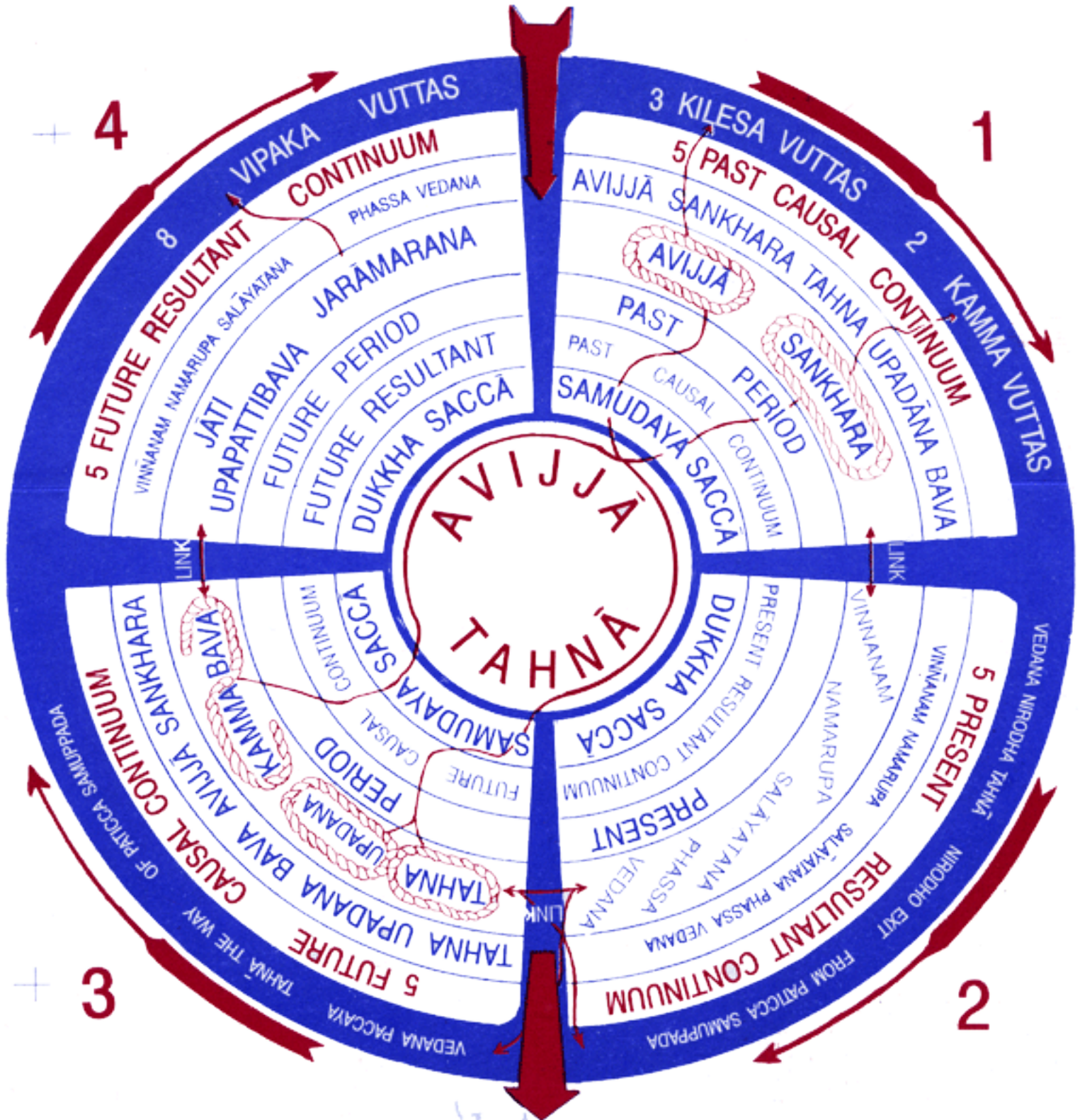


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(MOGOK SAYADAW'S WAY)

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DIAGRAM OF THE DOCTRINE OF PATICCASAMUPPĀDA.

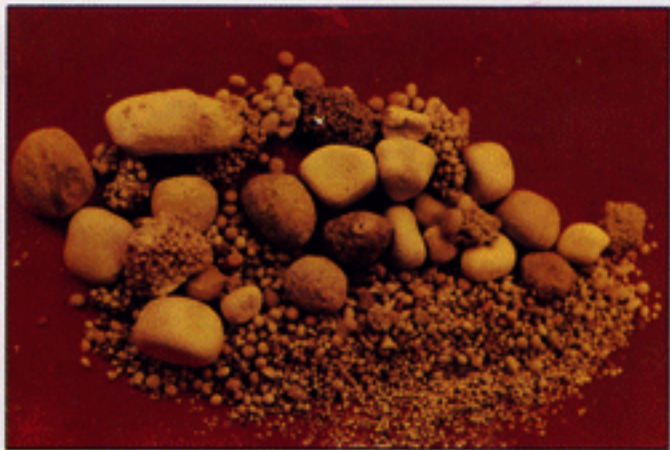




Venerable Mogok Saya Daw
Baddanta Vimala



One of Sayadaw's Eyes that still remains in Mogok.
Both Eyes were untouched by fire during the Cremation Ceremony.



Dattaws formed from Sayadaw's Bones, Sinews, Blood and Flesh.

**THE DOCTRINE OF PATICCASAMUPPĀDA
(THE LAW OF DEPENDENT ORIGINATION)**

**Exposition and Practical Application to Emancipate
From the Round of Rebirths (Samsāra)**

By

U THAN DAING.

Preface by Ven. U Thittila Sayādaw, Aggamahapandita.

ဘာသာရေးဆိုင်ရာ စာမူခွင့်ပြုချက်အမှတ် - ၂၇/၉၆ (၁)
စာအုပ်မျက်နှာပုံးခွင့်ပြုချက်အမှတ် - ၂၀/၉၆ (၁)

ထုတ်ဝေသူ

မိုးကုတ်ဝိပဿနာတရားစဉ်နှင့်လုပ်ငန်းစဉ်ပြန့်ပွားရေးအဖွဲ့

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Reviewer's Notes and Observation :
Second Edition, 1966

A few years after my arrival in America, I received from U Than Daing a small consignment of his book, entitled THE DOCTRINE OF PATICCASAMUPPADA. He would tell me where to send one or two copies of the books, usually *engratis*. At that time, I was having some difficulty in reading a book with a profusion of Pail words that made little sense to me. I did write to U Than Daing about my problem, and asking him if such a book could not be written in plain English. He soon replied that without the Pali words and frequent references made to the Abhidhamma texts, (in footnotes) the book would not have the needed authenticity.

A few years later, he suggested that I could make changes that I felt would improve its readability. I have a letter in a file from my father-in-law granting me full rights to the book. I was not ready to tackle the task, nor then able to appreciate the usage of the Pail words. I sensed that U Than Daing was encouraging me to carry on with the kind of work that he had been doing, but in America.

By chance, my wife and I met a retired American GSO officer whom we had known in Burma before its name change. He had brought back many things from Burma, including a book - the English translation of several of the *Dipanis*, all written by the famed Maha. Thera the Ledi Sayadaw, *Aggamahapandita*. They were all consolidated in a single volume and as I browsed through the book, I felt that it was just what I needed. Without even having to try borrowing the book. Mr. T. Pence autographed the book and presented it to me most cheerfully. Elsewhere U Than Daing has praised the value of this very book.

The other most helpful aid to my learning has been the library of cassette tapes of the sermons of our Maha Thera The Mogok Sayadaw, *Aggamahapandita* that my wife Daw Kyi Kyi Daing brought back with her in 1979 after U Than Daing passed away. I was not able to enter the country at the time, but accompanied my wife as far as Bangkok, and then saw her off at the Bangkok airport, bound for Rangoon. I was traveling frequently for my employers, doing business in manufacturing of hydraulic pipeline dredges.

Those tapes and the transcribed books the Sermons enabled us to follow the Mogok Sayadaw's Way of practicing Vipassana Mindfulness Meditation. There are not many *phongyi-kyauungs* with our kind of Bhikkhus anywhere near our home. Later we discovered that we could visit a Sri Lanka *Vihara* where they spoke English and Sinhalese and practiced the *Theravada* school of Buddhism. For many years we joined in with other members of the Burmese community in Washington D.C. to participate in their regular activities. In our own time we listened to those tapes of our Mogok Sayadaw and practiced *His way* even when joining in with the regular activities at this Sri Lanka *Vihara*.

When the Mahasi Sayadaw began his World Tour with a group of *Myanmar Sanghas* and reached Washington, D.C., we were able to make arrangements for them to find temporary shelter at the Sri Lanka *Vihara* in Washington, D.C. Without prior notice the Mahasi Sayadaw made his decision to leave behind two members of his group to do missionary work. Bhikkhus U Silananda and U Kelatha were left in our midst when the Mahasi Sayadaw moved on. U Silananda retraced his steps to

the San Francisco Bay area, while U Kelatha remained on the East Coast. Suddenly the Burmese community had to find the means to fulfill the missionary zeal of the Mahasi Sayadaw.

Later, similar missions of Burmese Sayadaws followed the Mahasi Sayadaw's World Tour. Taungpulu Sayadaw and his large group of followers passed through our area of influence. We suddenly found ourselves personally involved in finding a suitable site for a Burmese *Phongyi-kyaung* that Daw Kyi Kyi Daing eventually selected and recommended to a committee of the Burma America Buddhist Association, Inc., that had been duly registered as a non-profit religious association to sponsor for and provide support, initially, to U Silananda and U Kelatha. Daw Kyi Kyi Daing served as its first Treasurer and Secretary. The history of Burmese Buddhist missionary work has been covered in a book written by *Ashin U Kelatha* at the monastery on Powder Hill Road, Silver Spring, Maryland.

After we moved to Southern California, we participated in activities at the Burma Buddhist Monastery in Los Angeles (now moved to La Puente, California) and at various Buddhist centers, for several meditation sessions, with *Ashin U Silananda* showing the Mahasi *Way*. Now, there are more than ten *Phongyi Kyaungs* with Burmese *Sangha (s)* in several States in America

Sayadaw Dhamma Thara visited Southern California for medical reasons as well as to hold meditation sessions at a small outhouse and meeting place of U Khin Maung Soe and his

family, located in Echo Park, North Hollywood, and named "MOGOK YEITHA" by them during U Dhamma Thara's visits. They maintain a library of about 100 books of Mogok Sayadaw's sermons and several scores of cassette tapes, all brought over and donated by Sayadaw U Dhamma Thara, making several trips just to California.

These notes and observations are included for historical purposes as U Than Daing had initiated his Mission in the United States with the distribution of his book: THE DOCTRINE OF PATICCASAMUPPADA.

December 11, 1995

U Sway Tin

1735 North Santa Anita Avenue

Arcadia, California 91006, U.S.A.

