faith
- ② Good health
- ③ Practising & straight-forward mind
- ④ Practising diligently
- ⑤ Discerning of impermanence

Therefore discerning of impermanence means ^{one} someone has the perfection that you have to continue the practice.

Sukkha Nibbāna (In 1954)

→ returned from

[Sayadaw from Mogok returned to Amarapura in November 1952. This talk was delivered in 1954 that an early talk there. It seemed to be in the early days there not many ^{people} audience who ^{came to listen the talks} were very close to sayadaw. Therefore Sayadaw sometimes even calling out the names of some female disciples in a style to get their respond. After 2 or 3 years never mentioned their names again & only 1 or 2 laymen sitting in front of him. The early talks were also a little more than an hour & later, ^{changed to changed to} only an hour.]

You attain the path knowledge if seeing the cessation of dukkha. The hot element & the death element all are ceased, including all the seeds to hells.

It has the meaning of ^{you} will never encounter & all kinds of suffering.

I am encouraging you & the practice to get the knowledge (i.e. path knowledge) of the cessation of dukkha. At getting old & at dying will be difficulty for you, all these come to you if not get this knowledge. You don't get it by praying & must do it yourself. There in you there are except the perishing minds & nothing exists.

These are arising & vanishing, arising & vanishing in this way. The arising minds following the arising minds & contemplate them ī Nāna. Checking them always as not exist & has been vanished, not exist & has been vanished, etc only all these will come to you. It's not existing dukkha This is the dukkha of not existing. It becomes dukkha because of not existing that it becomes dukkha. Is still your own mind? It's not your mind, the dukkha of arising & vanishing.

Do you become disenchanted & wearisome by seeing a lot of them?

Does it not arise in your mind as all becoming dukkha? The not wanting mind (Nāna) arises. However you look for it (these dukkha) & not arising anymore, instead the path knowledge arises. The not wanting mind is path knowledge. The black dukkha disappears you'll find the white sukha. Seeing all the black is seeing dukkha. With a lot of seeing it looking at them you'll see the white.

The cessation of dukkha means you can't find it. You'll see sukha if not seeing dukkha. Dukkha nirodhe Nānam - this is the knowledge of seeing the cessation of dukkha. Only the black dhamma not exists but something is there. Even though nothing is there, a knowing exists - Nāna exists. Today Dhamma is not easy. I am talking on the real Nibbāna. Someone not seeing dukkha the cessation of dukkha not comes out from him. This sukha is Nibbāna & the seeing of its is megganāna. Sukha & Nāna are in front & at back positions (i.e., the same as the mind experiences sukha Nibbāna. Here Sayadaw's skill in using language). It

It'll be clear ē example to express the refined Dhamma. On Daw Shwe's hand a boil is growing out and it paining all the time. After all the pus come out & the wound is healed. If I ask her; "How are you Daw Shwe?" She will answer me as it's gone (Daw Shwe seemed older than Sayadaw & one of the regular listeners of his talks ī her husband).

Dissappearing & paining are at the same place. It means dukkha not exists anymore. At the time of paining this arm & this dukkha, after disappearance this arm & this sukha. At the time of seeing impermenence is this body khandha, after that not seeing dukkha & only see the happiness. This is Nibbāna ī the khandha. It can't be changed & has to go in this way. The differences are the growing of the boil & the disappearing of it. At the contemplation place have to see dukkha & sukha. Is Nibbāna far away? If you not still not see dukkha & never thinking about will see sukha. Only by seeing dukkha salla you'll see nirodha sallā.

Ascending with Three Knowledges (no date)

The Buddha's duty was to teach people until they understood. For practising was the duty of disciples (savaka) who listen the talks. This is not getting ī prayers. I am talking about what the Buddha had taught. So don't have any doubt on it. One of the verses which nearly everyone know is -

Sabbe sunkhārā anicca-ti,
yadā paññāya passati;
Atha nibbindati dukkhe,
Esa maggo visuddhiyā.

All conditioned phenomena are impermanent;
when one sees this ī insight-wisdom,
one becomes weary of dukkha.

This is the path to purity.

I'll show you the 3 stages of the process. This side is 3 objects of the contemplation & the opposite side is 3 $\tilde{n}\tilde{a}na$ of the contemplating mind.

① The first stage is - Sabbe sankhara anicca-ti → from the side of object.
 $yadā pāññāya passati$ is - at that moment you have to contemplate it with insight wisdom → this is contemplating $\tilde{n}\tilde{a}na$.
 First you have to practice in this stage. It means observing anicca ī $pāññā$. When it shows its impermanence contemplate ī $pāññā$.

This is not for reciting but it tells you the contemplation.

