

**FOR NON - ARISING OF
REBIRTH AND PERSPECTIVE
OF NIBBĀNA**



By

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Dhamma Talk
On
FOR NON-ARISING OF REBIRTH
AND
PERSPECTIVE OF NIBBANA
(Pilot Sayadaw)
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DHAMMA DANA

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Namo tassa bhagavato arahato sammā-
sambuddhassa

There are only 12 days for Dhamma talk on the platform of Shwedagon Pagoda during the (3) months of Buddhist lent. So I am going to teach you again the teachings of the Buddha which are within my reach and which were preached by Sayadaws. So listen to them diligently.

There are two main parts according to the wish of the Buddha. They are for all yogis including myself to have the tolerance of vicissitudes before death and to be free from the four planes of misery at the time of death and to realize Nibbāna. If we think of vipassanā meditation at all times, we cannot yet manage to do so. So we need to keep ourselves occupied with moral thoughts when we are not practising vipassanā medi-

tation. So we need to know the difference between what is basically moral and what is basically immoral. After that we need to know also how to practise vipassanā meditation. In other words we should know that there are three paths we are treading on. They are downstream path, upstream path and the path to Nibbāna. I am going to teach you during the sabbath days of this lent as much as I can.

One Who Loses His Bearings and Sceptical Doubt

Sceptical doubt refers to one who loses his bearings. The Buddha gave an example by likening him to a person who found his way confusing in a dense forest. He has to go eastward although other people say that it is westward as he does not know which is the east, west, south or north road. He has to follow the road whether they say it is south or north road. Likewise for those who themselves do not know what is moral,

immoral or the path to Nibbāna whatever others say will be dead-end for them. It is important to know this. If others say that he can realize Nibbāna without doing away with sceptical doubt, he no longer believes it. There are three basic facts. You must learn keeping that as basis.

In learning so, it must be based on the teachings of the Buddha. What the writer Dhammabherī' wrote is suitable to be kept in mind. He said that when someone is seeking Dhamma knowledge himself it will be like gleaning. But he went on to say that if he observes the teachings of the senior Sayadaws and follows them, it will be like getting a big heap of paddy. What he taught is suitable to be kept in mind. Theravāda Sāsana indeed is the acceptance of the successive teachings of noble theras. Dhammas that Sayadaw is preaching now are not what I have known and in which was proficient myself.

Theravāda Dispensation

Keep in your mind with a certainty what Theravāda Dispensation is. There were Elders who had really heard themselves what the Buddha himself had taught verbally. There also were theras who had recorded them on scriptures. There also were Arahants and theras who had learnt the meanings of the scriptures and practised themselves. There were also those who did so after the demise of the Buddha. Ashin Mahākassapa thera and Ashin Ānanda thera may be cited as examples. We have to learn what those theras had handed down successively to us. All the scriptures, their meanings and methods were taught to others. There were Arahants who had learnt the methods through word by word translation step by step from these thera Sayadaws.

You may have heard of Ashin Mahinda and therī Saṅghamitta of Sinhalese era. They were Arahants. The Arahants such as Ashin

Sona, Uttara thera, etc. came to Thaton via Ceylon. Then Shin Arahant who became an Arahant also came to Bagan from Thaton. You may have heard how Sāsana had spread from Bagan later. Our Sāsana is known as Theravāda Sāsana. The significance of Theravāda Sāsana is that the teachers had recorded the scriptures thus, learnt them by heart and their meanings had been grasped definitely and successively. Then they had practised them. So there was a mnemonic verse which was taught by ancient teachers successively. They said, These are the five reasons for the disappearance of Sāsana, namely, not listening to Dhamma, not learning pariyatti scriptures, not learning by heart, not keeping in mind and not undertaking meditation. You must also listen to the Dhamma. You must also learn these pariyatti scriptures. You must undertake meditation. If you do so, Sāsana will never disappear. You may have understood them. So let all of you learn according to the method we have learnt successively.

Vipassanā Knowledge

Today let us learn vipassanā knowledge diligently. There will be yogis practising vipassanā among the audience of this Dhamma talk. If someone asked what is the main purpose of vipassanā knowledge, take the non-arising of rebirth contained in the no.(4) square as the main. I suppose that quite a number of you have understood this Paticcasamuppāda Desanā. There will be those who have learnt by heart. Is not it that persons who practise vipassanā meditation do it to free themselves from the misery of old age, sickness and death? So the main cause of them must be taken as rebirth.

You now have understood rebirth of the no (4) square. So the question as to what we should do so that rebirth may not arise must be put up. The correct answer was indeed brought about by the omniscience of the Buddha. When the question as to what we should do for the non-arising of rebirth arises, let us look back at the

no.(3) square. If is ' kamma bhava. Rebirth will not arise only when we eradicate it. We need to know what is meant by kamma bhava. Will it be possible for us to practise if we do not know the meaning of the word kamma bhava and the nature of its being designated? (No, Venerable Sir.)

Kamma bhava generally means the kamma which becomes effective. Let us say that it is the arising of bodily action and verbal action. That is in general. But there are persons for whom rebirth occur although there are no verbal action and bodily action.

For example, let us suppose hermits who had gained jhāna. As for Devīla hermit he took the sense object by concentrating on one point. When he was enjoying the element of coldness it was as if crystals of natron were soaked in water. He was enjoying it in intense chill. There were no other things related to son, daughter and business. They renounced the household life. They

lived on vegetables and practised. So they had no worries. They could even fly in the sky. Such peaceful persons did not speak. They lived so that karmas did not become effective. But rebirths occurred to them. Their rebirths occurred in brahma realm. Is not it worth thinking?

Another question is whether the aim of vipassanā is just the peace of mind. They were quite peaceful persons. They had no worry. They were peaceful and could fly in the sky. It is questionable whether this much peace is enough for the completion of vipassanā. Is it complete? (No, Venerable Sir.) We must be mindful of the arising of rebirth. They still occurred in brahma realm. Enjoying the bliss of peace is still jhana. It is not yet Magga. Do you understand it? If this were so, what we must consider is that this stage is not certainly enough for the non-arising of rebirth. ('Kathe' is known as natron. Nowadays it is soap powder.)

If this were so, we need to know how the person enjoying just the peace of mind has kamma bhava (rebirth-producing kamma). Is not it that rebirth arises only because there is kamma bhava? Suppose we are going to meditate. We are enjoying the peace of mind as being peaceful. We are being mindful of it. When we are in such state, no other worries arise in us. It was said that brahma rebirth can occur also in such stage. Think why rebirth arises. Is not it that we are in the stage of kamma bhava according to this treatise. Rebirth occurs only due to the existence of this kamma bhava. You will understand it.

If this were so, we need to know the words 'kam' and 'kamma'. The word 'kamma' means also 'kam'. It is 'kam' in Myanmar language. The Buddha said that kamma is cetanā (volition). Is it not said that "cetanāhaṃ bhikkhave kammanīvaḍāmi"? Then note that it is necessary to know what cetanā means.

It is involved in every bodily, verbal and mental action. Every action is based on cetanā. I am talking now. Is not it that I have to open and close my lower jaw in doing so? (Yes, Venerable Sir.) If we remove the lower jaw and weigh it alone, it will be fairly heavy. The tongue also is heavy. There is the force which pushes so that these nerves can work. Do you understand it? The Buddha designated it as cittaṭṭha vāyo dhātu (mind-produced air element). There is the force of pushing whenever we breathe in strongly and push the muscles to move in every inhalation and exhalation. That is the existence of mind-produced air element. Do you understand it? The jhāna persons possess this force. If we are enjoying peacefully at the point of inhalation and exhalation, there is the subtle force of pushing. (Yes, Venerable Sir.) Well. If this were so, if someone asks where this force starts from, the basis is upādāna (clinging). When we translate this upādāna, we did it as clinging

in ancient times.

They lived so that they were peaceful themselves. Is not it that there is upādāna if we decide so? (Yes, Venerable Sir.) Decide so that I will live peacefully and live so. Do you understand it? So is not there the subtle upādāna? (Yes, Venerable Sir.) Is there the subtle kamma too? (Yes, Venerable Sir.) So they were born as very fine brahmas.

Upādāna kamma that usually Arises during the Time of Meditation

So what I want to ask yogis is that you decide to meditate for one hour, isn't it? (Yes, Venerable Sir.) So suppose that we sat and meditated. Let us ask ourselves again. Let us fill up the gap. Do you think that you will die during one hour? (No, Venerable Sir.) If this were so, you are not going to die yet. Is not there upādāna when you say that I who is not going to die will meditate for one full hour. (Yes, Venerable Sir.) There it is. So will it reach the path

leading to the end of vipassanā knowledge. (No, Venerable Sir.) Are you sure? Fill up what is wanting. According to what Mogok Sayadaw had said, Vipassanā is just meditating the death of oneself. Note it exactly. Do not forget. Is not it that a yogi does not think he is going to die during this hour? (No, Venerable Sir.) So is not it right that I who is not going to die will manage to attain Magga during this hour? (No, Venerable Sir.) Is the decision wrong? (Yes, Venerable Sir.) So it is certain that upādāna is involved. It is so because it was based on I. It is known as mixing knowledge with I. It must be noted that knowledge is replaced by I. Note it exactly. Some yogis did not have progress although they had practised meditation for many years. It was due to that reason. There is no progress if they miss it closely. Do you understand?

In those days I did not talk about it this much. In later years I could not help talking about it as I was getting old and

nearing death. I have to talk otherwise you will not know it. If I had talked in those days I was afraid that quite a number of yogis would be against my teaching. So I had to refrain again and again from talking about it. Now I can't help it. There is not much time left. I have to fulfil what is necessary. I will repeat it. We will fulfil what is necessary for us. We must confer with treatises. Mogok Sayadaw himself had said about vipassanā meditation. What the Arahant Sayadaw had preached in accordance with the teachings of the Buddha was that vipassanā is one's meditation of his own death. What my supporters meditate now is on I who is not going to die. Did not they decide to meditate for one full hour and later strive to attain Magga? So is it compatible? (No, Venerable Sir.) It is certain that upādāna has occupied its place. It is very difficult to change if it is missing closely from the very beginning. They cannot gain strong vipassanā. Do you under-

stand? Well. To know the root cause of this look at this side Which is the basis of it? (Craving, Venerable Sir.) If there is craving, it points out that there is upādāna.