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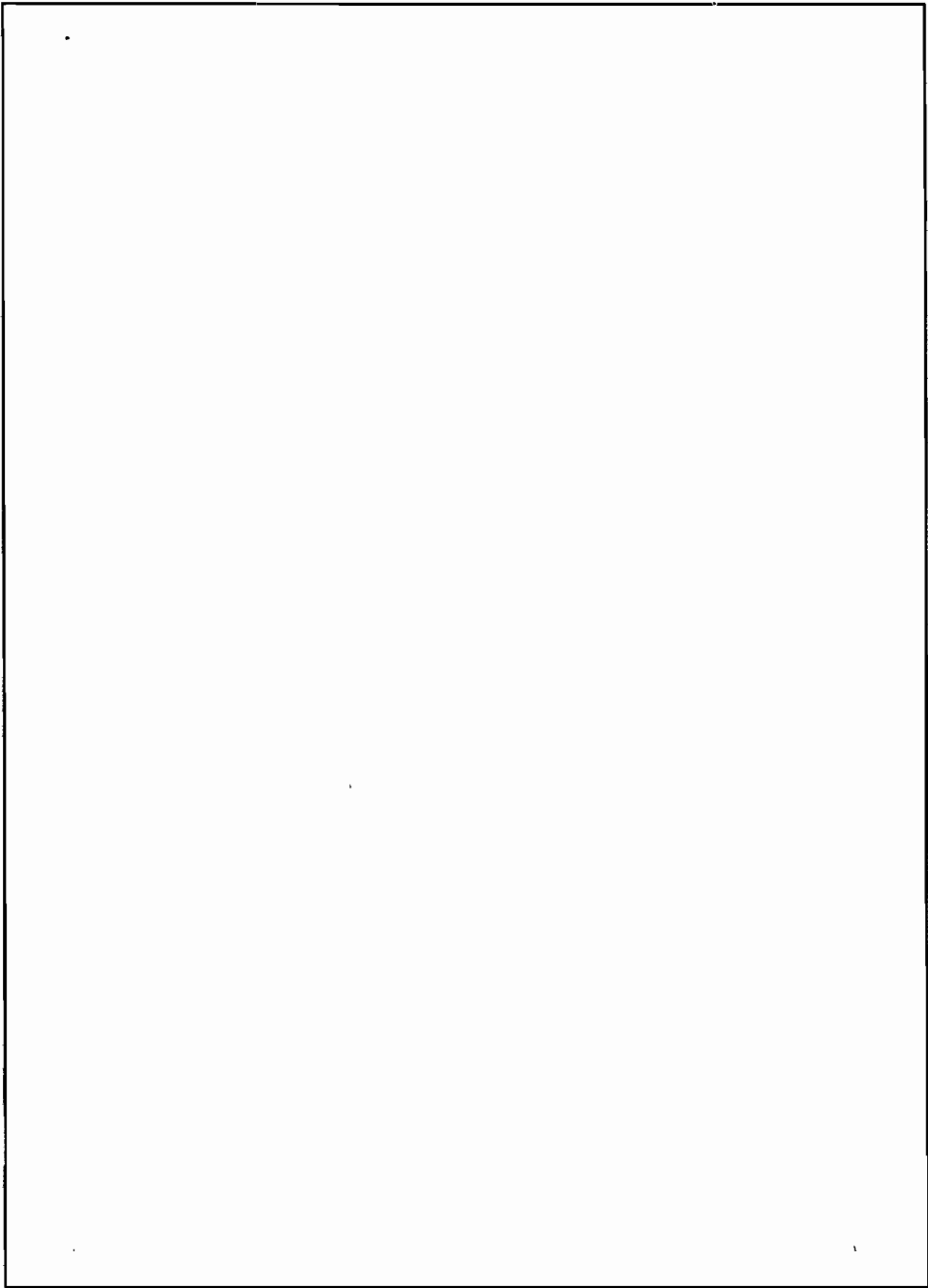
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PREFACE

For the yogi intending to gain the true knowledge of the five aggregates (pancakkhandha) by means of the doctrine of Paticcasamuppada, Lit. the Dependent Origination, this book surely is a most outstanding work. It is also a most significant addition to the understanding of the doctrine of Paticcasamuppada. U Than Daing, the author of this book, achieves a remarkably clear and thorough exposition of the doctrine from a practical stand-point.

The aim of the book is to make available (a) to the yogi a guide to the right path to deliverance from all suffering; (b) to the English reading public an English version of the Paticcasamuppada which mainly explains (1) that processes of the various physical and mental phenomena, conventionally called personality, man, woman, etc., are not a mere play of blind chance but the effects of causes and conditions; (2) that the arising of birth and death is dependent upon condition; (3) that if the conditions are removed all suffering will disappear; (4) it elucidates the philosophical meaning of the first and second Noble Truths in regular order (anuloma) and of the second and the third Noble Truths in reverse order (patiloma). Hence, the Paticcasamuppada is the fundamental factor for the real understanding and realisation of the Buddha's teaching.

Buddhism is distinguished from all other religions and philosophies by its unique character. The technique of deliverance which is characteristic of Buddhism is very different from that of all other religions. They say, `Turn to God; pray to Him; give yourself utterly to Him; become one with Him.` Christianity, Hinduism, Islam, Zoroastrianism, Judaism, base their teachings on the idea of God. These religions say that until a man believes in God, he cannot begin to live a truly righteous or useful life. We know that thousands in these religions do

lives of charity, purity and holiness, but the strange fact is that lives of charity, purity and holiness are also lived by thousands who follow the Buddha who never asked men to worship any God as the first step towards their deliverance.

One of the doctrines on which Buddhism differs from all other religions is Anatta, Non- Ego, Not-self. According to Jewish philosophy there was an entity that remained inside the body and governed the doings of man. It was held to be unchanging and constant, and at death it remains some where until at the Day of Judgment it is sent to heaven or hell. The Vedanta formula is: '*etam mama, eso hamasmi, eso me atta*'. The view that atta or atman, self, is eternal, and is a separate entity living inside the body was generally accepted by all schools of Indian thought. It is only recently that modern European philosophers and scientists have come to recognise that everything is in a state of flux or change, that nothing is permanent; yet this doctrine was taught by the Buddha over 2500 years ago in its application not only to the body but also to the mind.

That which we call 'man' is composed of mind and matter. According to Buddhism apart from mind and matter, Nama and Rupa, which constitute the so called man, there is no such thing as an immortal soul, Atta, which lies behind them. Matter, Rupa, is the visible form of invisible qualities and forces which are known in Pali as Maha-Bhutas, essential elements.

The four elements are inseparable and interrelated. All forms of matter are primarily composed of the elements, every material object being a combination of them in one proportion or another. But as soon as the same matter is changed into different forms the composite things are held to be mere conceptions presented to the

remains ? The answer is nothing, and the combination of these parts is called a cart. In exactly the same way the combination of the five aggregates is called a being which may assume as many names as its types, shapes, forms and so on may vary according to the mode of physical and mental changes.

There are mainly two views with regard to the problem of the ultimate origin of life; one, that life must have had a beginning in the infinite past and that beginning or the first cause is the creator-God; the other, that life is beginningless, for the cause ever becomes the effect and the effect becomes the cause, and that in a circle of cause and effect a first cause or beginning is not conceivable.

Taking the first view, that life has a beginning and that beginning is the creator-God, how did this creator himself come into existence, and by what laws was his own life conditioned or governed ? If such a being was able to exist without a prior cause or a creator, there is no reason why the world itself or the life of a being cannot equally exist without a creator or a prior cause,

The other view, namely, that life is beginningless, is the Buddhist view. The Buddha positively states, ' The origin of phenomenal existence is inconceivable, and the beginning of beings obstructed by ignorance and ensnared by craving is not to be discovered ' (Samyutta Nikaya, II. 178). As has been said above, the life process or the universe is governed by the natural law of cause and effect. The cause ever becomes the effect, and the effect becomes the cause and so birth is followed by death, and death on this other hand, is followed by birth. Birth and death are two phases of the same life process. In this circle of cause and effect or of birth and death

mind by the particular appearance, shape or form.

Mind which is the most important part in a being, is essentially a stream of consciousness and it can be expressed by the word ' Thought ' . Thought, however, is not simply a physiological function, but a kind of energy, something like electricity. Thought and radiations of currents of thought are mental elements of the mental world which correspond to the four material elements of the physical world. A being is essentially the manifestation of its thought-forces which are in a state of flux.

The Buddha's analysis of the mind shows that the mind consists of four mental aggregates, namely (1) the sensations or feelings of whatever kind (Vedana), (2) the perceptions of sense-objects or the reactions to the senses (Sanña), (3) the fifty types of mental factors including tendencies and faculties (Sankhara) and (4) consciousness (Vinñana) which is the fundamental factor of all the other three.

Thus, the so-called being, ' Satta ' , is a composition of the five aggregates or of the material and mental forces which are changing all the time and not remaining for two consecutive moments the same.

Is any of the five aggregates Atta, the self or soul? The Buddha's answer is No. Then what remains to be called Atta, the self or soul? As it has been said above, apart from the five aggregates there remains nothing to be called Atta. Here then we have one of the three fundamental characteristics of all existence, namely the characteristic of Anatta, the absence of a permanent unchanging self or soul. It is this doctrine of Anatta, no-soul, for which Buddhism stands and on which Buddhism differs from other religions. If the wheels and axles, the floorboards and sides, the shafts and all other parts are removed from a cart what

which is known in Buddhism as Samsara, the first beginning is not discoverable. The Pali word Samsara literally means perpetual wandering round of rebirths.

This process of life and death is explained in the Patīccasamuppāda. It is a discourse on Samsara and deals with the process or cause of birth and death. It is not an attempt to show the absolute origin of life nor is it a theory of the evolution of the world. It consists of twelve connecting and supporting factors of links of the process, (see the diagram.)

Of the twelve links, the first two summarise the past existence and are identified with the past volitional activities (Kamma) performed under the influence of ignorance. The links from Vinnāṇā down to Vedanā represent the results of the past existence or past actions (Kamma). The links from Tanhā to Bhava indicate the present possible volitional activities (Kamma) that are in progress from moment to moment. This implies that although our present position in character and circumstances is the result of our past actions (Kamma), what we shall be in the future depends on what we do now, upon how we face circumstances in the present, and that it is within our power to alter or modify the quality of the life-force (Karmicforce) that continues in the next birth. The last two links, birth and its consequences, summarise the results of the present activities (Kamma). Thus there are three consecutive existences, past, present and future.

Thus, the Patīccasamuppāda answers the following three great questions:

First : Where did we come from ?

Answer : Out of the past; out of the things which we have done before; out of the labours unfinished; out of the past vices and virtues; out of the darkness of our own ignorance; out of our own desires. Thus we come down into the present, bringing with us the virtues and the vices of the past.

Second: Why are we here ?

Answer : We are here because of the past, for the past gives birth to the present and from the present is born the future; we were brought here by our own joys and our own sorrows, and most of all we are led here by our desires, and here we remain until the last selfish desire is annihilated. To the wise man, the life he lives here is an opportunity to rid himself of the burden which he has accumulated in the past; to rid himself of his wrong doings, his wrong viewpoints; to rid himself of his wrong concepts of life and death, and leaving them all behind, to place his feet upon the middle way.

Third : Where are we going ?

Answer : We go to the effects of our causation. Those whose labours are unfinished merely go around the wheel of life (Samsāra) and return again to labour towards fuller completion. Those who have followed the middle way and finished their labours reach the state of Nibbana, complete cessation of all suffering.

To unmask the great illusion is the labour of man. To stand in equilibrium in the midst of worldly things is the way of the Buddha. To contemplate life but never to be enmeshed within worldly life is the law of the Buddha. To go forth out of worldly life into higher and spiritual life is the advice of the Buddha. To be

absorbed into the reality, the permanent, Nibbana, is the end of the Buddhist way of life.