This is the gatha (verse) shows you the practicing process of entering towards Nibbana. Whatever mind or form (rupa) you want to observe will discern anicca.

The observed object & the contemplating $\tilde{n}\tilde{a}na$ have fit in together, or ② & ① fit in together (i.e., anicca & $pāññā$)

(Here Sayadaw told disciples that he was teaching them ī Q & A forms in like the Buddha's system. Is there anytime not showing anicca?)

According accordance ī The Buddha's concern was you didn't observe it, so that he including included the word - $yadā$ → When it shows to teach you. (The Buddha was quite exact in his teaching. So there is no place for the later monks - especially scholars & philosophers to change it or add new ideas & formulated views in to his Dhamma.)

② Let's go to the 2nd stage -

Attha nibbindati dukkhe - when it shows dukkha & contemplate it until it become disenchanted or wearisome. Dukkhe & nibbindati have to be combined. You contemplate it until anicca is dukkha sace. (It becomes wearisome as anicca)

① The first stage is the knowledge of seeing anicca ($yathabhu ta \tilde{n}\tilde{a}na$)

② — second — — — — disenchantment (Nibbinda — ?)

③ — 3rd — — — path knowledge (Magga $\tilde{n}\tilde{a}na$)

Visuddhiya means purify from bilesa, that is Nibbana. Esa maggo is path knowledge.

① & ② are vibassana knowledges. ③ is lokuttara $\tilde{n}\tilde{a}na$ - transcendent knowledge. After the ^{ending of} disenchanted ī anicca & the path knowledge arises. These 3 stages are ascending ^{by themselves} according to the nature of dhamma

These 3 stages are ascending ī its maturity in accordance ī the nature of dhamma. It doesn't need anything for you to do it. Even you're disenchanted ī them continue ī the contemplation without stopping it. Have to be matured it need bhavetabba - contemplating a lot or developing ī contemplation.

Knowledge of disenchantment will arise if seeing a lot of anicca. You can't stop it.

There are 3 types of person in attaining of the path knowledge.

1. Turning inward of one's khandha ī $\tilde{n}\tilde{a}na$ during talks (e.g., Sariputta)
2. Contemplating one's khandha after receiving the instructions
3. Someone has to practice a lot by developing it - neyya person (today yogi)

(Sayadaw continued to talk about the 3 stages of the ascending knowledges).

- ① The first stage is *yathābhūta nāna*.
- ② — second — — *nibbida nāna*
- ③ — 3rd is path knowledge - *magga nāna*

Yathābhūta nāna means - the knowledge of seeing as it really is; anicca exists that knowing it as ~~anicca~~ anicca; the knowing & the reality fit together. You're the 3-rooted person (tihetuka) if having the first stage of knowledge. (born & the wholesome roots of non-greed, non-hatred & non-delusion).

By practising hard in this life will realize ~~Nibbāna~~ attain the path knowledge. You don't commit the 5 heavy karmas - pācanantriya kamma and have been dispelled wrong views; if you discern arising & vanishing phenomena & I'll take the guarantee ~~for you~~ that in this life ~~you~~ must attain the path knowledge. Don't worry for that if you not have these six faults (i.e., 5 heavy karma + wrong views). Don't be in low spirit ⁱⁿ regarding the 10 knowledges or 16 knowledges. These were taught by Ven. Sariputta & all of them included in the 3 stages of knowledge (as mentioned above) which taught by the Buddha.

The first stage must practice a lot; the second stage practice little & it'll transfer by itself to the 3rd stage (i.e., anicca, nibbida & magga nāna respectively). Just practice hard for the practice & Dhamma will carry on by itself. In the *satipatthāna* sutta it was mentioned as *ī* weak faculty could attain it in 7 years & sharp faculty in 7 days. In the *Bodhirajakumara* Sutta - the Buddha taught to prince Bodhirajakumara was *ī* sharp faculty practised in the morning could realize Nibbāna in the evening.

and Becoming with Eight Faults (no date)

[Sayadaw based this talk on a sutta called the Simile of the Great Log, *Salāyatana-samyutta*. This sutta is quite a well known because many monks using it to talk lay people. Once the Buddha was dwelling at Kosambi on the bank of the river Ganges. A great log being carried along by the current of the river & the Buddha pointing to the log to the monks & delivered this talk. It was simple but had profound meaning in it. A very significant person in the audience was a cowherd Nanda because after the talk he asked the Buddha for permission to become a monk. After became a monk dwelling alone & practising diligently ven. Nanda became an arahant.]

Rounds of existence - *samsāra* is birth, ageing & death are going in a round continuously (i.e., *jāti*, *jara* & *marana*). Three bad things or 4 bad things (*ī* *vyaḍhi* - sickness) are in a series is called *samsāra*.