On Nivāna

So take note of it. You may have heard about Shwehinthar Sayadaw, aged 104, revered by all also for his pariyatti scriptures and he had passed away recently. He was the head of Shwegyin sect. He was designated as an Arahant by all because his relics were discovered at the time of his demise. It was like Mogok Sayadaw. Bees and birds came at the time of Mogok Sayadaw's demise. It was indeed very wonderful. Sayadaw knew others' intentions even before his demise. He knew so because he was an extraordinary Sayadaw. What he had taught was very remarkable. I will write how he deduced Nibbāna.

* It shows No(3)square in Desanā depicted in a circle of paṭiccasamuppāda.

Nibbān

The word Nibbān was derived from Ni plus(+)vāna' Nivāna, Sayadaw stated so.

Ni (+) vāna

Ni + b+ ā+ na

Ni + bb + ā+ na

Nibbāna = Nibbān

It was stated that Ni plus(+)vāna, Ni vāna from which it was derived. This is according to pariyatti scriptures. Ni means in Myanmar no or nothing. Vāna is called taṇhā (craving). If they are combined together it is 'no taṇhā'. Then according to pariyatti scriptures v is replaced by b.

In Pāli grammar, there was an aphorism called bovassa. Then b was doubled. Grammatically there was (ā) according to bovassa aphorism. Then long a(ā) is used. Again b is added. Ni was written on this side. Again they were put close to each other. Then they became Ni-b-ka with

superscripted devowelizer arc. It is called Nib.

Ā was added to b. It becomes bā. When na is added to Nibbā it becomes Nibbāna. Thus Nibbāna is derived from Nivāna. Then the 'arc' is used in Myanmar language. The arc is superscripted devowelizer. When the arc is added to na, it becomes bān. Then it became Nibbān in Myanmar usage.

It is called as the nature of absence of craving. We can realize Nibbāna when the absence of craving arises. There is one thing to be specially noted. 'Nibbāna is not a thing to be seen or enjoyed'. It is said that we can perceive and see Nibbāna only as an indirect reference. Nibbāna can not be seen or enjoyed. It would be known so. Some sought Nibbāna as something to be seen and enjoyed. They will not find Nibbāna in their whole lives. Do you understand it? You must know that it was preached as an

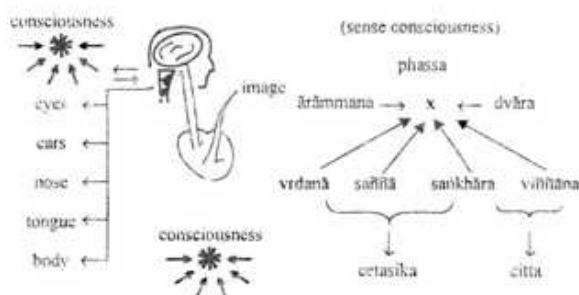
indirect reference. There are (40) ways of indirect reference in literature. We must directly see the things 'as they really are'. We have to see the realities as they really are. So let us see first what the craving is.

On Craving

Sayadaws had translated the nature. They collectively translated it into Myanmar language. There were literary works done through translation.

There were pariyatti scriptures on translation of Piṭakas. Therein many translations of the meanings of craving were found. Out of them we found (2) words which were most commonly used. The first is attachment to the sense objects. This is also craving. It is also used as greed. The next translation is the weaving of sense objects. It is also known as craving. There are two translations, namely, attachment to sense objects and weaving of them. Then let us see again what a sense object is. That is

important. We need to know how the sense objects appear in us and how we perceive them. For sense objects there are six doors. There are the visible object for eyes, sound for ears, smell for nose, taste for tongue and touch for body. The touch consists of coldness, hotness, roughness and smoothness. There is the mind object for consciousness. There are (6)sense objects. It will be easy to understand these(6)only if we draw a diagram.



Eyes, ears, nose, tongue, body and consciousness take the chamber of heart as their base. As they all are connected to each other, when the visible object strikes the eye door, consciousness and mental factors join them. Then images arise again without a lapse of time. The same is true of sound. After the consciousness and mental factors have the chance to join them images appear again. This is true also for the smell, taste and body. The sense objects first strike the five doors. The consciousness and mental factors join them. At the same time we are aware of it. After that it becomes manifest in the mind door. It is known as the consciousness of thought. It arises without a lapse of time.

On Dhammā- Rammaṇa

It is still important to know the dhammā-rammaṇa(mind-object)in the mind door. It is the main thing. It is a Pāli word. It is the combination of the words Dhamma

and ārammaṇa. It is just the nature of an object'. It cannot be touched. It is a subtle object. To make it understandable it consists of materiality, mentality, concept and up to Nibbāna according to pariyatti scriptures. Nibbāna is also included in objects where the mind resorts to. So we must know it. It is certain that we are not asleep when we realize Nibbāna. It is not either as if we are asleep. It is not knowing nothing too. We must be aware of something. It is because it is the object where the mind resorts to. If we say in common usage to make it easy, all shapes and forms which appear without being seen by eyes must be included in mind objects (leaving aside Nibbāna temporarily). For example, we can think about something while we are sitting now. Suppose it is asked by what means we come here and in which car we ride. Then isn't it that images appear? (Yes, Venerable Sir.) Will the images also appear if it is asked with what curry you took breakfast this morning?

(Yes, Venerable Sir.) Is it seen by eyes? (No, Venerable Sir.) It is just the bending of the mind. Do you understand? That is the mind object where the mind resorts to. I think you realize it.

If we refer to the teaching of the Buddha, there are Pāli stanzas such as *duṛaṇṇaṃ eka-cāraṇaṃ*, etc. in Dhamma-pada. The meaning is that the mind can take and resort to the object from a very faraway place. Herein the object is just a shadow. Isn't it an image? Then it is said that the mind is immaterial. It is also said that the mind arises alone every time. It is also said that the mind lies in the chamber of hear. If we can subdue this mind we can escape from the danger of death. It is said that rebirth never arises again.

So if it is asked as to where the main objects gather together, they do so in the mind door. Everything that has been seen, heard, eaten, smelt and touched gathers in

the mind door. If we refer to the treatises it is said that the consciousness arises when the objects strike the five doors first and also in the mind door without a lapse of time. 'Without a lapse of time' means the simultaneous arising of consciousness. We are not going to take account of the previous five consciousness. We will take the consciousness which arises in the mind door only.

Anantara Paccaya without a Lapse of Time.

Try to take the word "without a lapse of time" also so that you understand it. You will understand more if an example is taken. Think whether it is right or wrong. According to the teaching of the Buddha contained in the Paṭṭhāna treatise the word 'without a lapse of time' means anantara paccaya (contiguity condition). We will talk about beings first.

For example, we utter the word 'kho I

think you hear it. You think of meditating the voice. Isn't it that the image of pigeon is appearing?(Yes, Venerable Sir.) I will say the word 'amay (mother). Isn't it that the image of mother is appearing before the word 'mother' is finished. (Yes, Venerable Sir.) That is meant by the word 'without a lapse of time. I think you understand it.

Like this we know the touch on our body if we breathe in. If we do so isn't it that our bodily behaviour on the face appears closely together? (Yes, Venerable Sir.) It appears simultaneously. This object is where the mind resorts to. Do you understand it? (Yes, Venerable Sir.) It is craving if we are attached to this object. If we continue it, it is also craving. I think you understand it.

The Buddha gave an example how the sense consciousness arises at the mind door after it arises at the five sense doors without a lapse of time. Suppose that a bird perches on a branch of a tree with all

leaves already falling down in bright sunshine. At the time when the branch is shaken the shadow of the bird has already fallen on the ground. Note according to this example.

How the Craving Arises

We have to take those shapes and forms first as solid materials so that craving may arise and make the sense objects go on. We still have to undergo some misunderstandings. Only then we think that this is I, and this is my house. Do you understand it? They still think the shadow of the arisen object as a being. Only when they think so they specify them as that is my house and my children. I think you understand it. The Buddha said that it is personality belief if we take them as blocks and solids. It is known as personality belief as soon as we think the nature of sense consciousness as a material form. Note it exactly. We will explain only later why sense consciousness arises.

Once when the object is taken as a material thing, the designation of boundary arises simultaneously. It is a wrong view as soon as we think there is I and my house. When demarcation is made, the wrong view arises. Only then the craving clings to this sense object and it will go on. It does so by thinking what we should do for my house which is owned by me. Only after that we make a decision. We are passing on to clinging. We thought that is my house. We have crossed over to clinging by taking it as my house. If we decide successively to do something then the momentum arises out of the chamber of heart. I think you understand it. It is very subtle.

The Buddha saw the Dhamma which is very difficult to see by virtue of his omniscience. The craving cannot be found in material form so long as we are in the field of wrong views. So craving arises only when we take the sense object that arises in material form as he or I. Then only the sense

object can go on. If we understand the object that arises as it really is, craving cannot arise. I think you understand it.

Craving, Pride and Wrong View in One Composition

We come to know that craving, pride and wrong view are in one composition thanks to the teaching of Mogok Sayadaw. He said that they are in one composition. We ourselves cannot see this although we may read whatever literature we like. Although we study again for many years it is not easy for us so that we can use the word "in one composition" We can also use this word as it was learnt by Sayadaw from efficient teachers while practising for many years. Do you understand it? (Yes, Venerable Sir.) Craving, pride and wrong view are in one composition. These(3) cannot be separated from one another. If we take this diagram it will be easy to understand according to the ancient saying that "note

tayar sar tolone, sar tayar pon tachart" (one written word is equivalent to one hundred spoken words and a diagram to one hundred written words.)



Saṃsāra expands once they set in. It is the wrong view on the sense object. Wrong view arises when the sense object is taken as a material form. It is taken as he or I. If one receives and decides on an object he is aware of, these three arise at once. I will repeat it. It is important when one receives and decides on an object. If it is received and decided thus, he thinks that it is a material thing. Craving will arise if it is taken as he or I. He cannot help it. If this were so, note that they do not arise if a decision can be made rightly on an object. I think you understand it.

The Light of Wisdom Which Can Decide Rightly on an Object

The wisdom which can decide rightly on an object will arise only when the Buddha appears. So we must study the no(2)square when we study about object so that we can know this object rightly. The object is in the no(2)square. We can take out the answer.

I will ask you. Will the mind consciousness arise if the visible object, sound, smell, taste and touch strike a sleeping person or mosquitoes bite him? (No, Venerable Sir.) Will he know? (No, Venerable Sir.) Will there be an object for him? (No, Venerable Sir.)