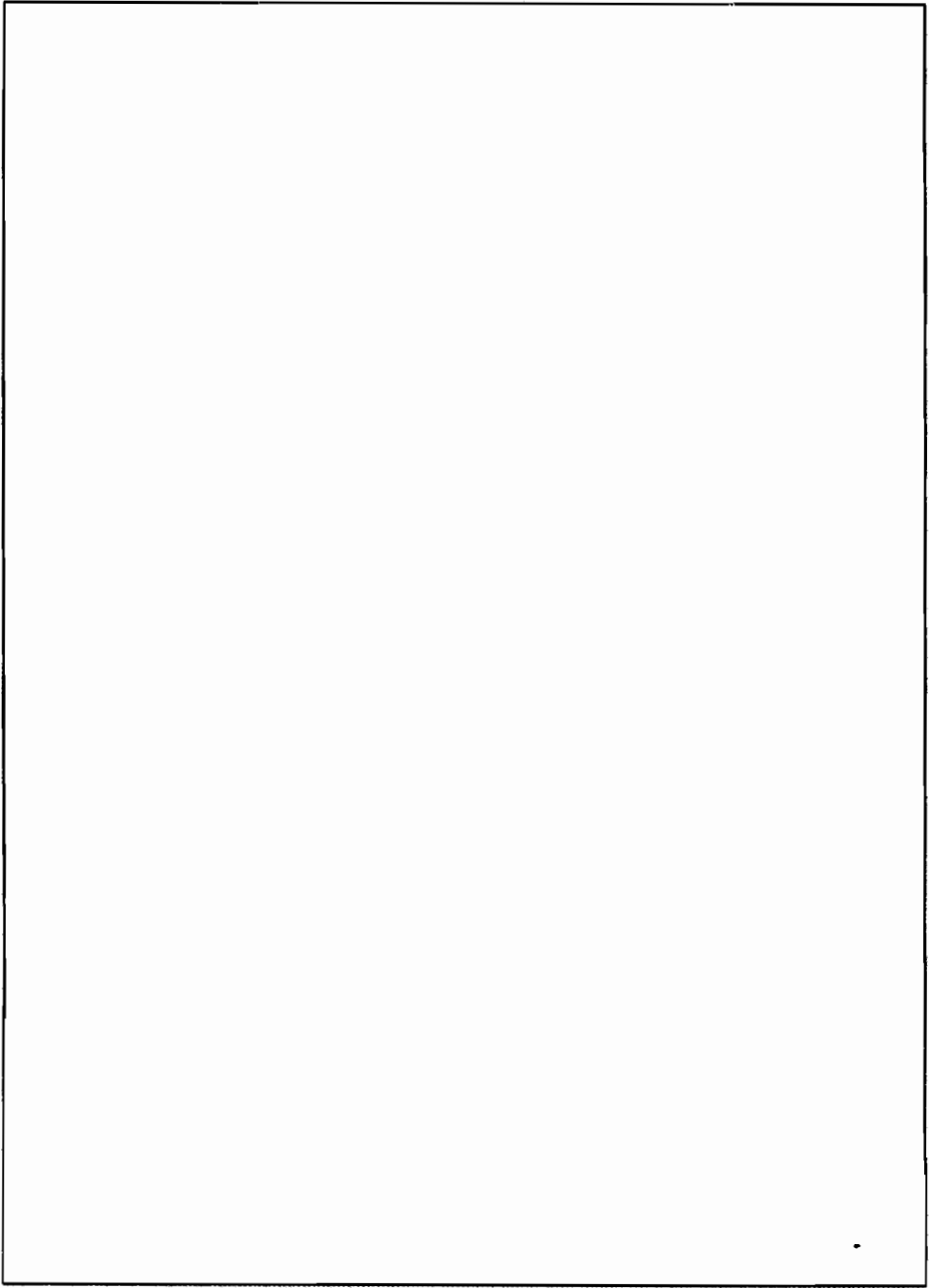
In the following pages an endeavor has been made by the author to give a clear exposition of the Patīccasamuppāda in a convenient form. It is a brief explanation of the points of practical importance to the yogi who wishes to practise Vipassanā meditation by reason of his own understanding of the Patīccasamuppada. It is hoped that this brief exposition of the doctrine will also be some help to the English reading public who have not sufficient leisure to study the Pali texts themselves and the many translations already existing in various languages, yet wish to become better acquainted with the actual philosophical explanation of the Doctrine of Dependent Origination.

Dated 30th September, 1967.

YANGON, MYANMAR.

VEN. U THITILA,

Aggamahapandita.



|

INTRODUCTION

Namo tissa Bhagavato Arahato Samma Sambuddhassa. DOCTRINE OF PATICCASAMUPPADA (The Law of Dependent Origination)

Of all the doctrines of Suttanta of Buddha Dhamma. The Four Noble Truths (Catu Ariya Sacca) stand out predominantly as they are the most important and essential teachings of the Buddha. Similarly the doctrine of Paticcasamuppada comes only as second place after the Catu Ariya Sacca.

Those who attain Sotapatti, Sakadagami, Anagami and Arahatta Magga and Phala can do so firstly only by breaking away the links in the chain of Paticcasamuppada and secondly by complete apprehension and realisation of the Four Noble Truths. Vipasi Bodhisatta the (embryo), even before becoming Buddha, after deeply and seriously contemplating and meditating on Paticcasamuppada for several times starting from the end to the beginning and from the beginning to the end eventually attained the penetrating knowledge of Asavakkhya Nana enabling him to totally exterminate Avijja and Tahna and finally attain the Supreme Enlightenment.

Our immediate Gotama Buddha following the footsteps of the foregoing Buddhas in like manner deeply and seriously contemplated and meditated on the same doctrine for several times from the end to the beginning and from the beginning to the end, and eventually having exterminated, uprooted Avijja and Tahna, finally attained Buddhahood which was heralded by the great events such as earthquakes and other phenomena.

Watertight Doctrines

In the Tri Pitakas (Pali Canons) there are some Suttantas which may be subjected to criticisms by some non-Buddhists, but the doctrines of Sacca or Paticcasamuppada are above controversy, criticisms and dispute.

Patthana (the Seventh book of Abhidhamma) is held in high esteem in Abhidhamma Naya for the attainment of Patisambhidanana for those who are already Ariyas (Arahats), so also is Paticcasamuppa-

da vitally important for the ordinary worldings for the elimination of (1) Sakkaya Ditthi, (2) Sassata Ditthi, (3) Ucheda Ditthi, (4) Ahetuka Ditthi & etc., etc. The elimination of Dittihi (s) - wrong beliefs - is so essential for the attainment of Sotapatti Magga (the first stage of liberation to Arahathship as a 'stream winner') from where the higher stages are yet to attain. It is noteworthy that the total elimination of these *(Ditthi) four wrong vies will set a common, ordinary worlding (putthujanna) free from the danger of falling into Apayagati (woeful abode) in the next existence. He will be born in Sugati (higher plane for only seven more existences).

This doctrine of Paticcasamuppada, the Law of Dependent Origination, Causal Genesis or Cycle of Rebirth Principle as it is known in English language was expounded by the Buddha in order that the ordinary worlding may be free from the shackles of wrong views and attain its eventual freedom from falling into Apayagati (Woeful abode). It is the doctrine which minutely shows to wit, when this exist that comes to be, with the arising of this, that arises, when this does not exist, that does not come to be. This statement can be showed in modern form:

A exist : B comes to be

A arising : B arises

A ceasing : B does not come to be. It shows the endless occurrence of related events according to the Law of Dependent Origination. The Doctrine itself is composited, watertight and is above all the other controversies, criticisms and disputes.

Paticcasamuppada is a weapon against Ditthi.

The Doctrine defines and describes the causaion of Khandhas and its Causal Effects. As it is the prerequisite of those intending Yogis to be in possession of the knowledge of Pancakkandhas (five aggregates), in about the same way that traditionally a school boy is required to have complete knowledge of his multiplication tables, like $2 \times 2 = 4$ and so on up to 16 times if he is truly intent upon learning multiplication and division. Similarly if the Yogi

* When Ditthi is said to be eliminated Vicikicca cannot stay behind. It goes along with Ditthi in their elimination simultaneously.

is truly intent upon attaining Magga and Phala he must in the first instance possess the knowledge of this doctrine, i. e. cause and effect, and unless he is in possession of this he cannot be expected to be able to disentangle himself from the evils of various Ditthis and unless he can set himself free from the evils of various Ditthis he cannot be expected to be able to attain even the Cūla Sotapanna stage. Forsooth he will gain merit by meditating on mind and matter but he will not attain Magga and Phala because the Ditthis will stand in the way as principal obstacles or hindrances towards Magga and Phala.

It is definitely stated by the Mahā Thera Mogok Sayadaw that without fully comprehending this doctrine one can never be expected to be able to attain even the first stage of Enlightenment.

‘Thapetvā pana dwe Bodhisatta añño satto attano
dhammatāya

Paccaya-karam ujumkātum samattonāma natthi.

Evamayan loko paccyakaram

ujumkātum asakkonto Dvasathiditthi gata vasena
ghandhijāto hutva

apāyam duggati vipatam samsāram nativattati.’

It means that with the exception of two Bodhi-sattas (Buddha and Pacceka Buddha) nobody can become possessed of the true knowledge of Paticca-samuppāda by oneself and as such ordinary worldlings become entangled in the sixty two kinds of Ditthis being like a matted ball of thread (like munja grass) and unable to escape from the unhappy ruinous state of samsāra (round of rebirths).

Burma & Paticca-samuppāda

In the olden days this doctrine was available in Pāli only in the Nidāna Vagga Samyutta, Mahā Vagga and Vibhanga (Abhidhamma). Regarding the commentaries this doctrine was fully dealt with in the Visuddhi Magga and Sammōha Vinodani. It is understood that the Nissaya translation of the former was available in the first era of Ava

while the latter was only available in the Amarapura era in the form of palm leaves which were not easily accessible to laymen neither were easily comprehensible except by the Pāli students who were mostly monks hence they were generally confined to the archives of the monasteries where they were enshrined and respected as images of the Buddha.

In fact the whole Pāli text *Avijjā Paccaya Sankhārā* etc. is learned by heart by almost every male or female Buddhist and is recited morning and evening before the shrine of the Buddha during the period of devotion to the Buddha as a daily routine without fully understanding the intrinsic value or the meaning of the doctrine.

It is the true state of affairs as far as *Paticcasamuppāda* is concerned since the Pagan period up to the present day Buddhist Myanmar. There are of course exceptions which may be negligible.

It was the Mahā Thera Ledi Sayadaw who brought *Paticcasamuppāda* to the fore by preaching as well as by writing *Dīpanis* (expositions) in language which is easily understood by the lay people. This had a considerable effect on the people and since then the significance and essentiality of the doctrine has been gradually realised by them. The late Maha Thera Ledi Sayadaw wrote more than fifty *Dīpanis* (books) in most of which *Paticcasamuppāda* was more or less shown or explained.

After the post war years of the Independence of Myanmar thanks to the Buddha Sasana Council the Burmese translations of the Pāli canons have been available and from such translations it can be said that considerable benefit has been derived.

It is also to be rejoiced that quite a number of *Vipassanā* centres are being opened and the number of those who take interest is increasing day by day. However, it is to be regretted that almost all the centres have become sectarian in their outlook and in accordance with their own familiar methods with little or no regard to the central core of

Vipassna, i.e. Samudaya Dhammanupassiva viharati.*

It is also to be regretted that the two most important and essential doctrines, i.e. Catu Ariya Sacca (Four Noble Truths) and paticcasamuppada are screened from view or in other words there are no teachings or ever a single word as regards these two most important doctrines is heard in most of these meditation centres.

It is lamentable, firstly that Paliccasamuppada for the purpose of elimination of Ditthi and Vicikiccha and secondly Catu Sacca for the realisation of Magga and Phala are not found to be held in their rightful places. It will not be wrong to say that these two essential doctrines of the Buddha are woefully neglected.

There is one fact which the writer, with the best of intentions and due respect to those well intending aspirants cannot overlook to mention is that the methods in vogue, in most of the meditation centres are more in line with samadhi (samatha) by giving greater significance to Anapana Sati Samadhi.

It is also deplorable to find that meditators at these centres were being left stranded then and there without being taught to going further to switching at the right stage of their meditations from Anapana Sati Samadhi to pure Vipassana contemplation.

As already mentioned previously, it was the late Maha Thera Ledi Sayadaw who first made this doctrine popular among the lay people.

After the Ledi Sayadaw, it was the Mogok Sayadaw who tried to revive not only Paticcasamuppada but also emphasised the essentiality and significance of the Doctrine which is fundamental in the elimination of the Ditthis. It was he who showed with a more comprehensible and convenient style how this Paticcasamuppada made its revolution and how its links can be broken by the help of a Diagram which was devised and introduced by him.

It will be of benefit to the readers to have a glimpse of the life of Maha Thera Mogok Sayadaw who busied himself for over

* Bhikkhu dwells contemplating on arising and passing away of kava, Vedana, Citta and Dhammanupassana

30 years in promoting Pariyatti Sasanā by giving night classes of Abhidhamma to the student monks at Mingalā Taik monastery in Amarapura about seven miles from Mandalay. He told the writer that one day it occurred to him that he was just like a cowherd who in spite of tending the cows did not have the opportunity to use the milk given by the cows.

He was the most celebrated teacher in his days teaching Pathāna and Yamaka in the Abhidhamma Pitaka and earned high respect in monastic circles otherwise he was little known among the lay people.

Oneday he left for Mingun, the other side of Mandalay, where he seriously took himself to the contemplation of Vipassanā until the outbreak of the Second World War. He was requested by the residents of Mogok to come and stay there, but the Sayadaw without permanently making Mogok his home, returned to Amarapura in the cool season and went back in summer. After the post war onwards the Sayādaw started preaching Vipassanā sermons at Amarapura, Mogok and lately at Mandalay. He shunned popularity and did not try to enlarge his circle of followers; he visited Rangoon only once and that was the first and the last; three months after his return, he passed away at Amarapura. It was generally believed that he was an Arahat (accomplished) as evidenced by the format on of Dhatu * When his remains were cremated. This ceremony was performed with great pomp and splendour unparalleled within a period of a hundred years. This was a great loss which is irreplaceable.