(Sayadaw talked about the simile of the great log) The ^{not} *samsāric* traveller is like a great log. A yogi never attained Nibbāna before was he had been never contemplated the ^{with} insight (*vipassāna*) to the six internal sense bases of eye, ear, nose, etc. Having affection to them was like the log veers towards ^{the near shore} this bank. You'll not have affection to them if contemplating *ī* in sight. Then it'll not veer to this towards ^{the near shore} this bank. Again the yogi had affection to the six external sense objects of sight, sound, smell, etc. It was like the log veers towards the far shore.

Sinking in the mid-stream was is sunk by tanhā-raga (craving & lust)
 Getting cast up on high ground is mana-conceit or has conceit.
 It can continue to float in the stream of current by contemplating all of them to insight. Getting caught by human beings means don't want to separate family members & wealth (here Sayadaw referred to his audience. In the Sutta the Buddha referred to monks.) After freeing from here getting caught by devatas - non-human beings. Before the realization of Nibbāna have the aspiration & desire to enjoy the happiness of heavens & brahma worlds. (Sayadaw in many his talks making a lot of effort to change his audience wrong inspiration & desire or traditional mistaken ideas & views in common Buddhists. One of them is many Buddhists making merits for the worldly happiness that they make prayers & inspiration for these enjoyment before Nibbāna.) The log continues by floating down getting caught in a whirlpool. It was sucking in by the whirlpool of 5 cords of sensual pleasure.

Inward Inward rotteness is a person no sīla does not has sīla. The samsāric traveller not arriving towards Nibbāna ^{was} is caught up to one of these eight faults. Contemplation of impermenence to one's khandha will be free from all these 8 faults. Doing it for the penetration of one truth (i.e., dukkha ^{and} saṅca)

The Nature of Dukkha (no date)

khandha

The Buddha taught us not attached to the present khandha & not wishing for the khandha of the future to come (from Majjima Nikāya), by dying in this way was the best way (from Majjima Nikāya).

A wanderer asked Ven. Sariputta on dukkha & sukha (from Anguttara Nikāya). Sariputta answered to him that taking rebirth again was dukkha & not taking rebirth was sukha. No insight nāna will attache to the khandha.

Praying for the khandha is to become the eating & chewing stuff of ageing & death. It was the same as chicken, pig, etc are becoming the eating & chewing stuff for human beings. Only the fools are doing this things.

Another point is after that it's for the increasing of the earth

(This point supports what the Buddha had said in the Anamatagga Samyutta, Mount Vepulla discourse - from the Buddha Kakusandha to Buddha Gautama between the 4 Buddhas its height decreasing - i.e. Mount Vepulla.)

It's not increasing your own well being. The new one changes & the old one vanishes is the working of the khandha. The khandha's nature is arising & vanishing. This is the dukkha nature of the khandha. It happens all the time. Viparinama lakkhanam dukkhasaceam - the characteristic of change is truth of dukkha.

changing

you observe it in nāna & will talk about its change & vanishing?

It has only dukkha sāra & sacca, & with a lot of observing the time will come for no affection to the khandha. This only come to someone who observing it intensely.

Only by knowing the present dukkha & no desiring & wishing for the absent (future) dukkha. It's becoming clear that not doing vipassanā to know very well about this khandha that having affection to the present khandha & desiring for the absent khandha. It continues to show its changing & vanishing & many observing.

~~You get the knowledge of as it what real is, that is also what it really has~~

~~You get the knowledge of as it really has that as it really has is~~

~~You get the knowledge of what really has that so knowing it what really is.~~

~~You get the knowledge of as it really is - yathābhūta nāna.~~

~~Oppressing dukkha - dukkhassa-pilanatho - Continue to observe & you know its dukkhassa-pilanatho - oppressive someone who attaches the khandha.~~

It oppresses a person without pity to a person who has affection with it.

Only by knowing the changing & vanishing that has no affection to the present khandha

~~You get yathābhūta nāna if seeing or the changing & vanishing in details.~~

~~They show it in the way of non-stop, not seeing them is andha-puthujana - a blind worldling. Because even doesn't know about oneself. No vipassanā is someone like born in darkness & die in darkness. If you arrive to this stage of yathābhūta nāna from the blind worldling you become good worldling (karlynā puthujana).~~

After that you'll see it as the dukkha machine is revolving revolving. This is seeing its own function. It's rising up to the knowledge of seeing it as disgusting & wearisome. It becomes nibbida nāna - knowledge of revulsion. It's closer to the stage of not wanting this khandha. After that all the dukkha cease & become nirodha & magga - cessation & path knowledge.