If this were so, will there not be the object when he is awake? (Yes, Venerable Sir.) How does he is aware of it? Why does he know what this object is when he is awake? I will ask you a simple question. Answer it. Suppose the word 'elephant' is

uttered. Do not you hear it with your ears? (We hear it, Venerable Sir.) Does not it arise also in your mind? How does that arise? Why it is heard? Why does it arise in mind as soon as it is heard? Find the answer. We cannot cross over to square(3) of that side so that we can take out the right answer of it. We cannot cross over to craving. For which reason does he know it? Why does he know it? Think it over.

Now think about the house you live in. I think you hear the house you live in that I have said. Does not the image of the house arise in your mind? (Yes, Venerable Sir.) How does it arise? You will answer that it arise because it was heard if you answer it like children. There is a reason when it is answered. You must know well about this object. It is said that why it arises is where the Buddha had to concentrate hardest by virtue of his omniscience. That is no(2)square. Which truth is that? (It is the Noble Truth of Suffering, Venerable

Sir). If this were so, awareness of an object is this fact. It is said to be the composition of these(5). That is the business of the Buddha. It is not ours. Do not think that you will realize it if you also meditate yourselves. You will not also know it. Do you understand it?

The Difficult Thing That the Buddha Had Done

So there were the questions and answers of King Milinda and Venerable Nāgasena in those days. It was contained in the treatise of the questions of King Milinda. King Milinda asked Venerable Nāgasena.

Q - "Venerable Sir, is there the difficult thing, very difficult to do, that was done by the Buddha?" asked by the king.

A - "Yes, Sire" answered by Venerable Nāgasena.

Q - "What is that?"

A - "It is the most difficult to be aware of an object. It is the separating of it," answered by Ven. Nāgasena.

It was said that the most difficult thing that the Buddha had done was separating the consciousness and mental factors associated with the awareness of an object. For example, someone went out to the sea in a small boat. He was sent to the sea. Isn't it that the sea water has the only taste of saltiness. (Yes, Venerable Sir.) He was asked to separate the taste of river water by touching it with the tongue, which has this only taste of saltiness. Will it be easy to separate again that it was the taste of River Ganges, Ayeyawadi, Chindwin and Sittaung, etc. (No Venerable Sir.) That may probably be easy. Note that it is the most difficult to separate what are composed of in a single characteristic of the awareness of an object.

For example, you hear the word "sin" (elephant) that I have uttered. (Yes, Venerable Sir.) Does not its image arise in your

mind? (Yes, Venerable Sir.) Separate that it is consciousness and it is mental factor, feeling and perception at that time. Will it be possible? (No, Venerable Sir.) It may be easy to separate the taste of sea water. If you realize the awareness of an object, the craving does not arise. That is the most important. Do you understand it? So if there is no craving, what will arise? Note that it is the arising of Nibbāna.

How the Craving Arises

Note the arising of Nibbāna. Nibbāna will not be realized if you yourselves meditate without taking the method from a teacher. You must first listen to the Dhamma to understand it. You must listen to know that it is Nibbāna by way of Nātapariññā (full understanding as the known). We must practise only after you have understood it. I will repeat it. You must listen to the Dhamma so that you can decide that it is Nibbāna. You must listen to the Dhammas preached by the

Buddha. You have only to continue your practice if you realize that it is right. If you practise without knowing it yet you will not realize it throughout your lives. You may also ask why I say so. Only when you comprehend the Noble Truth of Suffering, you can cut the connection of craving. Do you understand it? There are only those two who realize the Dhamma without the help of a teacher. They are just the Buddha and the Pacceka Buddha. I think you understand it.

Those persons who practise meditation without knowing what Nibbāna is will never realize it. They may say that they are nearing Nibbāna. However they may say and how much they may strive for Nibbāna using their time those who do not know about Nibbāna will not realize it though they come to the end of their lives. Those who realize Nibbāna without a teacher are just the two of the Buddha and Pacceka Buddha. If it is asked why it is so it was because they are not endowed with the mark

which is produced by virtue of the Perfections fulfilled by the Buddha. If they are endowed with the (32) marks of the Buddha, it may be true that they realize Nibbāna by themselves.

Again it is said that it is improper to say that there is a future Pacceka Buddha in the Buddha's Sāsana. So I am warning you. The first and the most important thing for us is the no.2 square of this side. You must learn by taking a method from a teacher according to the teaching of the Buddha so that you can comprehend why the nature of awareness of an object arises. If you realize it and comprehend the object rightly then diṭṭhi no longer arises. (The wrong view) no longer arises.

If the wrong view does not arise, does the pride arise? (No Ven.Sir.) Does the craving arise? (No Ven. Sir.) If this were so and if there is no craving, what arises? (Nibbāna arises, Ven. Sir.) If you can decide

that it is Nibbāna, you can practise further. Note that you will not realize it throughout your lives if you practise without knowing about it yet. I think you understand it. I will repeat it. I am telling you because it is important according to pariyatti scriptures. The Buddha and Pacceka Buddha are just the two who comprehend the Noble Truth of Suffering without a teacher. Do you realize it? All persons have to know about Nibbāna only with the help of a teacher. Do not look at other examples. Take the example of Ashin Sāriputta therā who was the foremost among the disciples who were very high in wisdom. Did he realize Nibbāna by himself? Think about it. He realized the Dhamma rightly and directly as soon as Ashin Assaji therā preached him just one fact of the Dhamma. There must be a teacher. I think you realize it. Then he became an Arahant while listening to what was being preached to others.

If this were so, isn't it that all are important because the person who was so high in wisdom still had to rely on a teacher. If this were so you will have to listen so that you can comprehend first what Nibbāna is (what Nātaparīnā is). You should continue your practice only when you have possessed this knowledge. In other words vipassanā means mundane path. The path always leads to Nibbāna. Supramundane path will arise only if we practise beginning from mundane path. I think you understand it.

The main thing to be understood by those who are going to practise meditation

The no(2) square on which we should meditate is the business of which the Buddha had to concentrate hardest by virtue of his omniscience. We have to learn that again according to the teaching of the Buddha. In doing so it must be based on the Abhidhamma treatise. We cannot do without it. The Bud-

dha himself had said so. The Buddha had said that he left it on behalf of the Buddha himself. We can never do without the pariyatti scriptures. Literacy is essential. One who says that literacy is not needed is wrong. It is important. These were preached by the Buddha. It must be based on the main pariyatti scriptures.

Ānanda then asked the Buddha Venerable Sir...He supplicated that many methods would appear after the passing away of the Buddha (in India as we know). He knew that everything will be in confusion then. So he asked the Buddha in advance whether it was suitable for them to accept which method was the real one preached by the Buddha. The Buddha replied to him that the methods might come from any region or from any meditation centre. They might be very popular. In their country there were many methods which were complete in their own ways. They might come to you and offer methods. Do not refuse the methods offered by them

immediately. Do not also accept them immediately. Do not accept and practise them. Do not also refuse them. There were Pariyatti scriptures preached by me. They were Suttanta, Vinaya and Abhidhamma. If the methods were in conformity with them, take them as my Dhamma and practise them. If they were not in conformity, do not practise them. I think you have understood it.

Vipassanā must also be taken in the same way. If it is vipassanā, it must be in conformity with the Pariyatti scriptures. Just note that it is wrong if it is not in conformity with them. It must be handled boldly. Now we must see which is Nibbāna according to Pariyatti scriptures. It is nivāna. It has already been in conformity with Pariyatti scriptures. It is characterized by the absence of craving. There is no craving if we know that the awareness of the object which arises earlier is the composition of consciousness, mental factors and matter and if we rightly know this object. It is important to know

what is right. That is known as the correct view. The leading constituent of the Path means the correct view.

In other words, these five, namely, rebirth consciousness, mental and physical phenomena, six (sense) bases, contact and feeling are known as the five aggregates. How are they called? (five aggregates, Venerable Sir.) We all lose bearings on this word known as the five aggregates. As the word aggregate was put on the front, the people lose their bearings.

Clarification of the Word "khandha"

I will ask you. Is not it that you think the word Khandha (aggregate) is a Myanmar word. (Yes, Venerable Sir.) No, it is a Pāli word. Khandha means group. If it is a group, it is used as "khandha" It is shown as such. It is explained that "khandha" is equivalent to group in Abhidāma treatise.

For example, I think you have heard the word "Dhammakhandha". It is explained

as the group of Dhamma. I asked Sayadaws what khandha is. In Maṅgala Sutta the words "Paṭirūpadesa vāsoca pubbecca katapuññatā attha sammāpañīdhica--etaṃmaṅgala muttamani is a group. That is called one khandha. Is not it that it was a group of Pālī verses? It is said that there are (84000) preached by the Buddha by grouping one khandha after another thus. So we have the right to use the word "khandha" if it is a group. This trunk of body is also khandha. All are inclusive beginning from head hairs up to faeces and urine. It is the composition of (32) parts of body. Will it be broken if one rises up? (No, Venerable Sir.) Yes. So it is called as khandha.

It is said that the no(2) square is concerned with the Noble Truth of Suffering. The five aggregates do not mean this trunk of body. It is meant the five groups of this side. If you mix this trunk of body with these five, you will not get the correct meaning. If you think this trunk of body as

the five aggregates, you are wrong. Mogok Sayadaw used it as the block of five aggregates in some treatises. It no longer was like this when Sayadaw used it actually. He used it as the khandha (aggregate) borne by the sense object and the sense door. Sayadaw also explained that when he asked his disciples to meditate on the aggregate he meant the khandha (aggregate) which the dogs did not bark at.

In some treatises Sayadaw sometimes used it as the block of five aggregates. He preached the essence in the latter part. You must use your intellect a little in various ways. It is not the same with what was preached in earlier part. His later Dhamma talks, when he was nearing the laying down of the burden of his body's being, were of very high standing. He no longer used it as the block of five aggregates but used it as the khandha (aggregate) borne by the sense object and sense door and the khandha (aggregate) which the dogs did not bark at.

That is the way of asking to meditate on these five aggregates. These five aggregates and this trunk of body are not the same. You will go wrong if you think they are the same. Do you understand it? (Yes, Venerable Sir)

Think over it. The language used is that one realizes Nibbāna if he perceives the cessation of the aggregates. Think over it as it is said as "Khandha nirodho Nibbān". It is Nibbāna that must be realized before death. Is it right that it must be realized only on death? (No, Venerable Sir.) I think you realize it. Was not it said that Nibbāna must be realized before death? So Nibbāna will be realized before death only if the cessation of these aggregates is perceived. You need to think over it.