The method employed and taught by the Sayādaw is compatible with the Satipathāna in the strict sense and various Suttas, Samyutta and Anguttara Nikāyas and Ariya Saccā. Did he not only teach but also explicate, modify, correct and reform the deep rooted wrong concepts and ideas since the forebears. For instance, in Satipathāna Sutta in spite of the fact that in almost all the chapters including Sacca

* When the body was cremated some of the burnt bones formed into white round spherical objects of different sizes. The most amazing thing was the pupils of both eyes remained intact in spite of the cremation.

Pabba there is the central core of Vipassanā, i.e. ' Samudaya Dhammā Nupassivā vihāreti, Vaya dhammā nupassivā vihāreti, Samudaya Vayadhammā nupassivā vihāreti. ' Which means the Yogi must dwell upon meditating on the arising and passing away of the phenomenon. This is the Vipassanā itself without which it simply cannot be Vipassanā, and is the most important and essential part and essence of Vipassanā. It may be said that this part of Satipathāna is almost overlooked and deplorably neglected in almost all the centres.

Anāpāna is quite popular and best known method as even a child knows it and next follows the second method, i.e. Iriyāpatha. There are yet many Buddhists who cannot differentiate Samatha from Vipassanā.

When awareness, mindfulness or nothing is employed in either Anāpāna or Iriyāpatha it is still Samatha and not Vipassanā until and unless contemplation (Samudaya Vaya dhammā nupassivā) on arising and passing away is employed or in other words the Yogi is said to be observing and contemplating Anupassanā. It is only when he tries to see with wisdom the nature of arising and passing away of Khandhas every second and every minute, that he is really practising Vipassanā meditation.

Although the norm, Uppāda and Vaya or Samudaya and Vaya is the essence of Anupassanā as taught by the Buddha, this real essence of Uppāda and Vaya was veiled in considerable obscurity by the overwhelming popularity of nothing and by intensive outbreathing and inbreathing.

It was Mahā Thera's endeavour during the latter part of his life to lead the lay men to the path of true and unadulterated teaching of the Buddha in Vipassanā.

As a matter of fact the noble teachings of the Great Teacher have been exposed to the influence of various creeds, such as Tantric, Mantric, Mysticism, Animism and Brahmanism and as such Buddhism of Myanmar can be termed as Burmese Buddhism because in their ordinary daily life many Burmese Buddhists are drowned in the whirlpool of Sassata Ditthi whereas in their application to meditation, it will not be wrong to say that most of them are stranded half way to Anāpana Sati Samadhi from which stage true and pure Vipassanā is yet to reach. Late Mahā Thera Mogok Sayadaw's aim and object was to correct and reform such unBuddhistic outlook and also point out mistaken views and * (1) misdirected intentions in alms giving and taking precepts and to impart what is most beneficial to those well intending Yogis. Firstly it is essential that the Sassata, Ucheda, Akariya, Ahetuka Ditthis must be dispelled from the mind of the Yogi by * (2) Nāta Prinnā before he contemplates Vipassanā. This can be done by learning Patīccasamuppāda. Secondly the mere exercise of inbreathing and outbreathing without farther switching on to the contemplation on arising and perishing (Aniccanupassanā) is not conducive to attaining even Saccaṇulomika nāna, in like manner merely noting of mental or physical movements without observing or contemplating on arising and passing away of Nāma or Rupa is merely Sannā. Mahā Thera Mogok Sayādaw laid great stress on arising and passing away (Anicca, Dukka, Anatta). It can be called

* (1) Here it means to say that meritorious deeds i.e. Dana, Sila are done with a view to attaining higher position as universal monarch, King of Devas, etc. in their next existences.

* (2) Nata Prinna must come before Tirana Prinna, or in other words in the Vipassana meditation first step must come first and then followed by the second, which means that the actual practice must be done only after the intending Yogi has considerable knowledge of Khandha, Ayatana, Sacca and Patīccasamuppada and when his view is initially (by hearing sermons from a reliable Vipassana teacher) free from the undesirable wrong views. It is worthy of note that the elimination of Ditthican be done by three steps. Firstly by hearing the teachings of a reliable teacher. This is Nata Prinna and secondly by entering into actual practice (Tirana Prinna) and thirdly by totally uprooting (Pahana Prinna). These are also known as Tadanga Pahana, Vikkhambhana Pahana and Samuccheda Pahana.

one hundred per cent Vipassanā when the meditation or contemplation is centred on arising and passing away of Khandhas (five aggregates or components), So it naturally follows that where there is no meditation or contemplation on arising and passing away it is not a hundred percent Vipassanā. It is incomplete and incomprehensive without Samudaya and Vaya as expounded in Satipathāna. It is the aim and object of Mogok Vipassanā Pyanpwaye Ahphwe (Society for the Propagation of Mogok Vipassanā) to implement the propagation and revive and spread the two important doctrines i. e. Ariya Saccā and Paticcasamupāda.

Before conclusion the writer wishes to express his sense of gratitude to the Ven'ble Sayādaw U Thittila, Aggamahapandita, who has kindly helped by way of reading the original typescript and secondly the final proof. In fact it is partly due to Sayādaw's reading of both the original typescript and the final proof that the English spellings of the Pali words are faultless and conform to the present day international usage.

Dated, 11 th September , 1967.

Rangoon, Burma.

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CHAPTER I

WHAT IS PATICCASAMUPPADA ?

Paticcasamuppāda is Pāli language, a combination of three words, i.e. Paticca means " because of " and " dependent upon." Sam means well, Uppāda means arising of effect through cause, so dependent on cause there arises effect, hence it is known in English as Law of Dependent Origination or Cycle of Rebirth.

In the Law of De-pendent Origination there are twelve links which show the process of arising of a sentient being from one phenomenon to another in an endless chain of Samsāra.

Although it starts with Avijjā, it is to be noted that Avijjā is not the first cause because Samsāra is beginningless; the origin of beings revolving in Samsāra, being cloaked by Avijjā (Ignorance) cannot be discovered. Paticcasamuppāda teaches the cycle of rebirth, the cause is both the cause and effect alternately or to be more precise the cause becomes the effect and the effect in turn becomes the cause in the universe of space and time.

The twelve links are as follows:

1. Dependent on Avijjā (Ignorance) there arises Sankhāra (volitional activities).
2. Dependent on Sankhāra there arises Viññāna (consciousness).
3. Dependent on Viññāna there arises Nāma Rūpa (Mind and matter).
4. Dependent on Nāma Rūpa there arises Salāyatana (sixfold sense bases).
5. Dependent on Salāyatana there arises Phassa (contact).
6. Dependent on Phassa there arises Vedanā (feeling).

7. Dependent on Vedanā there arises Tahnā (craving).
8. Dependent on Tahnā there arises Upādāna (grasping, clinging or attachment).
9. Dependent on Upādāna there arises Bhava (becoming).
10. Dependent on Bhava there arises Jāti (Birth).
11. Dependent on Jāti there arises Jarā, Marana, Soka, Parideva, Dukkha, Domanassa Upāyāsaold age, death, sorrow, lamentation. pain, grief and despair.

It is highly desirable that this doctrine in Pāli be learnt by heart.

Those who have yet to memorise should do so as soon as possible, because it will be considerable assistance to them to grasp the meaning of the doctrine. Some people recite it at the time of paying homage to the Buddha. They may do so if they choose to do, but mere recitation without knowing the purport and significance of the doctrine will not enable him to dispel all sorts of Ditthi which are the source of danger of falling into Duggati (woeful abode).

It is easily to be borne in mind that this doctrine is nothing but your own self, your own khandha, Nāma Rūpa. Yes, it is much more than that. It shows the causal continuum of your (so called) self, the process of arising and passing away of Nāma and Rūpa or in other words, the series of sorrow and suffering *ad infinitum*.

Paticcasamuppāda actually is in itself the cyclic order of arising and passing away of Dhamma or Khandhas. The old phenomenon gives rise to another in an endless continuum. Such phenomenon of arising and passing away is called Paticcasamuppāda and Paticcasamuppanna, the function of which no Creator or God could start or draw to a halt. This functioning is the relinking of Paticcasamuppāda. Magga Phala is only Dhamma which can break the link of Paticcasamuppāda and when there is no relinking it is called Nibbāna.

This process is only the arising and passing away of Khandhas. Nāma Rūpa or in other words this is the process of the Law of Causality in which there is no semblance which can be taken for I, my, self or Ego. There is nothing except the arising and disappearing of Khandhas. Nāma Rūpa or Āyatana.

1. By way of Sammuti saccā (conventional truth), men.

people, creatures or beings are universally so called and known, whereas Patīccasamuppāda doctrine shows that avijjā and Taṇhā are the beginning of Saṃsāra. It should not be compared with the beginning of men or custom or the first cause. In the Ultimate Truth there is no man or mankind or creature and as such it can only be traced back to the Dhamma, i.e. Avijjā and Taṇhā is the beginning of Saṃsāra.

2. It also shows that it is none other than the continual and endless process of arising and disappearing of Khandhās of the so called sentient being, commonly known in Sammuti saccā (conventional truth) as man, woman and creature.

3. It is to be clearly borne in mind that in Paramattha saccā (Ultimate Truth) there is no such thing as man, woman or creature. It is the law that shows ' When this exists that arises; with the arising of this, that comes to be; when this does not exist that does not come to be. '

4. It shows the link between Saṅkhāra and Viññāna and Kammabhava and Jāti.

5. It shows the ceaseless rounds of rebirth, Jāti (birth) old age, Sickness, and ultimately death. In other word, rebirth, sickness, old age and death are recurring *ad infinitum* like the tree which bears fruit and the fruit again produces plant, and the plant again bears fruit, and so on and so forth continuing the same process *ad infinitum*.

6. It shows that the process of arising and disappearing is nothing but series of sorrow and suffering.

7. It is just like a heap of the fire and fuel, when the fuel is put the fire is aglow so it is like the fire and fuel; when the fuel is put again the fire continues to burn and so on and so forth without an end.

8. By way of Ariya Saccā is only the recurring process of Samudaya Saccā and Dukkha Saccā in an endless continuum.

9. By way of Vatta (round) there recur *ad infinitum* three vattas (round), i.e. Kilesa Vatta, Kamma Vatta and Vipāka Vatta. Because of Kilesa Vatta there arises Kamma Vatta and because of Kamma Vatta there arises Vipāka Vatta.

10. There is only the cyclic order of time and space, i.e. Past, Present and Future. It will be obvious to the reader that the Present becomes the Past of the future which again becomes the Present. Thus the ceaseless process of Samsāra goes on indefinitely.

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CHAPTER II

SECTIONS, LINKS, FACTORS AND PERIODS

The Diagram may be referred to in going through this chapter.

a. Right in the middle there are Avijjā and Tahnā which are called the Roots.

b. There are twofold Saccās (1) Samudaya and Dukkha. As this is the Vatta Desanā the other two Saccās, i.e. Magga and Nirodha are shrouded in Ignorance (Avijjā).

c. There are four sections - (1) Past Causal Continuum, (2) Present Causal Resultant, (3) Present Causal Continuum, (4) Future Causal Resultant.

d. There are twenty factors - (1) Past Causal Factors, i.e. Avijjā, Sankhāra, Tahnā, Upādānā and Bhava; (2) Present Resultant Factors, i.e. Viññāna, Nāmarūpa, Salāyatana, Phassa and Vedanā; (3) Present Causal Factors, i.e. Tahnā, Upādānā, Bhava, Avijjā and Sankhāra; and (4) Future Causal Resultant Factors, i.e. Viññānam, Nāmarūpa, Salāyatana, Phassa, Vedanā.

e. There are twelve links i.e. Avijjā, Sankhāra, Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā, Tahnā, Upādāna, Bhava, Jāti, Jarā, Marana.

f. There periods, Past, Present and Future.

g. Three Vattas, i.e. Kilesa Vatta, Kamma Vatta, Vipāka Vatta.

h. There are three connections (1) Past Cause and Present Resultant, (2) Present Cause and Present Resultant and (3) present Cause and Future Resultant.

The Buddha taught Patīccasamuppāda in accordance with Khandhās after observing the vanishing or disappearing of the same giving rise to another or in other words according to the law of

Causal Continuum with subsequent passing away or dissolution.