Worst

The Worst Danger (no date)

The first important matter is closing the doors of woeful existence - apāyas.

(i.e., hells, animals & hungry ghosts) What is the reason? When the causes are there lobha, dosa, moha, ditthi, etc. arise in the heart (mind). These unwholesome mental states arise because the seeds of hells is in the mind. Don't be afraid & fear of other things. Dīthi - wrong views is the real seed of hell (Sayadaw gave some suttas to support this point). After ditthi falls away (i.e. sotapanna) even lobha, dosa, moha are still there these can't send one to hells

(without ditthi the coarsest three unwholesome roots are eradicated except the mild ones). Even though sotapanna still done karmas to good destinations

① → (sugati) but never makes khandha to dugati - makes khandha

② → needs to fall away this one (ditthi) → ③ bad destinations. So, it's only → ②

③ → is becoming clear. You don't need to be worry if ditthi falls away.

In the Majjima Nikaya of Maha-vedalla Sutta the Buddha mentioned as after eradicated ditthi that beings not fell into apāya dugati - painful

destinations. To strip away ditthi is the task of sotapatti-magga - the Path knowledge of the stream enterer. Dāna, sila & samatha can't make ditthi to fall away. For example; "Do you have ditthi or not, if I do it, then I'll get it?" (i.e., on dāna). If I have sila, in next life I'll have long life I will have long life.

In the Suttanipata, the Buddha mentioned that with the attaining of sotapatti magga would not fall into the 4 painful existences (apāya). There are many suttas mentioned on this point.

Not knowing of the impermanent of mind & body process that ditthi arises. Don't know the nature of mind & body, and its impermanence & ditthi ^{is stuck} is ~~sticking~~ to them. There are 2 ways to strip off ditthi:- 1. temporary and 2. destroy the cause. Temporary way is has clear knowledge on the nature of mind & body and discerning of impermanence is called cūla-Sotapanna - small stream enterer. In next life he will not fall into a pāya, but after the following life will be unsafe. The Buddha preferred the 2nd way for all of us. The way of destroying the cause ^{because} ditthi arises by cause. This is destroyed the underlying tendency-anusaya & the path knowledge. Temporary way of stripping off ditthi is by insight knowledge. It's temporary cessation by discerning of impermanence.

(Continued to talk about 3 kinds of ditthi) The wrong view you all don't have is the view of annihilation - ucceda ditthi. So, only 2 wrong views are left for you. Having the identity view - sakkaya ditthi that view of eternalism arises. With the falling away of identity view the other two are also gone. Even seeing a lot of anicca in the khandha in full volume if having a teacher who can't explain it very well & sassata-ditthi not fall away. Therefore the method of stripping off wrong view is very important. (Even in the Buddha's time some of his disciples had wrong views that the Buddha himself or other great disciples helping them to have right view. Nowadays many yogis also had this problem. Sayadaw's Dhamma talks are very good to deal to this problem.)

(Sayadaw talked about the khandha) There are 2 phenomenas - mind & body - which are knowing & not knowing (nama & rūpa). However you are looking for the weight in mind & it doesn't have it. Can be weighted is the body or form (rūpa). Only you goin & disturb them that ditthi arises. It's clear by itself.

Both of them (i.e., mind & body) are the real existence of sakkaya (phenomenal existence & not the personal existence). It seems to be as wrong view, sakkaya has to be translated as personal existence & as a reality may be translated as phenomenal existence.). You all goin & confusing them & the I-ness becomes wrong view (ditthi). You don't have to afraid of them, but only ditthi.

Even the Buddha had the sakkaya (i.e mind / body) but he didn't has ditthi. In the mind dhamma lobha, dosa & moha are included in it, but they are real phenomenal existence - sakkaya, if the I-ness goes in & makes it becomes confusion & ditthi arises. Then take sakkaya as I, me, etc. (phenomenon becomes personality) You all are connecting or pairing them together (may be liked a beloved couple). Therefore the Buddha had been reminded us to destroy identity view (sakkaya ditthi). Using them as language is all tight, the point here is taking it as a reality in thoughts & views.

You all are mixing it up although it can't be mixed-up together.

Mind / body are impermanent phenomena, so it never mix-up to the I-ness in any ways. (If you want to, then mix sakkaya & Sammā-ditthi (right view) but never to wrong wrong view (miccha-ditthi)). Therefore without the help of a teacher is impossible (The A Buddha had arisen to the world was for this important purpose or Task). Only ^{has} mind body exist Mind & body exist that seeing ^{only} as mind / body become right view. That is seeing the reality of what it's ^{truly} having of it. Wrong view never running away if right view not arising arises. It's not easy to rise up Sugati (good destinations) directly if falling into a pāyas (Especially here mentioned from hell to, man & deity. Usually from hell to animal, & then become hungry shades, but from deity to hell can be directly - see Subrahma deity & his 1000 celestial nymphs.)