If this were so, if it is asked when it arises, it arises at the time when the sense object strikes the sense door. That moment was termed as the bhava (existence) by the

Buddha. As for truth it is known as the Noble Truth of Suffering. We must note that aggregate so that we can realize it.

The five aggregates of the awareness of the sense object is the arising and cessation of the whole existence of life.

We must understand that the aggregates mean the whole life. The Buddha said that life is dormant if we are not aware of sense objects at the time when we are asleep. There is the trunk of body just after death. Think over it. Will that body be aware of the sense objects? (No, Venerable Sir.) Will that body be aware of the sense objects if it is kept well, ornamented with gold and clothed in fine dresses? (No, Venerable Sir.) If this were so, will you say that there is existence for him or not? (No, Venerable Sir.) This aggregate no longer exists because consciousness no longer arises in him. If that no longer exists there is no existence although the body still exists. The trunk of body still

remained as such just after it became a corpse. It remains the same as such while we are asleep...Do you realize it? It is not taken as an existence. Only consciousness must be taken as existence. You must think over it a little. The Buddha's Dhamma is very profound.

Suppose that these bodies fall sleep. Will they know if they were bitten by mosquitoes? (No, Venerable Sir.) They are not quite different from corpses. Will they know if it is just after death? (No, Venerable Sir.) If this were so, it is certain that this body is not taken as the existence. The complete set of these 5 aggregates must be taken as existence. Do you realize it? The arising of consciousness only when these five are composed must be taken as existence. This only was termed as the Noble Truth of Suffering by the Buddha. That is the essence. The real existence is that. The arising of consciousness known as existence is termed as the birth. The disappearance of consciousness is

termed as the cessation of existence. That is the real arising and cessation. Do you understand it? The arising of consciousness is termed as existence. That is the arrival of rebirth. Disappearance is old age, death and arising and cessation. The arising and cessation of existence mean that "you must be actually experiencing it". If you hear a sound and it arises in your mind, this is also arising and cessation. There is also arising and cessation. After that it disappears. If this is so there is no existence. The arising of the nature of consciousness is just the arising and cessation. It means the whole existence. Do not take it as part of the existence. It must be taken as the whole existence. "The arising and cessation of one's whole existence" is consciousness through hearing, thinking, touch while breathing and consciousness though thinking in the state of mind. Decide boldly that the arising and cessation of these consciousness is the arising and cessation of the whole

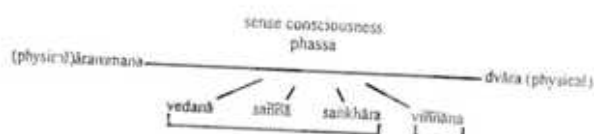
existence. I think you understand it. If you can decide thus I Sayadaw boldly guarantee it that you have realized the Dhamma. You have reached a stage where you will gain the satisfaction of the Buddha.

The Buddha's Abhidhamma How the Aggregates Arise

If this were so, let us learn so that it can become easy to understand in the briefest way how the existence known as the nature of consciousness of sense objects arises in composition according to the Abhidhamma treatise of the Buddha. Abhidhamma treatise, as you all know, is also so vast and so profound. I will try to teach this on the whole as far as I can.

There was an ancient saying that "Hnote tayar sar talone, sar tayar pon tacharp" (A written word is equivalent to one hundred spoken words and a diagram is equivalent to one hundred written words. So note that it is more effective if it is taught with the help of a diagram.)

The nature of awareness of an object.



If it is asked how many ultimate realities there are, there are four ultimate realities. Is not it that there are only consciousness, mental factors, matter and Nibbāna? These are the entities which really exist. Let us see how consciousness and mental factors take part when the awareness of an object arises once. When the sense object strikes the sense door, (let us take the teaching of Depeiyin Sayadaw. The teaching and Dhamma talk of Mogok Sayadaw must also be taken. Is it not better as the

teachings of senior Sayadaws are collectively taken thus?)(Yes, Venerable Sir.) Do not take personal attachment. (Sometimes there may be weakness in choice of words when it is used through the knowledge of oneself alone. Depeiyin Sayadaw also was designated as an Arahant. He was the head of Shwegyin sect.)

Note that Sayadaw taught us how the awareness of the object arises in the briefest way by saying 'The awareness of an object is just like striking two stones against each other with force'. It will take a long time if it is taught in another way. If it is taught according to Abhidhamma treatise, all of you will become sleepy. Besides it will not be completed within (3) hours. This was taught in summary. It is said that the nature of awareness of an object is just like striking two stones against each other with force. Is not it that there comes out a flash of light

* just like 'fire' comes out when two stones are struck against each other

* just as a flash of lightning in the sky

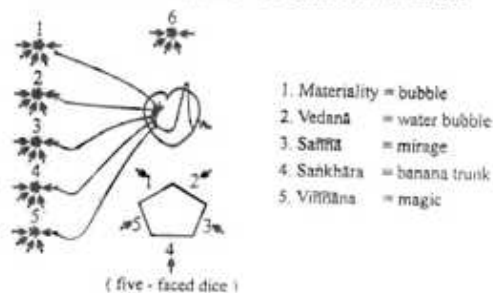
when the two stones are struck. (Yes, Venerable Sir.) Consciousness and mental factors gain the chance to arise when the object strikes the sense door thus. They have the chance to arise in one composition. We will understand it with the help of a diagram. The arising of it as they associate and burn out is known as contact.

Contact means association and burning. The word 'paung laung' (which means association and burning) is obtained from no other source. Note that it was obtained from Ledi Sayadaw. The words 'chaukpar phassa hpyanhpyan hta lyak' (which means six types of contact arising in a series of flashes) are just like flash of lightning. It is but the state of burning. If the sense object is on this side, the sense door must be on that side. You may lose your bearings with regard to the sense object and the sense door.

* Explanation as 'thus' by pointing at the place of contact on the diagram of the other page.

If the sound is on this side the ear must be on this side. I think you realize it. As soon as the material phenomena associate with each other and burn out at the time the sense object strikes the sense door, the four of feeling, perception, mental formations and consciousness gain the chance to associate with each other. If it is asked from where *viññāṇa* comes, it is the name of *citta*. In *Abhidhamma*, the feeling, perception and mental formations are the names of mental factors. If it is asked from where they come, they are already there in consciousness even when it arises once.

When it arises briskly it has to arise in a fixed place. It cannot arise on its own accord. That is the primary consciousness. It is said that they are secondary mental factors. Then out of (52) mental factors there are feeling(1), perception(1) and mental formations are divided into (50).



It is in one composition. The primary consciousness is just alone. Then they become in one composition. The consciousness cannot stand alone on its own accord.

They all arise only when the object strikes the door and then they become in one composition. Only then the nature of awareness arises. It is the awareness of the respective object consciousness of sound arises for ear door. Consciousness of the visible object arises for eye door. Consciousness of smell arises for nose door. Consciousness of the taste arises for tongue door. Consciousness of tangible object arises for body door. Mind-consciousness arises for mind door. This is the essence of *Abhidhamma*.

Giving the Method to meditate on the Five Aggregates of the Nature of Awareness of an Object

So the ultimate reality of materiality was translated as the nature of change for the worse. It will be easier if an example is taken. When we meditate on materiality it is not for us to recite it as the nature of change. We must not meditate by reciting as materiality. When we meditate, we cannot experience materiality as such. It does not express itself as materiality. It manifests itself as a bubble. It is in the state of a bubble. If it is asked which kind of bubble it is, is not it that the bubbles appear when soft drinks are poured into glasses out of bottles? (Yes, Venerable Sir.) They are like air balloons. Is not it that they disappear while we are looking at them. (Yes, Venerable Sir.) It will be found as such. Let us see if it is right or wrong. The awareness of object in the mind door must be observed from the side of materiality.

I will speak out the word "giraffe". You hear the sound produced by me with your ears. It arises in the mind without a lapse of time. I said that it was the giraffe with the long neck. I think you hear it. (Yes, Venerable Sir.) When we visualize it is not it that the image appears? (Yes, Venerable Sir.) Take out the correct answer by means of subsequent consciousness. Is not it that it disappears? (Yes, Venerable Sir.) /

It is just like a water bubble. Do you realize it? It is true that it disappears. I think you understood it. Do not you hear the next example of "the house one lives in". (Yes, Venerable Sir.) We visualize an image of a house. Is not it that it disappears slowly? (Yes, Venerable Sir.) It is just like a water bubble. I think you realize it. Is not it that the bubbles in soft-drink bottle also disappear slowly. (Yes, Venerable Sir.) At that time does the image dares say that I am your house?. (No, Venerable Sir.) It does not speak. There is no word

that a name can produce. It also has no shape and form. It has no material form. It just disappears. Now you got one thing.

If it is viewed from the side of feeling, it must not be meditated as a feeling. If it is asked as to how it is to be meditated, note exactly. It was found just like a water bubble. It is not the pain or the ache. Do not take it as the nature of feeling. This was said so that you can understand it. What was really experienced was just like the water bubble. It cannot be experienced by means of the word 'pain', 'pain'. It will not be experienced like this. Only when it was experienced like a water bubble, feeling will be experienced. Do you realize it? It must not be seen as being cold or hot. The Buddha said that it is just like a bubble if it is rightly observed. For example, when a rice pot is put on fire and is boiled, is not it that bubbles rise up? (Yes, Venerable Sir.) Do they not disappear after they bubbled up? (Yes, Venerable Sir) When something is

touched and as soon as consciousness arises, it disappears. Feeling too disappears just like a water bubble. I think you understand it.

If it observed from the side of perception, it will be experienced just like a mirage. It is not experienced as perceiving. Perceiving is just a word. It will be experienced just like a mirage.

If it is observe from the side of mental formations, it will be experienced just like a banana trunk. There is no substance. Take out layer after layer of the banana trunk. Will there be anything left to hold at last? (No, Venerable Sir.) It must be noted as such.

If it is observed from the side of consciousness, it will be experienced just like magic. It must be understood as not being real. Note that everything which belongs to the state of consciousness must be noted as the five aggregates.