The late Mahā Thera Mogok Sayadaw after careful observation of Khandhās drew this Diagram as per attached and as such the Yogi will be able to comprehend the Patīccasamuppāda is nothing but his own Khandhās and the Khandhās are nothing but the process of arising and passing away: and the process of arising and passing away is nothing but sorrow and suffering: and sorrow and suffering is nothing but Dukkha Saccā. This is what Khandhas intrinsically are which must be comprehended are cognised by insight knowledge. Only by comprehension and cognition of it the Sāsata, Uccēda and Sakkāya Dīttis be eliminated. Therefore the Yogis are urged to try and comprehend what the Khandhās show, reveal, signify and indicate.

Below is the English rendering of Mahā Thera Sayadaw own verse.

Pivoted on Avijjā and Taṇhā there arise Nāma Rūpa, because of Upādāna and Bhava, just like the seed from the tree and the tree from the seed, the same causal continuum goes on *ad infinitum*. Because of Nāma Rūpa there arises Kamma, the True fact of this Causal continuum may be understood and appreciated with wisdom that this is not the work of the Creator-God or Great Brahma.

Another short verse.

Two in the Root, two in Saccā;

Four are the Groups;

Links numbering twelve well.

Threefold Rounds and same in number connection;

Three Periods, consisting twenty factors.

Ānanda Thera once said to the Buddha that to him the Doctrine of Patīccasamuppāda did not seem to be deep and profound.

The Buddha replied that the Doctrine of Patīccasamuppāda was deep indeed and deep as it appeared and for three times the Buddha forbade him to say so.

The Buddha said Ānanda. It is due to the lack of thorough knowledge and wisdom of penetrating into this doctrine that beings become entangled like a matted ball of thread, like munja grass and rushes, unable to pass beyond the woeful states of existence and samsāra, the cycle of rebirths'.

Hence it is advised that this doctrine be read and studied at the time when one is not occupied with other matters and completely at leisure. It can be said that the following benefits can be obtained by doing so.

1. When the Yogi fully comprehends the tenor of the doctrine of Paticcasamuppāda he will possess the penetrative knowledge of arising and disappearing, that is, when the process of arising of Khandhās is apprehended in accordance with Law of Causality the (Uccheda) Annihilationist Wrong view can be eliminated, and when the process of passing away of old Khandhas and arising of new ones is fully apprehended in accordance with the Law of Causality the (Sassata) Eternalist Wrong view can be eliminated.

When the intending Yogi is fully comprehensive and cognisant of the phenomenon of the arising and perishing which is nothing but the process of the cause and effect in which there is neither being, men, women nor self he can be said to be free from the shrouded veil of Atta, or Sakkāya Ditthi (Egoism) for a time (Tadanga Pahāna).

2. Paccaya Pariggaha Ñāna (knowledge of Causal Law) can be gained when he is comprehensive of the process of arising and perishing as the result of the Causal Law.

3. Being fully comprehensive and cognisant that depending on or because of Avijjā and Tahnā and Sankhāra there come into being the Pancakkhandha (5 aggregates or components) the Yogi can dispel the wrong view of *(1) Issaranimmāna Ditthi, *(2) Akiriya Ditthi and *(3) Ahetuka Ditthi.

4. Right understanding of the doctrine of Paticcasamuppāda will enable the Yogi to realise that Khandhas are nothing but cumulative aggregation of the ceaseless process of the arising and perishing of physical and mental phenomena, i.e. Rupa, Vedana, Sanna, Sankhara and Vinnana. Ultimately the Yogi may attain the penetrative insight that after all Pancakkhandha is none other than the great mass of sorrow and suffering.

When the above four points are fully apprehended by the Yogi of Tadangapahāna (temporarily) he will be free from the danger of falling into the Apāyagati (woeful existence in the next existence.)

Intending Yogis are advised that this doctrine should be fully understood, before they enter into actual meditation so that they may reap the benefits of the first noble, the second, the third and the fourth noble stages according to their Saddhā (confidence), Paññā (wisdom) and Viriya (effort).

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- * (1) wrong view that the universe is created by a Supreme being.
 - * (2) wrong view that the meritorious deeds and demeritorious deeds will bring about neither merit nor demerit;
 - * (3) wrong view that there is no cause to an effect, All things happen without a cause. Causeless wrong view.

CHAPTER III

KHANDHA PATICCASAMUPPĀDA (PRESENT ASPECT)

The Late Mahā Thera Mogok Sayadaw had expounded the Khandha Paticcasamuppāda for the benefit of the intending Yogis. This can be called a short cut to the contemplation or meditation work for the Yogis because it teaches the present aspects of the working of the doctrine. In other words it enables a Yogi to understand the Khandhas, their beginning, their causes and dissolution. In Pāli it runs thus:-

Cakkhunca Paticca Rūpeca Uppajjati Cakkhu Viññānam
Tinnam Sangati Phasso, Phassa Paccayā Vedanā, Vedanā
Paccayā Tahnā, Tahnā Paccayā Upādānam, Upādānam Paccayā
Bhavo, Bhāva Paccayā Jāti, Jāti Paccayā Jarā Marāna Soka
Parideva Dukkha Domanassa Upāyāsā Sambhavanti
Evametassa Kevalassa Dukkakhandhassa Samudayohoti.

Sotanca Patticca Saddheca Uppajjati Sota Viññānam.
Ghānanca Paticca Gandheca Uppajjati Ghāna Viññānam. Jīvanca
Paticca Raseca Uppajjati Jīva Viññānam. Kāyanca Paticca
Photthabbecca Dhammecca Uppajjati Mano Viññānam Tinnam.
Samudayohoti.

"Cakkhunca" means eye; "Rūpeca" means "visible objects", when the impingement of two phenomena takes place there arises Cakkhu Viññānam (eye consciousness). It is to be noted that there is only the arising of eye consciousness in which there is no I, He or She,

who sees. There is no seer. There is no I, He or She in the eye or in the visible object. There is neither I, He, nor She in the eye consciousness. Eye consciousness is only eye consciousness, no more or no less and this eye consciousness should not be confused with I, He or She or it must not be personified.

The combination of eye, visible object and eye consciousness gives rise to contact (phassa) and depending on contact there arises Vedanā, and in Vedanā there is no I, He, She or You.

Because of Vedanā there arises Tahnā, and because of Tahnā there arises Upādāna (grasping or clinging) and depending on Upādāna there arises Kāya Kamma (physical action), Vacī Kamma (verbal action) and Mano Kamma (thought or mental action). Depending on Kammabhava there arises Jāti (rebirth). By Jāti it may imply. * Apāya Jāti (birth in woeful existence).

Depending on Jāti there arises Jarā maraṇa, old age, decay, sorrow, lamentation, pain, grief and despair. Thus there arises the whole mass of suffering.

“ Sotanca paticca saddeca uppajjati ” means ear and audible object cause the arising of Sota Viññāna. Similarly Ghānāna Paticca Jīvanca paticca, Kāyanca Paticca, Manāna Paticca should be understood with their respective sense doors and objects.

The aforementioned is the Khandha Paticca Samuppāda as expounded by the late Mahā Thera sayādaw.

For the purpose of clarification and lucidity, it will be better

* Nakhasikha Sutta, Samyutta Nikaya.

explained in conventional parlance.

When A sees a beautiful object, he desires: he clings and he makes an effort to obtain. For example, he sees a beautiful object, he wants to have it: this is Tahnā because it is the desire to own and he is overwhelmed by the intense desire to possess and clings to it: this is Upādāna. Again he makes all sorts of efforts, i.e. mental, verbal and physical, this is Kammabhava.

The reader is advised to refer to the Diagram and recite the Pāli text.

‘ Kammabhava paccayā Jāti ’ means depending on Kammabhava there arises Jāti. ‘ Jāti paccayā Jarā Marana soka parideva dukkha domanassa upāyāsā sambhavanti ’ means because of Jāti there arise old age, death, sorrow, lamentation, pain, grief and despair. Thus the train of Patīcasamuppāda evolves or in other words this is the evolutionary process of a single train of Patīcasamuppāda which is nothing but the arising and disappearing of khandhas and these very Khandhas are nothing but Dukkha itself or the whole train or series of Dukkha.

It will be obvious to the thoughtful reader how many times in a day do we partake ourselves in his ceaseless process of arising of Tahnā, Upādāna and Kammabhava or in conventional parlance, we see, we desire and we are overwhelmed by the intense craving and attachment, and for this we commit three kinds of actions, i.e. mental, verbal and physical. In the same manner when we hear something, if we like or enjoy it, it is Tahnā, and when we are overwhelmed by the intense craving, it is Upādāna, and when we commit three kinds of actions, this

is called Kammabhava. The same analogy applies to smelling, tasting, touching and thinking.

Consciously or unconsciously we fall into these processes from sunrise until we fall asleep.

The reader should at least turn his attention to the fact that Patīccasamuppāda is nothing but his own line of actions and focus his thought once again on Khandhas and see whether his line of action is categorically within this Causal Law and in accordance with the doctrine of Patīccasamuppāda.

If he thinks it is time to bring to a stop his line of actions in accordance with Patīccasamuppāda there is the way to get out of Samsāra. If he continues to carry on as usual the cycle of Patīccasamuppāda will go on and continue its relentless process of sorrow, suffering, lamentation and despair and the whole mass of Dukkha (suffering).

When there is impact of 'eye' and 'visible object' there arises 'eye consciousness'. Yogis are advised to observe the 'eye consciousness' whether it still remains, passes away, or vanishes. It will be seen after observation that the same eye consciousness has already passed away or disappeared when it was observed by the *observing consciousness*. It will be obvious to the observer that the eye consciousness was no more to be found because its arising was momentary. In like manner, whenever there arises eye consciousness or ear consciousness or nose consciousness or tongue consciousness or body consciousness or thought consciousness, the arising must be observed by *the next observing consciousness (Knowledge)*. It is to be borne in mind that when the observing consciousness arises the arising of the

eye consciousness or whatever consciousness has already vanished and disappeared because two parallel lines of consciousness never exist.

‘Aññam Uppajjate cittan, Aññam Cittan Nirujjati’. This means only one consciousness can arise at a time. Therefore, the Yogis are advised to observe or contemplate that whatever Khandha arises, be it Rupa, Vedanā, Saññā, Sankhāra or Viññāna (consciousness) the arising is only momentary because it arises to disappear or pass away. This is exactly what your, our Khandhas are undergoing. Every arising is momentary. Old Khandha vanishes giving rise to anew and the same process goes on *ad infinitum*.

Should a Yogi miss observing or contemplating an eye consciousness, there will arise Tahnā and if he misses again observing or contemplating Tahnā, there will follow inevitably Upādāna (grasping or clinging). He should observe and contemplate on Upādāna. If he fails to do so there will follow Kammabhava, and when it arises Jāti Jarā Marana will inevitably follow. Hence the revolving of Paticcasamuppāda *ad infinitum*.

Here is another illustration according to the Pāli text: ‘ Sotanca paticca saddesa uppajjati Sota Viññānam Tinnam Sanghati Phasso Phassa paccayā Vedanā hoti ’ One hears the call of his little son on his return from school. As soon as he hears it, he feels so anxious to see the son and moreover he is so anxious to hug him and caress and kiss him that he does all the fondling. He may think and say that he does all this because it is his own son and he loves him; there is no offence or sin against him because he does not transgress any moral law. The truth, however, is that the inexorable process of Paticcasamuppāda has been going on and continuing its ceaseless cycle.

To elucidate how Paticcasamuppāda starts revolving on hearing the voice of the young son returning from school is: - The voice of the young son is heard and as soon as the voice is heard there arises Tahnā (craving) to see, fondle and caress him; because of the craving, there arises the overwhelming desire to fondle and caress the son. This caressing and fondling is Kammabhava. ' Kammabava paccayā Jāti ' ; because of Kammabava birth arises. Reference to the connection between Section III and Section IV of the Diagram will show it. When Kammabava (Kammic force) arises Jāti is bound to follow. ' Kammabalam Sabbhaññu Buddhāpi Patibhahitum Nasakkonti ' , even the Buddhas are not able to stop the Kammic forces.

From dawn to dusk, the process goes on. When an attractive object is seen there arises Tahnā (craving) and because of Tahnā there arises Upādāna; and because of Upādāna Kammabava (Kammic force) arises, and as such the whole train of the cycle of Paticcasamuppāda goes on in its ceaseless revolution.