The life span in hells is no limit (This is depending on the person & its type of action. Here I want to include a story in gist as food for thought.)

After the hermit Sumedha had the confirmation ^{of} he would become Buddha Gautama in the future, his friend Megha left the lay life & became a hermit & student of Bodhisatta Sumedha. Past is a memory, now is the knowing & future is unknown. Unluckily for his downfall a bad hermit arrived to their area & Megha met him & became friend. Later he had disillusion in the hermit life & returned to lay life. His life became worse & at last became an alcoholic & committed the heavy action of killing his own mother. After death fell into maha-avici hell.

Bodhisatta Sumedha after fulfilled the 10 paramis for 4 incalculable eons & 1,00,000 aeons & became Buddha Gautama. At that time Megha ^{was} born as a big fish in the sea - may be a whale. A boat of Buddhists ^{were} encountered the fish in the sea & in the face of danger they cried out for the ^{name of} Buddha Gautama for help. After hearing the name of Buddha Gautama the animal went away. The name of the Buddha stirred up his past memory & clinging to the Buddha passed away ^{he was} & born as human in Baranasi. He became a novice & arahant in the name of Dharmaruciya Samañera. There are many profound Dhamma there for contemplation. Here I want to mention 2 - wrong view & the uncertainty in Samàra.)

You are succeeding of the first stage if you understand mind/body & discern impermanence.

Importance of Dukkha Sacca (no date)

Not knowing the Noble Truth that samàra is very long for us. To know one Noble Truth of Dukkha is the most important one (In some suttas, the Buddha had said as he taught only dukkha & the ending of dukkha - past, present & future had been & will be taught the same thing) By penetrating of dukkha sacca & Samudaya sacca (i.e., tanhà) is abandoned. If you don't cut off from ignorance (avijja) & the connection in death is never cutting off. With the khandha not disappears & death also not disappears, because its disappearance is Nibbana. (This is the reason Sayadaw sometime asked his disciples as - ^{Do they} their khandhas disappear or not?) Whoever ^{of} impermanence has ended & its dying phenomenon also comes to an end. With the ending of death & seeing the deathless.

The seeing of impermanence is the beginning of insight (vipassana). The arising phenomenon is udaya & its vanishing is bhaya. For example, a feeling (vedana) is arising when you observe & it's not there. In Burmese it's phit-arising & pyat-vanishing = phit/pyat. Seeing it in the 5 path factors - i.e., sati, viriya, samàdhi and samma-ditthi, samma-sankappa. (These 5 path factors are called karaka-magan functional or working path factors. In most of Sayadaw's talks he emphasized vipassana knowledge & also mentioned a lot by the Buddha himself. So, sometime some Buddhists had misunderstanding of Sayadaw because ^{he} it seemed not much emphasis on the ^{→①})

① → arising phenomena. It's not true if ^{someone} you don't know ^{he did not give} the arising & ② → how do you know the vanishing. Buddha-Dhamma is simple & direct but profound. Sayadaw's talks are also like that in listening a lot ^{will} develop one's spirit wisdom faculty.)

How did the commentary on Anguttara Nibbaya say about impermanence? It ^{way} said that with the seeing of impermanence the 8 path factors would arise. Therefore don't let doubt arise as ^{could} I attain Nibbana? (after seeing anicca). The yogi's duty is discerning of anicca, just contemplate for seeing impermanence.

By discerning of impermanence you have to know that it arrives to the climax. It'll continue to see in more details. Later *vipassanā* knowledge is conducive to the path knowledge as *anantara-paccayo* - proximity condition. If not seeing impermanence still not become the insider of the Buddha-Dhamma - (*Sāsāna* the insider of the Buddha *Sāsāna*). Because the Buddha Dhamma does not enter into the heart yet. Of the 2 knowledges of *lokiya magga* & *lokuttara magga* (mundane & supramundane knowledges) to get the *lokiya magga* is more important.

The hindrances (*nivarana*) are hindering the mind for seeing *anicca* & *Nibbāna*. (This talk was based on the 5 hindrances to explain the practice. The following talk also related to the 5 hindrances). near

Kukkucca - remorse & worry can arise at the time of practice & death. (Remorse is thinking about negative things which one had done before.)