For example, it is like looking at five-faced dice from the five sides in turn. You

cannot look at all the five sides simultaneously. You must look at it in just one way when consciousness arises in you. You must look at it just in one way when you are meditating. The Buddha had already given us the methods. Among them what the Buddha preached most and through which many disciples became Arahants is from the side of perception. When it is observed according to pariyatti treatises quite a number of disciples had become Arahants as they had meditated from the side of perception. It is the simplest to see it just like a mirage.

The Aggregates(existence)are Just Like a Mirage.

There are those who have seen a mirage. But some have not seen it. It was said that a deer lost its bearings while it was travelling at night. It reached the side of a desert in the morning. It became thirstier as the sun got hotter. While it was travelling thus, the vapour rose up as the sun became too hot.

As the vapour rose due to heat, the high and low places looked like ponds if they were looked at from some distance. I think you realize it.(If you do not take notice of tarred roads, the high and low places look like water in summer. If you approach and look at it, there is no water) The deer ran to the high and low places as it thought that there was water. Whenever it came near to them, they disappeared again and again. When it looked at the surroundings, this was the same. At last it just died without getting any water.

It is said that people are just like this example. They are wearied. It is said that "their thirst is not quenched and they become fatigued as they chase again and again", when they chase the mirage mistaking it to be water. So consider whether our taking of all our thoughts as material things is just like mistaking mirage as water or not.

Suppose we have our eyes closed. We visualize the images of the faces and houses.

At this time do not we think that they are material things? This is mistaking of mirage as water. You still think that this is your house. Is it true? (Yes, Venerable Sir.) That image has already disappeared. You persistently enjoyed it and wished for this. So you made an effort. If you made such efforts for many times, the element heat rose up in your chamber of heart of heart. If such kinds of heat are produced, your actions become effective. The more one exerts effort to do some thing for his house, the more he becomes tired. This is the arising of the action of clinging. It arose because he has acted after making decision.

Herein as the element of heat becomes more intense, there are more changes in composition of element. The change in signs and reflections of element occur. If one dies without a break in the intensity of that element of heat, rebirth arises. If he dies with intense heat, he is born in the miserable planes. If he does with less pride and with intense force of

cold, he will be reborn in deva and brahma planes. It must be said that he went upstream. If he dies with the element of cold due to his great force of charity and morality, he will be reborn as a deva. But will he be free from old age, sickness and death? He will not be free from them. He will be free from them only if he can stop this force and can manage it not to rise up again. If we perceive them as they really are just like mirage, will these objects remain permanent? Will they disappear". (They will disappear, Venerable Sir.) If they disappear, will the craving which is attached to this object arise again?(No, Venerable Sir.)

This is the most important thing. These five can be analysed only by virtue of the Buddha's omniscience. The Buddha designated the consciousness and mental factors. The consciousness cannot be seen. Mental factors also cannot be seen. Materiality is also very subtle. They can be analysed only by virtue of the Buddha's omniscience. This is not one's

business. This must be first accepted with faith and then it must be decided as right. Do not take that they can be seen practically. Do not take that consciousness and mental factors can be seen. Some aim at seeing consciousness and mental factors.

Some say that yogis will come to see consciousness and mental factors and that we should just sit on meditating. This is saying what is impossible. It is saying impossible. It is totally impossible. We will also not see them. There is no reason for discerning them analytically. As it is not the thing that can be seen, we must do it with faith.

Classification of faith

The word is important. It is known as faith. We owe a debt of gratitude to Tipiṭaka Yaw Sayadaw because his are very beneficial to us. We must keep in mind what Sayadaw had preached. The word that the faith is most important was preached by the Buddha's omniscience. We cannot see some matters by our-

selves. We have to do things based on faith. Let us take the example of a world map. All people accept and have faith in it. They accept and have faith in travelling by using the map. Although you say so, have you been throughout the world? Have you been throughout the world? Have you been abroad? (No, Venerable Sir.) Think why you believe in it.) This was known as the faith. If we accept it as right and travel, we arrive at our destination. This is the faith. The acceptance and belief is the faith as everything is all right according to the cause-effect relationship. Although we have not been to all places shown in the map, we must have faith in the use of the map. This is just like that.

We must first believe that the Buddha had attained Arahatta Phala. We do not first discern yet what Nibbāna is. Let us suppose that we have not realized Nibbāna. But we must accept that what the Buddha had preached are right. We must accept such things like “

Consciousness and mental factors". Although we do not see it ourselves, the Buddha had really seen them by himself. It is said that the awareness of object is composed of consciousness and mental factors. Let it be that we do not see consciousness and mental factors. The arising of the nature of awareness of an object is real. When we hear a sound, we are aware of it.

The appearance of an image and awareness of it is real. Its disappearance is also real. If this were so, is not it that the word "mirage" is real? So we must accept it and believe in it. I think you understand it. We must practise by accepting and believing in the world "mirage". If you practise faithfully, there is no reason for the objects to continue. There is no more craving. I think you realize it.

Explanation through Practical Demonstration

If this were so, if we breathe in and

there is no movement of the body the stomach, body, and breast not appear?(Yes, Venerable Sir) How should we meditate this appearance? It must be meditated as such like mirage. You have just to be aware of it. It is known as the answer given by the aggregate of subsequent consciousness. The object which arises earlier is received. The subsequent aggregate of consciousness determines on what was received thus. It is known as receiving and determining of the object that arises. This is said according to pariyatti scriptures. I do not say it loosely out of common usage.

According to the law of citta, the cognitive series proceed in the order of consciousness, receiving, investigating and determining (mano-dvārāvajjana). This is said in Abhidhamma. In Myanmar... it receives, investigates and determines. Those who have learnt the pariyatti scriptures, will know it. You may be aware of anything. If you are aware of an object, usually it is to receive, to

investigate and to determine it. So the subsequent aggregate of consciousness is going to receive, investigate and determining it. In determining it, it must be done through the correct view.

If you breathe in, you must decide that the reflection of face and body is just like a mirage as soon as it touches the body. Will it say that it is I? (No, Venerable Sir) Does it say that I am your nose? Does it admit that it is I? (No, Venerable Sir.) Then is not it that it is without substance just like a mirage? If you are aware of it just like this, the object does not last. It disappears. If it disappears, will pride also arise as there is no I or he? (No, Venerable Sir.) If it does not appear, will it be possible for craving to arise? (No, Venerable Sir) If you discern this much, Nibbāna is realized. Did you understand it?

The Importance of Predisposition to Perfection

You may think that it is easy as well as quick as it is realized now. You understand it indeed because you realize these things. If you gain this knowledge, you understand it. If you have not gained this knowledge, you will not realize Nibbāna. You may think that it is easy to gain this knowledge according to what I say. It is not easy.

I have to learn hard, giving a lot of time so that I can share this knowledge through Dhamma talk by means of this diagram. Next I have to learn pariyatti scriptures. Especially I have to accept the teaching of theras who were designated as Arahants. I have to confer all of them with treatises. After doing so and collecting relevant scriptures for many years that I can bring out this series of Dhamma talk.

I have not gained this series of Dhamma talk easily. I think you understand with how much effort I have sought it. Note that I am repeating what I have collected thus during many years to you in one sitting. You must

not say just like Venerable Ānanda. The noble therā said that he had understood the five aggregates as these. Count them again---It consists of materiality, feeling, perception, mental formations and consciousness. If this is viewed from the other side, is not it that consciousness is contained in them? Is not it that mentality - materiality are contained in them as it is counted that this is mentality and this materiality ?(Yes, Venerable Sir.) Sense base is the cause for which consciousness and mental factors gain the chance to arise. I am talking about the object and door. This was also included. I mean the six bases. When they associate and burn out, is not it that contact is also involved(Yes, Venerable Sir). Feeling also is involved.

If there were so, this is the no.(2)square (Yes, Venerable Sir.)This is the composition of rebirth consciousness, mentality-materiality, bases, contact and feeling. I think you understood it. If you can understand analytically the compo-

sition of them rightly, this "a" "vijjā" of avijjā is removed. It becomes the light of wisdom. If we look at things by the element of this light, will the shapes and forms be still material things? (No, Venerable Sir.) Will it be permanent or will it disappear just like a mirage? (It will disappear, Venerable Sir.) When it disappears, will wrong view still remain there? (No, Venerable Sir.) Is pride still there? (No, Venerable Sir.) Is craving still there? (No, Venerable Sir.) If this were so, it is true that it was cut from the point of connection.

Ānanda therā supplicated the Buddha as he realized this. "Venerable Sir, it is very easy". He happened to supplicate the Buddha so. Then the Buddha instructed him twice not to say so. The Buddha told him that he (Ānanda) had fulfilled perfections for one hundred thousand worlds so that he can realize what the Buddha had preached. (There will also be those persons who realize the series of Dhamma talk now being preached. There will

also be persons who realize it differently by 50% and 60%, etc. There may also be persons who do not realize it at all. All of you cannot realize it.)

There are those who realize what I preach just as there are those who do not realize it. The difference between them is the foundation in their mind. (They need the foundation of power in their flesh and blood. Venerable Ānanda therā was endowed with moral forces such as charity, etc. He realized what the Buddha preached because he was endowed with such forces. The Buddha asked him to cut the connection at the point of craving once and for all, if it was easy for him. Cutting the connection of craving completely means the cessation of craving although whatever objects might arise.

Cutting means not taking them as material things. It means that we must not take them as material things although we hear and see them. We must not take them so while we

breathe in. They must have ceased. Final emancipation is used as Arahatta in Pāli. If you are successful in your practice, you will be emancipated continuously. You will be emancipated while you are sitting. You will be emancipated while someone is abusing you while he is sitting as it does not arise in you as he or I. You must go on meditating on it.

You must practise so that you are successful in this training. The Buddha said, "You should let yourself to become an Arahant, if it is easy" Only then his pride became deflated.

He could not realize what the Buddha taught him immediately. But he had realized the method. He knew that he will be emancipated once he knew that it was wrong. There is no reason to enjoy more, if you have already cut the connection of craving. Is not it that you are emancipated?

Now visualize the image of one of your late relatives whom you love very much. Then is not it that the shape of his or her eye-brows

arise in your mind?(It does, Venerable Sir.) The subsequent consciousness must meditate on what arises knowing it as a mirage. If you do not do so, your lower jaws will become taut and tears will come down. It is very quick just like an electric shock. Craving, clinging and kamma are also very quick just like an electric shock. Do you realize it? Once you are under the influence of wrong view, you are hurt straight. Do you realize it?