When a pleasant tune is heard there arises craving and because of craving there arises Upādāna, Kammabhava, Jāti, Jarā Marana and so on and the whole train of the cycle of Paticcasamuppāda goes on in its relentless revolution. Similarly when one smells a pleasant odour, tastes a pleasant taste, touches a pleasant object and reflects a pleasant idea there arises a series of Tahnā, Upādāna, Kammabava, Jāti Jarā Marana Soka Parideva Upāyāsa Dukkha Domanassa and the whole mass of sorrow and suffering.

If fact whenever a beautiful object, pleasant sound pleasant odour, pleasant taste, pleasant touch, pleasant idea enter through the six sense doors there certainly will arise Tahnā and series of other factors. Such series of processes are nothing but Kilesa Vatta which in turn

gives rise to Kamma Vatta from which again emanates Vipāka Vatta thus making the round of three Vattas. Reference should be made to the Diagram. Avijjā, Tahnā, Upādāna are Kilesa Vatta while Sankhāra and Kammabhava form Kamma Vatta, and Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā. Jāti Jarā Marana constitute Vipāka Vatta.

Similarly Ghānanca paticca, Jivanca paticca, Kāyanca paticca and Mananca paticca may be taken as Khandha Paticcasamuppāda which should be observed and contemplated by Vipassanā meditation; otherwise the whole train of ceaseless process of cycle of Samsāra will continue *ad infinitum* bringing in its wake the whole mass of sorrow and suffering.

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CHAPTER IV

HOW CYCLE OF PATICCASAMUPPĀDA STARTS REVOLVING FROM VEDANĀ

Reference to the Diagram is invited. In Section II, there will be seen *Vīññāna*, *Nāmarūpa*, *Salāyatana*, *Phassa* and *Vedanā*.

Whenever there is a combination of sense door, object and consciousness there arises *Phassa* which gives rise to *Vedanā* Whether pleasant, unpleasant or indifferent.

To illustrate this: One sees a very beautiful flower and if he is pleased with it he feels a pleasant sensation (*Vedanā*). If there arises in him the desire or craving (*Tahna*) for it, there inevitably follows *Upādāna* (clinging or grasping). This is where the chain of *Paticcasamuppāda* starts revolving.

It is to be noted that the *Paticcasamuppāda* does not stop then and there. When *Upādāna* is followed by *Kammabhava* there inevitably will follow *Jāti* (Rebirth). Reference to Section III and IV of the Diagram will show the connecting link between *Kammabhava* and *Jāti*

This connection means the process of the line of the action of the *Paticcasamuppāda*.

The Buddha said, ' Where there is *Tahnā* after *Vedanā*, I will never say that *Magga*, *Phala* or *Nibbāna* can be realised. '

· So also where *Dosa* or *Domanassa* follows after *Vedanā*, *Magga*, *Phala* or *Nibbāna* can never be realised. '

When it is said that the ceaseless process of Patīccasamuppāda continues it means to imply that it is our own Khandha which undergoes the ceaseless process of the cyclic chain of Samsāra. Here Khandha does not mean this body which weighs 140/150 lbs; but this is what it means in conventional parlance.

What Khandha means: When an object (Ārammana) enters a sense door (Dvāra) there arises Viññāna or in other words Viññānakhandha. Whenever there is Phassa there arises Vedanā which is Vedanakkhandha. Whenever there is Phassa, there arises Saññā which is called Saññakkhandha. Volitional activities (cetana) are called Sankhārakkhandha and matter (Rupa) is called Rupakkhandha. The arising of whatever Khandha whether Rupakkhandha, Vedanakkhandha, Saññakkhandha, Sankharakkhandha or Viññānakhandha is the chain or the process of Khandha which in other words is none other than the Patīccasamuppāda which in actual fact is not to be found in Pitaka Books (Pali Canons) or in the mere recitation but in our own Khandha. Where there is a continuation of the Patīccasamuppāda or line of actions of Khandhas there is nothing but the whole mass of sorrow and suffering. (‘Evametassa Kevalassa Dukkakkhandhassa Samudayohoti’). In the Nidāna Vagga Samyutta, it is said, ‘If one leads the life of Patīccasamuppāda, he is called Miccha patipadā (one who leads wrong life). He who meditates or practises Vipassanā is called Sammapatipadā (one who leads a righteous life).’

It may therefore be asserted that he who practises Magga brahmacariya or Vipassanā is trying to disconnect or to cut the relinking of Kammic force or Khandha, or in other words he is trying to discontinue Patīccasamuppāda. Here reference to the Diagram is invited. Practice of Vipassanā is the work of cutting the link between Section III and Section IV or in other words, killing Taṇhā in order to disallow Kammic force to arise.

It can also be said that Vipassanā meditation is the work which tries to change Vedanā paccayā Tahnā into Vedanā Paccayā Paññā. It is the work which tries to replace Tahnā by Vipassanā magga (Vipassanā magga means Sammā Ditthi, Sammā Sankappa, Sammā Sati, Sammā Samādhi.) after Vedanā.

Unless there is Vipassanā Magga or Vipassanā Meditation, it is peremptory that Tahnā will inevitably follow. Nothing else can stop the arising of Tahnā. If one follows the way of Patticcasamuppadā he will be faced with Samudaya and Dukkha. His companion will be Samudaya and Dukkha. He is just like a stump in Samsāra and will ever remain as a stump even when Buddhas appear in the universe.

Is it the time for the reader to decide, to choose which way, i.e. Magga Phala or the way to remain as a stump of Samsāra? Should he be willing to free himself from the whirlpool of Samsāra he must follow the way of Magga or in other words he should practise Vipassanā and must try to perceive with insight knowledge the arising and passing away of Vedanā by employing five maggangas (Pubbabhāga Magga).

It must be pointed out here that Vedanā is not to be searched here and there as one generally thinks. No, it is not to be sought after. Vedanā arises whenever there is an impact of Phassa. One or the other kind of Vedana is always prevalent in us, pleasant or painful, agreeable or disagreeable, different or indifferent, hence it is not necessary to purposely search for Vedanā as it is prevalent all the time in one of the six sense doors.

Vedanā shows and reveals to us its presence by arising and vanishing before us. It is for the Yogi to have the insight that Vedanā is Anicca or arising or passing away. If the Yogi can apprehend Vedanā properly, it can be said that he is out of the boundary of Nicca Saññā

(permanence wrong view). He is on the right path when Anicca of Vedanā is apprehended by insight Vipassanā.

‘Vedanā Nirodhā Tahnā Nirodho’ means when Vedanā is exterminated so is Tahnā. ‘Tahnā Nirodhā Nibbāna’, i.e. extermination of Tahnā means Nibbāna.

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- * ‘Vedanānam Khaya Bhikkhu Niccato Parinibbuto’ means when Vedana is perceived as most abominable, despicable, detestable and repugnant as a result of intensive and repeated meditation, the desire, longing or lust for any kind of Vedana comes to an end or Vedana comes to the cessation. (Vedanānam Khaya) as such the Bhikkhu(monk) can attain Kilesa Parinibbana.
 - * Sutta Nipata.

CHAPTER V

REVOLVING OF PATICCASAMUPPĀDA FROM THE BEGINNING

Due to lack of mindfulness there is failure on the part of the Yogi to contemplate the arising and vanishing of phenomena, i.e. Rūparammana and Cakkhudaāra (visible object and eye-door). Similarly the failure to observe and contemplate arising and vanishing of ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness causes cycle of the chain of Paticcasamuppāda to start from the beginning, i.e. Avijjā. Shrouded in Avijjā one does all sorts of Sankhāras (Kāyasankhāra, vici sankhāra, mano sankhāra). Avijjā paccayā sankhāra, sankhāra paccayā viññānam, Viññāna paccayā Nāmarūpan. It means in its implication the obtaining of Pancakkhandha (5 aggregates or components). Having Pancakkhandha it is bound to obtain Phassa, because of Phassa there will arise Vedanā and because of Vedanā there will arise Tahnā and from Tahnā there will arise Upādāna, from Upādāna there will arise Bhava and from Bhava there will arise Jāti and if Jāti is obtained all kinds of sorrow he ceaseless chain of Paticcasamuppāda starts revolving gain.

Therefore whenever the Yogi is busy with something else or procrastinates and fails to contemplate, or meditate on arising and vanishing, the Paticcasamuppāda starts its chain or process from Avijjā. This is Micchā patipadā and the eight factors are always prevalent, i.e. Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā, Tahnā, Upādāna, Kammabhava. A reference may be made to the Diagram. When these eight factors are classified by Sacca they fall into Samudaya and Dukkha Saccā only. Samudaya is Fire and Khandha is Fuel, so there is a combination of Fire and Fuel. All along the whole train of Samsāra is

the combination of Fire and Fuel only. Whenever the Fire loses its intensity the Fuel is replenished again. It is obvious that there was no indication of a single existence all along the Samsāra in which even the slightest intention or effort to extinguish the Fire was evidenced.

In the present existence those who have a considerable Sadhā (confidence) and knowledge to some extent should come to a decision that they will start endeavouring to extinguish Fire by withdrawing the Fuel.

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CHAPTER VI

REVOLVING OF PATICCASAMUPPĀDA FROM THE END

Series of Dosa (Hatred,) Domanassā (Ill-will) arise on the sight of an enemy or an adversary. To come face to face with him or to speak with him will make him furious. The sound or sight of him is despicable and loathsome Pāli text runs: 'Dosa, Soka, Parideva, Domanassa, Upāyāsā Sambhavanti Eva Metassa Kevalassa Dukkakhandassa Samudayo hoti.' It means the whole mass of sorrow and suffering arises. hence Patikkasamuppāda starts revolving from the end as Pāli Text runs, Āsava Samudayā Avijjā Samudayo because of corruptions, ignorance arises.

Therefore at the sight of Anitthārammana (unpleasant and disagreeable object) if the Yogi fails to contemplate and meditate (i.e on arising and vanishing) the Patikkasamuppāda will start from the end

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CHAPTER VII

PATICCASAMUPPĀDA SAMSĀRA IS REVOLVING ALL THE TIME WHEN THERE IS ABSENCE OF VIPASSANĀ MEDITATION.

Paticcasamuppāda is revolving all the time. With the exception of the period of sleep (when Bhavanga citta prevails) whether one is faced with an agreeable object or disagreeable object, it revolves sometimes with Dosa (Hatred), sometimes with Lobha (Craving) and sometimes with Moha (Delusion).

When Paticcasamuppāda revolves with Dosa, Lobha and Moha there arises Akusala citta and one is said to be engaged in Apuññābhisankhāra. When one is enjoying oneself with pleasurable surroundings such as in company of his sons, daughters and wife and his possessions or business, the Paticcasamuppāda is revolving with Lobha. Sometimes he falls into adverse conditions such as business failures or disobedience of his sons and daughters, then Paticcasamuppāda is revolving with Dosa.

When unconsciously or unknowingly he commits wrongful actions, this is called revolution of Paticcasamuppāda with Moha.

Kusala Sankhāra or Puññābhi Sankhāra. When meritorious deeds are done with the hope of attaining a higher abode in the next existence, this is called Vitta Kusala (meritorious deeds which will make rounds in Samsāra). Any meritorious deeds done without having a knowledge of Dukkha Saccā or done with a view to attaining some reward is Puññābhi Sankhāra.

‘Avidva Bhikkhave Avijjāgato Puññābhisankharampi Abhisankharoti. Apuññābhi Sankharampi Abhisankharoti. Ananābhi sankharampi Abhisankharoti. Yatoca kho Bhikkhave Bhikkhuno Avijjā Pahinā Vijjā Uppannā. So Avijjā Virāga Vijjuppādā Neva Puññābhi Sankharam Abhisankharoti.’ (Samyutta Nikāya). ‘O monks!’, the Buddha said, ‘he who is devoid of wisdom and replete with Avijjā (Ignorance) commits Puññābhisankhāra (meritorious deeds) Apuññābhisankhāra (demeritorious deeds) and Ānanābhisankhāra (Samatha meditation in order to attain higher plane of Brahmāloka).’ ‘O monks!’ in the Bhikkhu Avijjā has been abandoned and Vijjā has arisen: he being free from Avijjā and having Vijjā arisen, never commits Puññābhisankhāra.