Worry - — — positive — — — has not done yet. positive

Spiritual Faculties

Dealing to the 5 *Indriyas* & 5 Hindrances

(no date)
you should

the 5 spiritual faculties of

In *vipassanā* practice, know how to balance the contemplating mind (*nāna*). These 5 spiritual faculties are - confidence (*saddha*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*) & wisdom (*pāñña*). You also have to know how to expose the 5 hindrances. The 5 hindrances are - sensual desire (*kāmacchanda*), aversion (*bija-pāda*), sloth & torpor (*thina-middha*), restlessness & remorse + worry (*uddhacca-kukkucca*) and doubt (*vicikicchā*). You also have to know how to keep up to the signs (*nimitta*) of *vipassanā* (e.g. *anicca nimitta*). Remember them very well!

These are important. After dealing to the 5 spiritual faculties & the 5 hindrances the signs and you must keep up to the signs arising from the practice & not letting them disappear. In this way the practice will be successful. The 5 hindrances are covering up the objects of contemplation, such as the 5 khandhas & its impermanence (*anicca*).

The first one is balancing art of the 5 spiritual faculties.

The 2nd — exposing & dealing to the 5 hindrances.

The 3rd — keeping up to the *vipassanā* *nimitta*.

All these came from the story of Bhikkhu Sona in the *Anguttara Nikāya*. (Sayadaw told Ven. Sona's story)

He did not get the result because of over striving (i.e. *viriya*-effort) & also could not deal to the hindrances which covered up the true nature of phenomena. With ~~uncover open up the covers~~ with over striving his mind was restless, & he did not know how to overcome it. So Ven. Sona couldn't see impermanence. And then he was thinking about returning back to lay life. So the mind was turning towards laziness - *kosajja* which was refined dosal dissatisfaction).

By relaxing his energy & became lazy, with the giving up mind became restless. The mind of restlessness & laziness were arising in him like a struggle.

Sayadaw gave the similes from the *Saṅgārava Sutta*, the Book of Five, *Anguttara Nikāya* for these 2 hindrances of sloth & torpor or laziness & restless. The Buddha explained to brahmin *Saṅgārava* on the negative results of the 5 hindrances. A bowl of water covered over to algae & water plants. If someone wants to examine his own facial reflection in it, he'll not see it clearly. In the same way a mind ~~obsessed~~ → obsessed → oppressed by sloth & torpor will not see the reality.

A bowl of water stirred by the wind rippling & swirling into wavelets. If someone wants to examine his own facial reflection in it, he'll not see it clearly. In the same way a mind obsessed & oppressed by restlessness will not see the reality.

Again Sayadaw explained these 2 hindrances in ven. Sona (Kolivisa) from the Anguttara Nikāya - Sona Sutta, the Book of the Sixes. The simile the Buddha explained to Sona was playing a lute but Sayadaw using the Burmese harp - not the western harp. When the strings of the lute/harp are neither too tight or too loose & adjusted to a balance pitch is easy to play in a pleasant music. If the strings are too tight or too loose will has the opposite result - i.e not easy to play & unpleasant sounds arise. In the same way, if viriya is aroused too forcefully leads to restlessness & if the energy is too lax leads to laziness. So the Buddha taught him resolved on the balancing of energy would achieve evenness of the 5 spiritual faculties & taking up in the object or keeping up in the nimitta as here mentioned by Sayadaw in above. (this talk)

Let your effort in between the extreme of too much or too relax, & practise in the balanced effort. If restlessness & laziness come in contemplate their anicca & returning back to the impermanence of the khandha. This will see the khandha in magga. I'll talk about the balancing art of the Dhamma.

1. Make adjustment of confidence (saddha) & wisdom (pañña)
2. — — — effort (viriya) & concentration (samādhi)

Mindfulness (sati) is never over in amount. The amount of mindfulness (sati) is never over like the other factors. Able to make adjustment will discern impermanence. Out of mindfulness is the working of delusion (moha).

Therefore the Buddha reminded us to have sati all the time. Some have strong faith (saddha) but no wisdom that they have respect on things which shouldn't pay much attention to it - as e.g on the form Buddha or Buddha images. Their faith & respect not reach to the wisdom (nyan) Buddha. With over faith tanhā comes in. Not encountering a good teacher & in the wrong direction. situation direction, because wisdom is retreated. Over pañña become a cunning person (clever & deceitful). With overexcess the excessive factors kilesa comes in the practice. With the evenness of the 5 spiritual faculties the impermanence of the phenomena fit in together (i.e, discerning of impermanence - this point is very important for yogis).

Because vipassanā nāna is vipassanāupekkha - equanimity of insight. Cunning dhamma is delusion (moha) because it's wrong knowledge (miccha-nāna). [Nowadays we can see a lot of delusion - miccha-nāna in many worldly sectors politics, economics, business, media, science & technology, etc. It's not a good sign for human beings.] This is the power of ignorance (avijja).