If you know that the image that arises is wrong, both the face and this shape disappear, both the face and this shape disappear. Otherwise, tears will come down. I think you realize it. If the images continue to arise after seeing the handiworks of the dead person, can this person control himself? It is certain that he cannot. He has not yet cut this connection. He goes wrong once he takes the image as a material thing. If you discern through concentrated knowledge that the image that arises is disappearing while arising just like a mirage,

then your surroundings as well as yourselves will disappear. Now you have discerned that it has been cut. Will you say that discerning so is easy? (No, Venerable Sir.) Do not say that it is easy just like Venerable Ānanda there. Note that you realize it like this for your perfections have matured enough and are strong enough.

Stages of the Depth of Knowledge

But if it is measured, it may not be of full percentage. I will continue this Dhamma talk if things go well and I am still alive. Listening to the Dhamma talk this time and listening to it the next time will not be the same. You will realize it more. It is very wonderful.

The Buddha's Sāsana, the teachings of the Buddha, are said to be like the water of the ocean. With regard to its taste there is saltiness at shore line. The taste is like this in the middle of the ocean. But their depths are

not the same. Do you realize it? The cutting off of the craving is the same. It is Nibbāna. But the depths between them are not the same. The longer the duration of the years, the deeper they become. Do you realize it?

But do not say that this knowledge is easy. If you say that it is easy, I will have to ask you as the Buddha has done. I will have to ask you, "Cut it off. Be an Arahant immediately". If one has cut it off once and for all, he is designated as an Arahant. Do you realize it? Can you cut it off? You cannot yet do so. You will become forgetful and be carried away by the current of craving again and again.

But you must be happy if you know this much. If one knows this much the Buddha said that he possesses the knowledge of a junior stream-winner. It was not given to a particular person. It was the name given to the knowledge of person concerned. It was because the word "Sota" means the stream that

leads one to Nibbāna. It is the original path. According to inherent nature, everything that arises has to disappear. It is neither a substance nor a being. It always disappears like a mirage. The yogi has reached (Nibbāna) through the light of wisdom which is just like this stream of water which removes wrong views and wrong thoughts. He has already gained the knowledge.

Now close your eyes and visualize the images of your house and your bodies. If you know that it is not real, it disappears through the touch of knowledge. If you know that it is just like a mirage, it disappears. It is not indeed easy to know this much. Note that you know it because you are endowed with the perfection of wisdom. You can take the whole world. Close your eyes and take the view of the world on the whole. Take an overall view of all beginning with your faces. Is not it that everything arises in just one field of vision. If you know that what arises is just like a mi-

rage, will it be permanent or will it disappear? It is impermanent. It just disappears. Will the craving arise then? You have learnt it. I think you realize it. But your knowledge is weak.

You have gained vipassanā knowledge. You have gained mundane path knowledge. It is known as lokiya path knowledge. We must start from this. Cannot you decide then that it is Nibbāna. Make your decision boldly. When you discern it like this, Nibbāna has been realized as no craving arises. What you see is not seeing Nibbāna. You see the cessation of aggregate. It is due to the nature of this aggregate that when you are aware of an object, it disappears. Disappearance is the cessation of aggregates. It is the cessation of the whole existence. It does not come back again. Will the nature of association and burning out of materiality-mentality come back again? It will not come back. This state of not coming back again is known as nirodha.

How It Is Important to Meditate on the Object of Aggregate (existence) by Comparing it with Time

Let us divide it by means of time. Can we regain ear-consciousness and reflections of feelings that arose while taking precepts at the beginning of the Dhamma talk a moment ago, if we wish so? (No, Venerable Sir.) Yes, mentality and materiality associate with each other and burn out at the rate of over ten thousand millions and five thousand millions per eye-wink respectively and they never come back again. (Just the new ones) will arise. The old ones never come back again. Do you realize it? They will never arise again. This is known as nirodha. I think you realize it? Let us take a breath-in. Will all that arise while breathing in come back again while breathing out? (No, Venerable Sir.) It is simple and let us go on taking it like this. Continue your practice when you arrive back at your houses.

Again if you meditate on the reflections and behaviours that arise while you breathe out, will they arise again? (No, Venerable Sir.) They have been left behind. You must know that they no longer exist. It is the cessation of the whole existence. We will breathe in again. Materiality and mentality associate with each other and burn out (while touching each other again and again. Thus they cease to exist again.) Will they come back again? (No, Venerable Sir.) Proceed in this way. How we should divide it? We must do so through the duration of the time. I think you understand it. Do not take it through location. Take it through time. We must not follow it through location as a whole. We must take all that arise in terms of time.

I do not say this word without referring to pariyatti scriptures. I say it according to the teachings of the Buddha. There was a discourse which the Buddha had to preach (4) times as it was too popular with the devas. It was

contained in Uparipaññāsa.

It is known as 'Baddekatattha Sutta'. The Buddha had to preach even (4) times. It was preached therein that we should not recall the sequence of the past aggregates. We should not long for the future aggregates.

The past aggregates have already ceased. The future aggregates have not yet arisen. The yogi should develop vipassanā meditation repeatedly on the present phenomena at the instant of their arising unhesitantly and uninterruptedly.

Who can know whether he is going to die tomorrow or not. He should carry out meritorious deeds even today. We have no appointment with the king of death who has so many soldiers.

The Buddha, who was free from all kinds of defilements, preached the bhikkhu who usually strived for vipassanā meditation diligently the whole day and the whole night without indolence as "the bhikkhu who indeed

has a perfect night."

Note that this is the original teaching. It is also known as summary "uddesa" The teachers taught vipassanā meditation as "vipassanā=paññattim thapetvā visesana passatīti vipassanā". It means that discerning the ultimate realities as they really are through wisdom by removing the concepts is vipassanā. What is discerned through wisdom (through the mind led by wisdom) is vipassanā. We must not recall the sequence of the past aggregates. That aggregate has already ceased. It no longer exists. Think it over. Do not you hear what I say? (We heard it, Venerable Sir.) Does not it arise in mind door. (It arises, Venerable Sir.) The images no longer exist. Think if they can arise again if you recall them. Will they arise if you think about them? Let us find out. You may say that it can be recalled according to the conventional truth. Leave that aside. Let us talk about it according to ultimate truth. We will think again. We will think again about

how we took the precepts at the beginning of the Dhamma talk. Is not it that the images of behaviours arise again?

(They arise, Venerable Sir.)Is this appearance is appearance of those past materiality-mentality? Is this the new appearance? (It is new appearance, Venerable Sir)I think you can think about it. Will the past materiality-mentality arise again? (No, Venerable Sir).Do you realize it?

Will the past materiality-mentality arise again? It is not possible for you even to think about it. You think that it is the past due to the wrong view. As was said earlier, you think it is the past due to your wrong view. As was said earlier, it is just like mistaking mirage as water. Thinking that it is the past is not right at all. You think what arises now because you think now as the past.

It is said that we should not long for the future aggregates. It is because they have not yet arisen. It is because the object has not

yet struck the door. So it cannot yet arise. Think whether it is right or wrong. I will tell you now. If you think of going back to your houses after the Dhamma talk, is not it that behaviours appear? (They appear, Venerable Sir) Are they the materiality-mentality which will appear only after the Dhamma talk? Do they appear now? (They appear now, Venerable Sir). They associate with themselves and burn out now because you think about them now. Can they be the future aggregates?

(No, Venerable Sir.) It is impossible to think about the future. In the field of the true Dhamma and in the field of ultimate realities there is not the future. There is no future aggregates. What is known as the time is not an ultimate reality. It is just a concept. It is a phenomenon which does not exist really. What is known as the time does not exist really. What is happening really is the nature of arising of the awareness of an object. It is really happening by way of consciousness, mental

factors and materiality. So this nature of awareness is mistakenly designated as belonging to the time. The thing which is known as the time does not exist really. You may use it take in the secular field. Do not use it in the field of meditation work. Do not use the nature of awareness in the secular world. Do not say that there is no tomorrow in that world. Do not ask others not to talk about things of yesterday.

Two Kinds of Truth That You Should Take Notice of

Use the words that have already been designated in secular world when you use them there. Do not bring the word of this side to where meditation work is practised. Do not cross over the words which are designated just for the field of ultimate realities. Do not be so dogmatic in those things of that side that you cannot free yourselves from using them in this side. The conventional truth means the design-

nation of that which does not exist really. It is to be used in secular world. There was a teaching of ancient teaching which says, "Do not be so dogmatic in conventional truth, Do not go beyond, the boundary of the ultimate truth". If you are dogmatic, there will be no end to what have already ceased. If you to what have already ceased. If you think something which does not exist as something which exists, will you realize the Dhamma? (No, Venerable Sir). If you see it to be in a row while you are breathing out, you will never perceive the cessation of the aggregates. You will not be free from the notion of time. If you cannot meditate so that you are free from the concept of time, you cannot be free from it.

It Is Nibbāna Only When You Are Free from Three Periods of Time.

When I teach an old woman at the monastery how to meditate on host conscious-

ness in her body she cannot follow it. When she was taught about ear-consciousness, she understood it very well. She said, "Venerable Sir, I can meditate well on other sounds when I go back home. I cannot stop the chirping of the cricket" (She cannot stop it as it chirp) She came to the monastery and supplicated. I have to teach her again. The aggregates that arise non-stop are to be taken in terms of the time. This is according to the teaching of the Buddha. Do not recall the sequence of the past, Do not long for the future. Do not be stranded on the present. You must proceed in this way. You must take it in terms of time.

It arises continuously on body. Do you not know also when you breathe in. You know also when you breathe out. When you keep still, you also know it. It arises non-stop. It arises continuously like the chirping of cricket. If you perceive the cessation of this, you realize Nibbāna. Craving never arises at all. Do you realize it? This must be taken in terms of time.

So do not follow the past aggregates in their sequence. You must not long for the future aggregates. You must remove the concept of substance while it arising. You should be mindful while you are meditating. The Buddha also gave an example.

It is said that it must be like drawing a picture on the even surface of water. If you sit to meditate on mindfulness of breathing, it is like drawing a picture on the even surface of water. You may draw it on water. Will the picture appear in front? (No, Venerable Sir) The same is true on the back.

It not it that it is disappearing while touching the water. We must meditate this. While meditating so, will it be left behind in the past? (No, Venerable Sir). Will it arise in the future? (No, Venerable Sir.)

I am talking about the nature of awareness. I am asking you to take it by the terms of time. As a whole will all the feelings become permanent at that time of meditation?