So according to the above statement, he who is devoid of Avijjā, free from Avijjā and abandons Avijjā must be none other than an Arahāt. Such an Arahāt does not commit Puññābhi sankhāra nor is he required to do so, and when he does, this is simply an act without any attendant implications or result *(kiriya).

Regarding Sotāpāna, Sagadāgāmi and Anāgami, they must do Dāna (alms giving) and Sila (moral precepts) more than ever. Therefore it naturally follows that Puthujjana (ordinary worldlings) should give more prominence in alms giving and moral precepts, however it must be borne in mind that Dāna and Tahnā must not be mixed; Dāna and Ditthi must not be mixed; and let it not be dominated by Avijjā. If the question is put as to whether Dāna is Kusala or Akusala, the answer must be that Dāna is Kusala. The volitional intention to give alms is no doubt Kusala. Lust for attaining a higher plane in the next existence is Tahnā, so it is Akusala. Therefore it is a mixture of Kusala and Akusala. For instance,

* “Kiriya” means just an act or deed without any attendant Lobha (greed) Dosa (Hatred) or moha (Delusion) as such, such acts or deeds are incapable of producing Kammic force.

if I do this alms giving so that I may reap the benefit in the next existence, my action is dominated and influenced by Ditthi which is Akusala, therefore do not let Dāna be confused with Tahnā and Ditthi, allowing Avijjā to dominate. If there is lack of intelligence and knowledge of the proper alms giving or if one is lacking ability to understand and choose the correct resulting benefit this Dāna will become Vatta Dāna or Puññābhisankhāra and result in the revolving process of Samsāra.

Therefore it should be noted that it is not the Dāna that will prolong the process of Samsāra but it is the lack of proper understanding to have the right and correct attitude when Dāna is done so that it will become Vivatta Dāna.

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CHAPTER VIII

THE DOCTRINE OF PATICCASAMUPPĀDA SHOWN IN DIRECT WAY (ANULOMA)

Reference to the Diagram is invited. This Diagram was devised, worked out and drawn by the late Mahā Thera Mogok Sayadaw in accordance with the tenor of the Khandhas (aggregates or components) to show that Patīccasamuppāda is nothing but the ceaseless process of (our) own Khandhas, i.e. perishing of the old one, giving place to a new, in other words, Patīccasamuppāda is nothing out Causal Continuum of arising and vanishing of physical and mental phenomena.

‘Anamataggo yam Bhikkhave Samsāro Pubba Koti Napaññāyati.
Avijjā Nivaranānam Sattānam Tahnā Samyojanānam Sandharatam
Samsara tam’ (Anamatagga Samyutta)

It means that the beginning of Samsāra is inconceivable. Being shrouded in Avijjā (Ignorance) and bound up by Tahnā the beginning of beings who are undergoing round of rebirths from one existence to another is incomprehensible. If the bones of a single being were preserved in heaps it will reach the height of Mount Vepunlla. The ascent to its top will take four days. This shows only the bones of a single being. Samsāra is so long. When the Samsāra is said to be so long, it amounts to saying that the period of suffering is long too and that the cycle of Patīccasamuppāda is also long.

It is said that the beginning of Samsāra is * Avijjā, then the question arises: What is Avijjā?

* This should not be confused with the First Cause or being.

Avijjā is Ignorance of Four Noble Truths (Ariya Saccā)

1. Ignorance of the Cause of Suffering (Samudaya Saccā)
2. Ignorance of the Suffering or Unsatisfactoriness (Dukkha Saccā).
3. Ignorance of the Cessation of Suffering (Nirodha Saccā).
4. Ignorance of the Path leading to the Cessation of Suffering. (Nirodha Gāminipadā).

To illustrate: -

1. It is inherent in every one of us to possess and crave for gold, silver and other material wealth. This craving is the root cause of Dukkha (sorrow and suffering). Lack of knowledge of this is called ignorance of Samudaya Saccā.

2. Lack of knowledge that our own Khandha (aggregates or components) are the very suffering and sorrow is called Ignorance of Dukkha Saccā.

3. Lack of knowledge that cessation of all the suffering is the Nirodha Saccā which in other words is Supreme Nibbāna is called ignorance of Nirodha Saccā.

4. Lack of knowledge that the Eightfold Noble Path is the Path leading to the Supreme Nibbāna is called ignorance of Nirodha gāmini patipadā Saccā.

Such ignorance is Avijjā and all the mental physical and verbal activities arise out of this Ignorance. Therefore the Buddha says ' Avijjā paccayā sankhārā '. Not knowing the root cause of all sorrow and suffering, all sorts of activities are done or committed for the sake of

oneself, one's family, etc. employing all means of contrivances regardless of Kusala or Akusala (wholesome and unwholesome) to amass wealth, to get higher promotion and so on.

He may say that he is leading a good life as he carries on legitimate trade but from the point of view of Paticcasamuppāda he is not breaking the chain of Samsāra but he is doing the relinking work of Paticcasamuppāda. If and when asked what offence has he done? The answer will be that it cannot be said whether he has committed an offence or not but what can definitely be said is that he has connected the cyclic order of the chain of Paticcasamuppada and is revolving.

Again in order to attain higher plane in the next existence he does alms giving. This is Kusala Kamma no doubt, nevertheless any meritorious deed done with Avijjā, i.e. because it is done without the knowledge of Dukkha Saccā it becomes Puññābhisankhāra: ' Avijjā Paccayā Kusala Sankhārā (Puññābhi). Alms giving as well as keeping Moral Precepts (Sila) are done with a view to attaining higher planes, i.e. to become Deva or Brahma in the next existence. It is also Avijjā Paccayā Kusala Sankhārā. There is also usual utterance of wishes in the end saying that the wishes be fulfilled. Even if these wishes are fulfilled and they become Devas or Brahmas, the beginning of the next existence is birth (Jāti). Jāti is nothing but Dukkha Saccā. ' Jātipi Dukkha Saccā' (Dhamma Cakka Pavāttana Sutta).

' Sankhāra paccayā Viññānam ' means because of Sankhāra (whether Kusala or Akusala) there arises the Rebirth consciousness. The beginning of every existence is Rebirth Consciousness. The very existence which we are undergoing is nothing but Dukkha (sorrow and suffering), pure and simple although we have been deceived and deluded by Avijjā as Sukha (Happiness). Therefore it is up to the Yogi to ponder for a moment whether it is desirable for him to long and wish for highers

position in their next existence whenever alms giving or any meritorious deeds are done. The best advice for the Yogi is to strive for the cessation of suffering as rebirth in the form of Deva or Brahma or any form of existence is Dukkha itself, and nothing but Dukkha.

‘ Viññāna Paccayā Nāmarūpam ’; he who begets Jāti also begets Nāma and Rūpa. Reference to Section II is invited. Because of Viññāna there arises Nāma and Rūpa. It should be scrutinised if there is I, Me or Mine in the Viññāna. In the Nāma and Rūpa too, scrutiny must be made whether there is any element of personality as I, Me, Mine, He or She.

Viññāna is the Patisandhi Viññāna and is the beginning of the present existence and in that Viññāna there is no Ego, Self, I, He or You. It is only the outcome of Sankhāra.

In the Nāmarūpa too, careful examination and thorough scrutiny will reveal that there is no element of any personality as Ego, I, Mine, Me or He. Neither is there mine nor any possessor. It is only the Resultant Continuum of Causal Continuum or Patīccasamuppāda.

‘ Nāmarūpa paccayā Salāyatanam ’. Where there is Nāma and Rūpa, the phenomenon does not end then and there. Eye, Ear, Nose, Tongue, Body and Mind arise because of Nāma and Rūpa.

Eye is the Resultant phenomenon of the Causal Phenomenon in which there is nothing which can be claimed as Ego, I, Mine or Me. It is the Resultant Continuum of the Causal Continuum. It is not I, or My Eye nor my Atta nor Mine.

Nose. Similarly nose is the Resultant phenomenon of the Causal Phenomenon in which there is nothing which can claim any element of personality, Ego or I, Mine or Atta.

Tongue and Body and Mind can also be implied and understood as the foregoing.

These sense Bases (Salāyatana) are sex Dhammas which widen the scope of Samsāra or in other words they spread out and lengthen the Cyclic Chain of Patīccasamuppāda.

Eye widens the scope of the Samsāra, also Ear, Nose, Tongue, Body and Mind widen the scope of the Samsara. Reference should be made to the Chapter III and check your own self and see for your own self whether or not do you stop just at the sight or at the sound or the smell or the taste, touch or the thought. To illustrate: If you happen to see a beautiful object, do you stop at the sight or do you go a step further and say I like it or I want to have it? You do not stop then and there but will try to have it by one way or the other. This is called the linking of Samsāra or elongating the chain of Patīccasamuppāda or widening the scope of Samsāra. Similarly the remaining five Salāyatana may be implied and understood in the same manner.

‘ Salāyatana paccayā Phasso ’ means because of the eye, there arises eye contact. Because of the ear, there arises ear contact: because of the nose there arises nose contact; because of the tongue there arises tongue contact; because of the body there arises touch contact; because of the mind thought contact arises.

‘ Phassa paccayā Vedanā ’ means because of contact there arises feeling. Because of eye contact there arises Vedanā depending on the eye. In Pāli, it is called Cakkhusamphassajā Vedanā. Feeling depending on the eye is called Cakkhusamphassajā Vedana * In the same way feelings depending on other sense bases are respectively called Sotasamphassajā Vedanā, Ghānasamphassajā vedanā.

* Vedana must not be confused with illness or disease. Feeling is vedana of whatever kind, i.e. Sukha, Dukkha, Somanassa, Domanassa or Upekkha.

Jivāsamphassajā Vedanā, Kāyasamphassajā Vedanā and Manosamphassajā Vedanā. Vedanā is divided into three kinds, i.e. Sukha, Dukkha and Uppekkhā or it is divided into five, i.e. Sukha, Dukkha, Somanassa, Domanassa and Uppekkhā Vedanā or if again it is subdivided, it will cover a considerable field. However the intending. Yogi has to bear in mind that whenever there is contact or impact on six sense bases or doors (Dvāra) there appears Vedanā of some sort, so it goes without saying that Vedanā is not to be sought after purposely, for Vedanā of one kind or another is always appearing or prevalent on six sense bases whenever there is Phassa (contact).

‘ Vedanā paccayā Tahnā ’; Dependent on Vedanā there arises Tahnā. If it arises depending on visible object, it is called Rūpa Tahnā; similarly Sadda Tahnā on sound, Gandha Tahnā on odour or smell; Rasa Tahnā or taste; Phothhabba Tahnā on contact; and Dhamma Tahnā on thought.

‘ Tahnā paccayā Upādāna ’ means depending on Tahnā there arises grasping, clinging or overwhelming desire or Tahnā of greater magnitude. There are four Upādāna - Kāmupādāna (overwhelming sensual desire); Ditthupādāna (overwhelming desire for wrong view); Silabba-tupādāna (overwhelming desire for wrong practices and observances) and Attavādupādāna (overwhelming Egoistic desire).

" Upādāna paccayā Kamma Bhavo" depending on overwhelming desire or grasping there arises Kāya-Kamma (Physical activities); Vavi-Kamma (verbal activities) and Mano-Kamma (mental activities). Any of these three activities is called Kamma Bhava which is the last factor in Section III. In the first section, Past Causal Continuum, it is to be understood as Sankhāra. According to Abhidhammattha Sangaha it consists of Loki Kusala and Akusala Citta numbering twenty nine.

‘ Kammabhava paccayā Jāti ’ means due to Physical, verbal and mental activities there arises Jāti (Rebirth consciousness) which is the beginning of the next existence (Patisandhi Viññāna). be it whatever Jāti, the beginning is Patisandhi Viññāna (Rebirth consciousness). The Buddha said, ‘ Jātipi Dukkhā ’ It means jāti is Dukkha Saccā whether it is Jāti of man, Deva or Brahma. It is for the Yogis to decide at this juncture whether it is worth while to wish and long for the Jāti in their next existence. When Jāti is begotten what are its implications? What will be the eventual prize? The answer is ‘ Jāti paccayā Jarā Marana ’. It is obvious that because of Jāti, Jarā and Marana are begotten or in other words Jāti is inevitably followed by old age and death.