After clearing away the problems of ~~balancing art~~ of spiritual faculties & 5 hindrances and the khandha nimitta arises. This is the literary expression - the khandha own nature appears. This is anicca-impermanence. [In the Comprehensive Manual of Abhidhamma - Abhidhammattha Sangaha it explained on the 28 material phenomena (rūpa). It was divided into eleven types & the last one is as follow -

XI. Characteristics of Matter

25. Production

26. Continuity

27. Decay

28. Impermanence

The 5 khandhas are - arising & vanishing together that mind also has the same nature.]

If you're practising in this way it's not impossible to get the result. Just do the contemplation! you can keep up ī the nimitta longer (i.e., not miss anicca) and Nibbāna will be closer to appear (very similar to the nimitta of jhana practice). Ven. Sona had perfection but he was lacking ī these 3 factors. (Important of good teacher is one of the conditions for Realization.)

(These things are very important for practising yatis. Many of them when their practices were not developed gave up the practice ī disappointment & low spirit, even some blamed it on their paramis. Sayadawgyi had great wisdom & compassion, and also had the courage to change some of the traditional belief, & view & idea which went against the Dhamma.

Before him was not talking ^{much} about these mistaken belief, view & idea to lay people by the monks. Even in Theravada Buddhism has this problem, so it's no need to talk about the other traditions. (They are relying on the outside power than Dhamma & becoming like other faiths.)

~~The Most Dangerous Enemy of All~~

(no date)

[Here is again a Dhamma talk based on wrong view (ditthi) which came from Aggivacchagotta Sutta - to Vacchagotta on fire, Majjima Majjhima Nikāya. Sayadaw himself using this sutta a lot in many of his talks on dealing ī ditthi. The Buddha was using the extinction of fuel & fire for Nibbāna was a very good & clear simile on the nature of Nibbāna. If we study the talks by Mogok Sayadaw he was put more emphasis on killing ditthi because it's the seed of a pāya dugatis - hells, animals & hungry shades. Combine ī tanhā becomes great tanhā-ditthi-tanhā, the sufferings it create are in wide range & unthinkable. Its influence is from the lowest hells to the highest existence of neither perception nor non-perception - the immaterial jhanic plane, except for the 5 pure abodes for the non-returners (anagami). After eradicated ditthi suffering waiting for a stream-enterer was only 7 drops of water compared ī the sufferings in the ocean of water which a worldling had to be suffered. Someone eradicated ditthi had stable sila, so he never harmed himself & others in any ways. If we observe nowadays societies from family level to international level can see a lot of sufferings & problems come from ditthi - Self centered behaviors & conducts, selfishness, envy, jealousy, competition syndrome (unwholesome competitions), stinginess, hostility, violence, rivalry, ill-will, etc. Only the Buddha had arisen living beings had right view even though not many people knew about it or could accept it. How thick human's ignorance (avijja) is? They are always worshipping their dangerous enemy all the time ī money, power & fame. Later their bad teacher sends them to the 4woeful existences. Therefore the Buddha warned us that the frequent homes of living beings were the a pāya-bhumi. Only we know the Buddha Dhamma will understand the compassion & wisdom of the Buddha & atiya savakas.]

Ditthipādāna (clinging & wrong view) means binding & wrong view, after that tanhā follows behind it. Ditthi is like ~~the rope which binds the man's body~~ a binder who binds the man's hands & legs. Tanhā is like the river or sea water which drifting away the man who has been bound & ditthi rope. (Here Sayadaw used the words binder & drifter for ditthi rope & tanhā water which carrying the samsāric traveller in to the ocean of samsāra.)

In the whole of samsāra beings are always in this situation. If ditthi is not falling away (i.e. ditthi rope) only drifting, whirling (whirlpool) & sinking will come. Therefore the Buddha mentioned as with ditthi fell away & all the others ~~would~~ would fall apart (i.e., kilesa & will be sure for the final Nibbāna)

It becomes clear how much important for ditthi to be fallen off.

There are 2 cause for ditthi arises - wrong attention (ayoniso) & listening to wrong teachings. Khandha itself is impermanent (anicca), suffering (dukkha), not-self (anatta), 32 parts of loathsome ness (asubha) but someone takes it as - permanent of wrong view, happiness of wrong view, wrong view of self & wrong view of beautiful (nicca-ditthi, sukha-ditthi, atta-ditthi & subha-ditthi). Combine them & the khandha becomes identity view - Sakkaya-ditthi. Without seeing of impermanence ditthi can't fall away.

(Sayadaw talked about the extensiveness of taint of view - ditthāsava & Vacchagotta Aggaraccha brahmin)

After ditthi falls away (i.e., momentary by contemplation) & doing dāna it'll send one to the goal of Nibbāna (merits & right view & inspiration for Nibbāna or the ending of dukkha). Because this kind of dāna includes nāma.