Will it disappear? (It disappears, Venerable Sir). If it does not affect the future, will it be possible to be aware of it? Will it be there in the past? If it arises, you will see your own cessation as it is arising and ceasing of yourself. The whole existence is cessation. If this were so, you are free from it. If it is conferred with the pariyatti treatises, it is said that "Nibbāna is free from (3) periods of time"

It is not also the future. It is not also the past. It is not also being stranded in the present time. It is free from the notion of time. It is free from time and if the aggregates cease, (not that it means the cessation of the nature of awareness of objects.) So the craving, which is the weaving of the objects, has nowhere to go on. This will be the right thing. Can you follow me? Do you realize it? This is the end of the Dhamma. Can you follow me? There may be those who are dull-witted.

What we must note is that this is where the Buddha had to resort to by virtue of his

omniscience and the very difficult thing that the Buddha had done. We must decide that the nature of awareness that arises when the object strikes the door is not a substance. The object may strike any door, but the end is in the mind. We must grasp without fail what arises in the mind without a lapse of time.

About Potthila therā

The young Arahant novice taught the scholarly Potthila therā so that his pride became deflated. Then he said that the Venerable therā was indeed a scholar. He said that he was going to give an example. Suppose that there was a mound. There were (6) doors in it. A monitor lizard will enter this mound. He asked, "How will you catch this lizard: "You must close the (5) doors". "Catch it when it comes out of the No(6) door" Venerable Potthila realized it and meditated. Soon he became an Arahant. (It was contained in Dhammapada) Mind-door is the main thing.

So is not it that as soon as when we make movement while we are breathing in, behaviours appear? They appear, Venerable Sir.) Will they remain permanent? Will they disappear like a mirage? (They will be disappear, Venerable Sir). Will there be substance? (No, Venerable Sir) Will it speak?(No, Venerable Sir). If this were so, the concept of speech does not arise. There is no concept of form. It really disappears as there is no concept of substance. The most difficult is that concept of time. All that arise and disappear while meditating came to an end together with that time. It never arises again. It does not exist in advance in future. It was not left behind in the past. Disappearance while touching is arising and cessation. So is not it that you are free from it? (We are free, Venerable Sir.) If this were so, it is compatible. If you meditate like this, you can meditate while you are sitting. You can meditate as you are in the present posture. Can you meditate while you are walk-

ing? (Yes, Venerable Sir.)

All the behaviours of walking can be taken in terms of time as a whole. Do not take in terms of location. You can take it by the location only when there is the concept of form. The place can be taken only when the concept of form such as stomach and waist arise. You must not take it by location. The Buddha had preached only in terms of time. The Buddha had to preach that Dhamma talk even (4)times. The Buddha preached once. Some devas had the chance to listen to it. Some did not have the chance to do so. So there was an uproar in deva world because this Dhamma talk was too good. It is more powerful as they possessed divine eyes. And so they approached a bhikkhu. They asked him whether he had listened to the Dhamma talk. The bhikkhu replied that he had not. Then they supplicated him to make a request to the Buddha to preach it again. If someone made such a request, many devas came uproariously to listen to the

Dhamma talk.

When they went back to the deva world, a deva also approached a bhikkhu and supplicated him to make a request for the Dhamma talk again. It was a very popular Dhamma talk. It was very suitable for meditation work. You must not take it in terms of location. Note it. You must not take it in terms of form and location. Vipassanā is as ancient teachers had written about it. The nature of vipassanā is as an ancient teachers had written about it. The nature of vipassanā was explained as "paññattim thaptvā vusesana passatīti vipassanā". "Thapetavā" means that we must remove all the concepts. Then comes "Visesana passatīti vipassanā" we must meditate on the things as they really are after removing all the concepts. Is not it that "the ultimate realities as they really are" are consciousness, mental factors and matter?

Add up the composites of awareness of the object again. Is not it that it is the composition of consciousness, mental factors and mat-

ter? Are not these the ultimate realities? Will it remain as permanent or will it disappear?

(It will disappear, Venerable Sir.) If it is observed by the subsequent aggregate of consciousness led by the light of wisdom and the mental factor of wisdom and if it disappears, it is the arising of Nibbāna. It is non-arising of craving. This is the Nibbāna that really exists. It is not a separate thing. It is the thing that really exists, ultimate reality and the thing that already has existed. We do not see it because of our wrong views. I think you understand it. It means the non-arising of craving when the aggregates have ceased. Seeing the cessation of awareness means the cessation of awareness of the object. When we see that the object ceases as it is not a substance, can we be attached to it any longer? If this were so, craving does not arise. That is why it is said to be Nibbāna. I think you understood it. If this were so, we must know beforehand that the four ultimate realities are the things that really exist. The

awareness of the object means consciousness, mental factors and matter. Seeing the cessation of the the nature of awareness is Nibbāna. It is meant the thing that really existed. Do you realize it?

So set aside the concepts. If the objects that arise are grouped according to concept, there are only (3) kinds of them. If the concepts are summarized according to the essence, there are (3) kinds of them.

(1) It is the concept of speech. Find out again if that concept speaks. Close your eyes and visualize all the images of the noses and houses. Do the images say that they are heads and houses? (No, Venerable Sir) There is no concept of speech. Consciousness and mental factors, that exist really, do not speak. Then do they say that they are matter? (No, Venerable Sir) Do they say that they are feeling? We must see them as mirage and water bubble. They do not speak of anything. We must meditate like this.

(2) It is the concept of form. Is there substance in it? (No, Venerable Sir). Yes, There is no concept of substance. As it is like a mirage, will the concept of substance arise? If has disappeared.

(3) The concept of time. It is that which does not really exist. That is the most difficult. If you can decide on it, you can see all of it. All of us were stuck in this concept of time. Now you have guessed that it is neither a being nor a substance. But it is certain that you still cannot decide on the concept of time. It is still there. It is said that there is some subtle thing which is just like I. We will search for it again while we are sitting. Close your eyes for a moment. When we close our eyes thus, let us find out again the appearance of our faces which arise without looking at it. Try it. It is not difficult. If you try it once and if you have realized it, it is no longer difficult.

It is the teacher who teaches you is important. When you close your eyes, look at

your forehead, nose, face, two of left and right hands, breast and back, stomach and waist, lower hips and then the images that arise in the surroundings. Listen to them. Listen to them with wisdom-ear. Is there any verbal intimation they are the heads, hands and feet, objects, walls, etc. See if they admit they are themselves. See if the image of the face and body are like mirage or they are solids. If we say this much, you may have understood the nature.

When it is observed with true knowledge, is there still I. (No, Venerable Sir) There is no I. If you know that there is no I, can you become an Arahant? Does become an Arahant? (No, Venerable Sir). The connection of craving has not been cut. But there is no more of I.

The Example of the Story of Shin Khemaka

This is what I have noted when Mogok

Sayadaw preached about Shin Khemaka and (60)bhikkhus who retired to the jungle as recluses. When Shin Khemaka got sick, sixty bhikkhus from a nearby place requested others to ask him whether there was increase or decrease in his sickness. He replied that there was an increase in it. They requested them to ask again whether he still took the five aggregates (the nature of awareness of the object of the five aggregates) as being, substance he or I. He had learnt until he realized these five aggregates. So he replied that he did not take it as I any longer. However you may look at, look at it fixedly and carefully. Does the house also admit that it is its house? (No, Venerable Sir,) Does the face say that it is his face? (No, Venerable Sir). He had already known that the image is just the image. If he had known this much, he knew that it is not I. If he knows about the five aggregates, he knows that it is not I. So he replied that he did not take it as I.

And then when he was asked if he had attained Arahantship, he replied that he had not yet attained it? So they requested them to ask again. They asked why he had not yet become an Arahant although he had not taken the five aggregates as I. He no longer took them as I. Think about it again now. Think about the face and the house. Think it as your house. If you think that it is you and the house, is it right? (No, Venerable Sir). He no longer took it as I. But when they requested him to be an Arahant. When he was asked why he could not become an Arahant, Shin Khemaka replied that it was because there still was something which is just like I. What is that which still remains. (It is something which is just like I, Venerable Sir.) Do you realize it? When you look at it carefully, is it I any longer? (No, Venerable Sir.) If you do not look at it, what does still remain? something which is just like I still remains.

This is important. It is the concept. Some-

thing which is like I is important. The substance, the being remains vaguely. All must note that there is still something which is just like I. Something which just like I still remains. It also can be designated as latent ignorance. It is not the powerful ignorance. The latent ignorance still remains. Do you realize it? So if it is left without being observed, something which is just like I still remains. When it is observed carefully, is it I? (No, Venerable Sir.) Do you dare say that it is your house? If this were so, you should observe it often. That sick bhikkhu asked again what he should do as there was still something which is just like I in him. The bhikkhu who had to act as a go-between was uneasy. Shin Khemaka asked them to take him up although he was sick because the bhikkhu who had to act as a go-between was getting tired. So he himself went along to the (60) bhikkhus. When he met them, he requested them to explain him about that something which was just like I.

They Explained Taking an Example of Washing Clothes.

In ancient times there was no fragrant soap. When the shirts got dirty, they were washed by boiled water obtained from bark of tree. They became white. But the smell of tree-bark still remained. Shin Khemaka asked them what to do with this smell. They told him to get it stuffed with perfume in a box. Then the smell would disappear. If this were so, he asked how he should go on meditating. They replied that he should go on meditating as before. It is just taking out the answer out of all that arise. They suggested him to see the cessation of the images without becoming a substance in every exhalation. They suggested him to practise on. It was used as "to meditate on the rise and fall" by Mogkok Sayadaw. If you practise many times like this, the force of meditation will arise in your mind as the subsequent consciousness also is based on the blood of

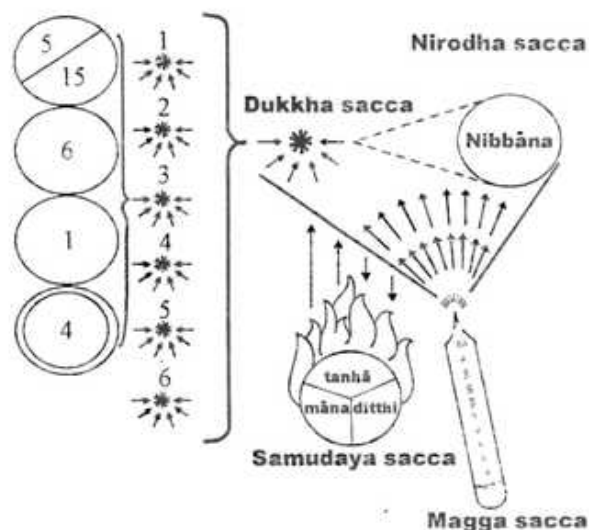
the heart. It is known as the arising of the power of the Path. You will cross over to supramundane Path from vipassanā path successively. Then they said that something which is just like I will disappear. They gave him the method. They practised while saying so. It was not long after that they became Arahants. It is said to be the complete cessation of the connection of craving. I think you understood it.

The Four Noble Truths, Simultaneously

The important thing is to know the no(2)square first. I think you understood it. It is known as comprehension. He realized the Noble Truth of Suffering. Note it exactly. He had realized all. How did he realize it? Is not it that the nature of that phenomenon which arises is due to the striking of the object at the door. He sees the cessation of aggregates when he concentrates with knowledge thus on what arises through the subsequent knowledge. I think

you understood it. The cessation means nirodha. If you discern it rightly thus, does the craving arise again? (No, Venerable Sir.) If it does not arise again, it is called cessation. The craving can no longer arise. It is said that the Four Noble Truths can be accomplished simultaneously.

"Yañkiñci samudayadammanī sabbamītaṃ nirodha dhammanti"



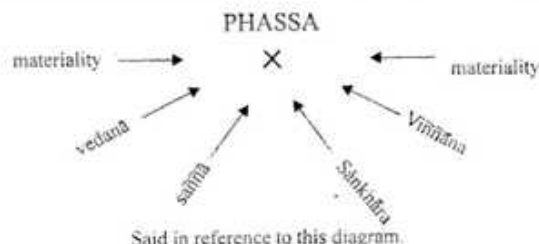
Let us see how the Four Noble Truths are accomplished at once. The real essence of Dhammacakka is "Yaṃ kiñci samudaya Dhammaṃ sabbaṃtaṃ nirodha dhammanti."

This is the word that the Buddha had preached. Koṇḍañña therā also realized the Dhamma because of this word. When the Buddha knew this, the Buddha himself praised him as "Aññāsinaṃ bho koṇḍañño". If you know this, all is finished. There is the phenomenon, Dhamma, which arises due to the cause, it is said. It is also said that all of those phenomena, taṃ sabbaṃ, have the nature of cessation, nirodha dhammanti. It means the non-arising of it again. So the phenomena are said to have arisen due to cause. It is always like this although they may arise how many times and however they arise.

If you take an overall view of the whole world, you will see the only nature. You must be able to concentrate in your

knowledge that there is only one nature. The whole world consists of (20) brahma planes, namely, (5) Suddhāvāsa planes and (15) puthujjana planes, (6) deva planes, (1) human plane and (4) apāya planes. There must be a single nature if the whole world is summarized. For example, if a man is asleep, is he connected with the world? (No, Venerable Sir.) If he dies, will there be connection? (No, Venerable Sir.) If this were so, it is not designated as the world, if the nature of awareness does not arise in the sense door.

When the object strikes the door and this nature of awareness arises, it is the world. Whatever may arise, that is all. They may arise as much as they wish. This nature alone arises. Although there are six doors, if



it is arising in a certain door, it does not arise in the remaining(5) doors. This is because only one consciousness can arise at one time. Is not it that when it arises, only a single consciousness can arise? Does it remain permanently after arising or does it disappear? Is not it that it disappears? It is said that it can be seen rightly only when the subsequent aggregate of consciousness is led by wisdom (mental factor is that of wisdom). It is known as seeing through the light of wisdom.

If we look at it thus, we will see the cessation of it. If we do not see it thus and if the subsequent consciousness is influenced by the element of ignorance, thinking it as a substance is the wrong view. Thinking it as he or I is pride. Then the craving which joins things will arise. If this were so, there will be no cessation of aggregates. What continues is that of all thoughts such as that of the house, his son and his daughter. They are going to burn. If they burn

thus, clinging arises. The arising has no end. I think you understood it. The method to be used is according to the method given by the Buddha. The subsequent aggregate of consciousness takes out the answer when awareness arises as the object strikes the door. It is the nature of meditating knowledge. Do not take the knowledge as I.

For example, it is like working out an arithmetical question(5) is multiplied by(4), $5 \times 4 = ?$ Is there(20) in what I said. (No, Venerable Sir.) It is heard in the ears. It arises up in the mind door. It was worked out by the subsequent consciousness.

Like this example, one inhales. It touches the body. It arises in the mind. The subsequent consciousness does not say that "netarimama," it is mine. It does not admit that it is I. "Nesohamasami," there is no substance. It disappears like a mirage. "Name so athā". If it is observed thus, will this aggregate be permanent or will it disappear?

(It will disappear, Venerable Sir.) If this were so, it arises for the subsequent consciousness what is right. Then the subsequent consciousness becomes the path that cuts the road leading to the endless arising of rebirths and the cycle of rebirths in the stream of aggregates. He is emancipated. The rebirth no longer arises. This is known as the Path knowledge. He has realized the Noble Truth of the Path.

If this were so, the nature of ever burning, the association together and burning of mind and matter in the object and door is suffering. This is the Noble Truth of Suffering. If it ceases and does not arise again, it is really cessation. This is the Noble Truth of Craving which gives rise to suffering. So it accomplishes comprehension, abandoning, realization and developing immediately. If the knowledge is developed once, it has been abandoned as it has been comprehended. Knowledge arises when it is the time for it (wrong view) to arise. Is this

not having abandoned? "Mahātabba"- this is developing. "Bhāvetabba" when it is developed, this is the full understanding of the Noble Truth of Suffering (which is the nature of the aggregate of consciousness brought about by the object and the door. It is "bhūtaṃbhūtaṃ prossati".

At the time when one sees the cessation of aggregates as they really are, he is emancipated from this side. The craving no longer arises. This thing was said to be Nibbāna by the Buddha. I think you understood it. You must see things as they really are. So Yaw Sayadaw said that the Dhamma is "bhūtaṃ bhūtaṃ passati." It is said as seeing things as they really are. I think you understood it. If it is so, will the craving arise? (No, Venerable Sir.) He has realized Nibbāna. It was said undisputably. Just note that Nibbāna has been realized. I think you realize it. When one sees them as they really are, does the craving arise? (No, Venerable Sir.) If this were so, just note that

Nibbāna has been realized. Is not it that it agrees with the Four Noble Truths immediately. (It does, Venerable Sir.) If this were so, if one knows all, you must note that the Four Noble Truths are accomplished simultaneously. Practise according to this.

As was preached by the Buddha thus there is existence in us only when the object strikes the door. The world exists only then. Although it is concerned with the whole world, it arises only in the mind door. This nature of awareness is said to be the world. Although it is concerned with the world, the five aggregates of consciousness arise at the five doors when the objects strike them. If it arises at the mind door without a lapse of time, it is mind-consciousness. Then will it be permanent or will it disappear? (It disappears, Venerable Sir.) If we take it on the whole, is not it that the five aggregates arise singly? Then is not it that the aggregates disappear? The arising and cessation of the aggregates in his knowledge not as a

being, substance or concept is the cessation of the world. So it was said, as "yaṃ kiñci samudaya dhammāni sabbatāni nirodha dhammanti." Do you realize it? You may think whatever you like. Whatever you may think now, take the world as a whole. If you think so, you will see the arising and cessation of the five aggregates only. If this were so, it is compatible. I think you understood it. If so, note that you have realized the truth preached by the Buddha.

I think you all have realized according to the teaching of the Buddha and also according to the praise of the Buddha as "aṇṇāsi vata bho kaṇḍaṇṇo." This was a paean of praise uttered by the Buddha for Venerable Kaṇḍaṇṇo. You must be happy for you have realized according to the teaching of the Buddha. It was seen by your knowledge. It was not seen by you. If this were so, you must develop repeatedly. May all of you be able to make the end of the

arising of the five aggregates and be peaceful by developing from the lower Path up to the higher Path and Finally attain Arahatta Phala before death.

Sādhu, Sādhu, Sādhu

Paying Homage to the Buddha

1. I pay homage to the Buddha who had conquered the five māras reverentially.
2. I pay homage to the Buddha who was free from all kinds of defilements reverentially.
3. I pay homage to the Buddha who had realized all the Four Noble Truths by himself reverentially.
4. I pay homage to the Buddha who was endowed with infinite attributes reverentially.
5. I pay homage to the Buddha who was endowed with unique peace and supreme bliss reverentially.
6. I pay homage to the Buddha who was the Saviour of men, devas and brahmas from the cycle of rebirths reverentially.
7. I pay homage to the Buddha who had passed on to Nibbāna.
8. I pay homage to the Buddha who had passed on to Parinibbāna.

Radiating Loving-kindness and Sharing of Merits

May this meritorious deed of mine lead me straight to Nibbāna which is the blissful shelter from all sufferings. If I still have to wander in those existences, may I be free from all unpleasant calamities and all my auspicious wishes be fulfilled. I share all of my present merits done today beginning with my parents, teachers, relatives and the guardian deva to all tractable beings of the thirty-one planes of existence. May all beings utter Sādhu, Sādhu, Sādhu...May I call upon the guardian deva of the earth to bear witness.

May they all hear my words and rejoice in my meritorious deed.

Imāya dhammānu dhammapaṭipattiyā.
I pay homage to the Buddha by the practice of charity, morality, and meditation in conformity with the Nine Supramundane Dhammas.

Imāya dhammānu dhammapaṭipattiyā.
I pay homage to the Dhamma by the practice of charity, morality, and meditation in conformity with the Nine Supramundane Dhammas.

Imāya dhammānu dhammapaṭipattiyā.
I pay homage to the Saṅgha by the practice of charity, morality, and meditation in conformity with the Nine Supramundane Dhammas.

Sādhu...Sādhu...Sādhu

Full moon day of Waso, 1365 M.E.(Dhammacakka Day) Preached on Sunday, 31st July, 2003.

1. What should be the main object of a vipassanā-meditator?
2. What is tanhā, craving? When does it arise where, and why?
3. How is Nibbāna to be defined?
4. Can you discriminate between ' I ' and (my) 'meditative knowledge'?
5. How should one discriminate between the khandha born of parents and the khandha born of arammana and dvāra?

You will be enlightend on these points
by this booklet.