(Sayadaw always helping donors to have right view & attitude on dāna practice. Encouraging them to perform the highest dāna by enriching & insight which also taught by the Buddha, also should have the right attention & aspiration for ending dukkha. Otherwise it becomes useless dāna because it leads to becoming khandhas which is dukkha sace. Sayadaw's interpretation of dukkha is - duk-disgusting kha-useless → dukkha-disgusting & useless. Is it true or not? If someone dies ~~nowhere~~ wants to keep his/her body & them, it becomes like a rotten log disgusting & useless.)

Only & the understanding of D.A process that ditthi will fall away (This is one of the main reason all living beings have wrong view ^{no} Buddha had arisen.) With ditthi falls off that we can appreciate Nibbāna (Some Buddhists who had ditthi no appreciation of Nibbāna because they were wanting to come & go according to their desire - bhavatanhā. So they postulated a doctrine of atta-nibbāna.)

In the sutta Vacchagotta brahmin asked the Buddha - after the arahant died where did he reappear again? The Buddha's answer was - the term reappear did not apply to the arahant. Actually the Buddha had to answer him as - after the arahant died, did not reappear but to Nibbāna. If the Buddha gave this direct answer it would make Vacchagotta's mind confused. (If ditthi with ditthi wholesome merits will not pure (because ditthi is kilesa) Ditthi falls away that Nibbāna arises will be clear. (Sayadaw explained the 12 links of D.A process)

In the 12 links of D.A process only the fuel & fire exist, i.e. - khandha fuel & kilesa fire which are dukkha & samudaya. Dukkha has to be discarded & Samudaya has to be abandoned. The fuel is consumed & the fire is extinguished by cutting off the D.A process. Free from the vattas (rounds of existence - these are khandha vatta, kilesa vatta & kamma vatta) means the fuel is consumed & fire is extinguished. So the fire ^{has} gone out & the fuel ^{has} finished is Nibbāna.

* [Note on identity view & arahant] *
at page 68 add here

* [Note on identity view & arahant:

Recently an advanced vipassanā yogi came to me & discussed on Dhamma. He was practising for many years now, therefore I thought it as already overcome the identity view (sakkaya ditthi). He was talking about his own experiences & his doubt on the quality of arahant. He had read about an arahant by a well known Tibetan teacher who had said that arahant still had defilement. The reason of his conclusion was - arahant had vāsana/vāsanā (a habitual formation/habituation), so arahant could not be pure like the Buddha & he had to be waited for sometime in the future, and then continued his spiritual journey & became a Buddha (Where is the arahant goes & waiting for his future practice?) It seemed to me a lot of later Buddhists even do not know what arahant means. They misinterpreted the Buddha-Dhamma according to their own views & doctrines. They took arahants were selfish, even ~~but do not know, stream enterers were already overcame selfishness.~~ Between sotapanna & arahant is a very big gap. Even the Buddha never mentioned arahant was selfish & still had defilement, because he himself was arahant (see the first nine attributes of the Buddha).

Sotapanna already overcame identity view & doubt on the Buddha, Dhamma & Sangha, therefore he & the Tibetan teacher had doubt in the Buddha, Dhamma & Sangha meant they still not overcame the identity view yet. Therefore they were still not appreciate Nibbāna Element (dhatu). It reminds me what Mogok Sayadawgyi had said in some of his talks; he said if someone had wrong views on Nibbāna couldn't realize the first Nibbāna (i.e. Sotapanna).

It seems to me identity view (atta-ditthi) and craving for becoming (bhava-tanhā) very deep rooted in living beings & both dhammas are deeply related to each other. We can see their evidences in the Suttas, present day human beings & in the views, doctrines & philosophy of later traditions.

Buddhists who did not know the Buddha-Dhamma in the Pali Nikāya cannot could not let go or still clinging to Nibbāna & wrong views - sassata or ucceda ditthi. With sassata they created atta-Nibbāna & they could come & go accordingly to their bhava-tanhā. With ucceda they hated Nibbāna & clung to their ditthi-tanhā (kamataanhā) like the worms in the pit toilet.

These worms (white worms) take the smelly-yellowish stuffs as gold which also today humans are fighting each other for it up to the international level.

Therefore Mogok Sayadawgyi explained on Nibbāna in many different ways to expel wrong views on it, if not Buddhists could not let go off ditthi-tanhā & would never free from Dukkha. So ditthi is the most dangerous enemy to all living beings.]*

Nanda,

Please add this note (*) at the end of page 60

(Nanda) → at the back page is a message for you → P.T.O