To be more lucid, when one begets Jāti, he is followed by old age, disease, sorrow, lamentation, pain, grief despair and the whole mass of Dukkha. Reference may be made to the Diagram.

This is the circumgyration of Patīccasamuppāda shown in accordance with the Buddha's teaching.

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CHAPTER IX

THE CIRCLING OF PATICCASAMUPPĀDA BECAUSE OF AVIJJĀ AND TAHNĀ AT THE SOURCE OR AS THE ROOT CAUSE.

(It is advised to read this chapter with the Diagram)

It is important for the Yogi to know for certain that the real culprits who cause and generate the revolution of the endless process of recurring death of sentient being existence after existence all along the Samsāra are none other than Avijjā and Tahnā.

With reference to the Diagram, the reader will find right in the middle Avijjā and Tahnā. Avijjā, Ignorance, is nescience as to the four Noble Truths. Tahnā is craving for anything pleasant that it comes across, hence it behoves the reader or Yogi to bear in mind that the beginning of paticcasamuppāda is Avijjā and Tahnā.

Whenever Khandha comes into being it is followed by old age and death. The culprit who responsible for the building of Khandha must be found out. Now it will be obvious to the Yogi that the real culprits who build Khandhas are Avijjā and Tahnā. Therefore the root cause must be eradicated in order that no effect will arise.

It is also necessary to find out what the doings of Avijjā and Tahnā are. As has already been mentioned, Avijjā is the nescience of the Four Noble Truths. Tahnā is craving for anything pleasant that it comes across. Nay, Avijjā does more than that, for it causes and conditions Sankhāra to arise and Tahnā causes and conditions Upādāna to arise. Again Sankhāra causes and conditions the Present Resultant Continuum, i.e. 'Viññāna, Nāmarūpa, Salāyatana, Phassa and Vedanā',

or in other words Pancakkhandha (five aggregates or components).

Reference may be made to the Diagram. In Section I, which is called the Past Causal Continuum, there are five factors, viz. Avijjā, Sankhāra, Tahnā, Upādāna and Bhava. From this Past Causal Continuum there emanates Section II which is called the Present Resultant Continuum. It is made up of Viññāna, Nāma Rūpa, Salāyatana, Phassa and Vedanā and this Present Resultant Continuum is nothing but our own Khandha.

When further scrutinised it will be seen that from Section II or the Present Resultant Continuum there arises the Future Causal Continuum or the Present Causal Continuum which may be termed as Section III. This Section consists of Tahnā, Upādāna, Bhava, Avijjā and Sankhāra. When these are classified by Saccā they fall into Samudaya Saccā. Again from Section III there emanates the Future Resultant Continuum consisting of Viññāna, Nāmarūpa, Salāyatana, Phassa and Vedanā, which when classified fall into Dukkha Saccā.

It is obvious now that from the Past Causal Continuum there arises Present Resultant Continuum and from the Present Resultant Continuum again emanates Present or Future Causal Continuum and from the Future Causal Continuum emanates Future Resultant Continuum, and the Future Resultant again becomes the Past Causal Continuum which gives rise to the Present, the Present to the Future and Future to the Past and so on. Thus the chain of Paticcasamuppāda or the Samsāra or the process of arising and passing away of phenomena from moment to moment is making its usual cyclic revolution *ad infinitum*.

By way of Saccā, there arises the recurring process of Samudaya which gives rise to Dukkha, and Dukkha on the other hand, gives rise

to Samudaya and so on. In the same way the Past becomes the Present, the Present becomes the Future, the Future becomes the Past and the Past becomes the Present and so on in endless cyclic order.

Because of Ignorance one does all sorts of wholesome or unwholesome deeds for which one gains nothing but Pancakkhandha (five aggregates or components) which is Dukkha Saccā pure and simple. Again led by Avijjā and goaded by Taṇhā the ordinary worldling commits all sorts of acts for his own material gains or for the benefit of his family which will undoubtedly lead him to Apāya Bhūmi. Nay, he also does meritorious acts which may lead him to a higher plane of existence.

To illustrate the daily life. " A " sees; he feels desirous; he is overwhelmed with the desire to own; and eventually he tries to obtain. No doubt he obtains and what he obtains is Jāti (according to Patīcasamuppāda). When Jāti is obtained, it is again dominated and influenced by Avijjā and Taṇhā.

Thus Section I connects Section II which connects Section III. From Section III there again arises Section IV. In this way, the cyclic order of Patīcasamuppāda goes on endlessly forever. It revolves one full fresh circle after the old one and so on the endless process goes on *ad infinitum*. All of us had been within this causal nexus without ever having the slightest chance of seeing the way out. Had we done this we would not have been as we are now.

Reference to the Diagram is invited. Readers are asked to see for themselves in what Section they are at the present. The answer invariably will be that they are in the Section II where Viññāna, Nāmarūpa, Salāyatana, Phassa, Vedanā can be seen, which, when classified, fall into Five Aggregates (Pancakkhandha), and again into Dukkha Saccā.

Dependent on the Past Causal Continuum, i.e. Avijjā, Sankhāra, Taṇhā, Upādāna and Bhava, there arises Pancakkhandha (Present Resultant Continuum). Therefore Section I is Samudaya Saccā while Section II is Dukkha Saccā, and as such there is only the process of Samudaya and Dukkha while Magga and Nirodha Saccas are hidden from the view and these two Lokuttara Saccas are non prevalent and absent from us as we do not try or care to approach any reliable teachers who can lead us to the right path (Ariya Saccā).

Now it is urged to the readers that the decision should be made to attain the two Lokuttara Saccas and embrace the same in our bosom at a time when Saccā sermons were expounded by the late Mahā Thera Mogok Sayadaw. It is also behoved that Magga and Nirodha Saccās should be apprehended by the practice of magga Brahma Cariya, practice of Vipassanā Meditation so taht the spokes, Wheel Rod, Rim, Axis and Hub of Paticcasamuppāda can be broken. It also behoves the Yogi to read this Chapter IX over and over again so that he is well conversant with this Doctrine and understand it.

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CHAPTER X

HOW TO DISMANTLE AND BREAK THE SPOKES, HUB, AXIS, WHEEL ROD AND RIM OF THE WHEEL OF PATICCASAMUPPĀDA.

(Reference is Invited to the Diagram 2.)

You have seen the wheel of a cart. Here you will find the Axle Box or Hub which is right in the centre. This will be better symbolised as Avijjā and Tahnā. There are four spokes which represent (1) Kāma Puññābhi Sankhāra, (2) Rūpa Puññābhi Sankhāra, (3) Apuññābhi Sankhāra and (4) Ānanjābhi Sankhāra. The Rim of the Wheel represents Jarā Marana. In order to make the wheel strong and durable these spokes are fitted on one end with the Rim and the other fitted into the Axle Box so that the other component parts of the wheel do not give way and fall into pieces. Hence Axle Box, Wheel Rod, Hub, Spokes and Rim, these five component parts form into a complete whole of what may be called a Wheel; when one does meritorious deeds by way of giving alms, keeping moral precepts with a view to gaining higher position as King of the Universe or as King of Deva in Devaloka in his next existence, it means, according to Patikkasamuppāda, Puññābhi Sankhāra and nothing else. Whereas another one perpetrates demeritorious deeds of all sorts for himself or for his family. This is Apuññābhi Sankhāra which will forsooth drive him to the lower plane of existence (Apāyabhūmi) comprising Hell, animal world, etc. When one practises Samatha with a view to attaining Rūpāvacara Bhūmi (Brahmaloka); this is called Rūpa Puññābhi Sankhāra and nothing else; whereas another Rūpāvacara Yogi being hateful to Rūpa and practises Arūpāvacara Jhāna with a view to attaining Arūpāvacara Brahmaloka (where there is no Rūpa but only Four Nāmakhandhas.) This is called Ānanjābhisankhāra.

Whichever Sankhāra is done or perpetrated whether Puññābhi, Apuññābhi or Ānanjābhi, their ascent or descent of journey is circumscribed within the bounds of Jarāmarana or in other words they must terminate within the limit of Sankhāra Loka or within the domain of Thirtyone planes of existence. Even if one ascends to Rūpāvacara Bhūmi he will not be able to go beyond the Rim of Jarāmarana. In the case of another one who attains Arūpa Jhāna by virtue of his Samatha, his terminus will be up to the same Rim (Jarāmarana).

Whatever is done within the realm of Sankhāra there is no escape from the clutches of Jarāmarana. Hence Rebirth in any sphere, plane or existence is liable to Jarāmarana. Therefore Kusala sankhāra done in order to attain better position in the next existence will inevitably land at the door step of Jarāmarana. There is no exit whatsoever to escape from Jarāmarana.

Akusala sankhāra, immoral or unwholesome activities, bodily, verbal and mental actions constitute one of the spokes (Apāya bhūmi).

Those who are misled into believing that Rūpaloka is Nibbāna or Arūpaloka is Nibbāna strenuously practise Jhāna and Abhiññāna. When a Jhanic person concentrates on Rūpa as the source of Dukkha, suffering and attains Arūpa Jhāna, this is also one of the spokes (Arūpabhūmi).

Reference may be made to Diagram 2. There remains the Wheel Rod which represents Āsava. According to the Pāli, 'Āsava samudayā Avijjā Samudayo'; this Āsava Wheel Rod must be fitted to the Axle Box with the four spokes which are already fitted in the wheel. Now the Wheel can be revolved. When the Wheel revolves it is inevitable that some spokes will be on the left and the others go down and some spokes will be on the left and the others on the right. Wherever they

may be they will never be able to get themselves cleared off the rim. In the way an ordinary worldling happens to be either in Brahmaloaka, Devaloka or Manussaloka (this present plane of existence), there is no exit for him from Samsāra. This Wheel of Samsāra is revolving ceaselessly dragging Pancakkhandha along in its wake. Therefore wherever this Pancakkhandha (five aggregates or components) makes its landing its usual termination is Jarāmarana.

Let us again view from the standpoint of Saccā domain. Avijjā and Tahnā are the culprits who are responsible for the conditioning of Khandhas which and nothing but Dukkha Saccā while Avijjā and Tahnā are Samudaya Saccā so all along the Samsāra our travelling companions are Samudaya and Dukkha, while Magga and Nirodha Saccā are missing. This is why there is no way of escape from this domain of Samudaya and Dukkha.

Most certainly we have purposely avoided Magga and Nirodha and our valuable time has been spent in lengthening the revolving period of Patīccasamuppāda.

This is what may be termed as Prolonging the duration of suffering (Dukkha).

Reference to Diagram I may be made again. Avijjā, Tahnā and Upādāna are Kilesa Vatta. The ordinary wordling does all sorts of resulting in Kamma Bhava which gives rise to Vipāka Vatta or Pancakkhandha. Thus Kamma Vatta Arises because of Kamma Vatta This is how there starts again the process of the cyclic order of Samsāra *ad infinitum*.

It will be seen now that from the point of view of Saccā there is the round of Samudaya and Dukkha Saccā.

Again when it is viewed from Vatta standpoint there is only the round of Kilesa, Kamma and Vipāka vatta.

When it is again viewed from the standpoint of space and time it will be seen too that there is the rotation of Past, present and Future.

It is to be carefully noted that only when the chain or link of paticcasamuppāda can be broken asunder we can escape from Samsāra vatta. As long as chain of Paticcasamuppāda is relinked the longer will be the duration of Dukkha.

If we are anxious to shorten the duration of our Samsāra, we must seek the way out of the three Vattas and overcome Samudaya and Dukkha.

In this present existence when there is a great opportunity to gain considerable wisdom regarding Paticcasamuppāda and Saccā by listening to the sermons or through reading such books, the Yogi, should come to the decision and break asunder the Rim, Axle Box, Rod or Spokes of the Wheel of Paticcasamuppāda.

For the Yogi who is really intent on escaping from Samsāra, mere wishes will not enable him to attain Magga and Phala. It is by Vipassanā Contemplation (Eightfold Noble Path) that he can turn over Avijjā to Vijjā Wisdom and Tahnā to Alobha Non-desire and attain the final goal of Emancipation.

In the following chapters the path of Emancipation will appear.

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* Kamabhumi. 2. Apayabhumi. 3. Rupa and Arupabhumi.

CHAPTER XI

HE WHO FOLLOWS THE WAY OF PATICCASAMUPPĀDA FOLLOWS THE WAY OF THE BLIND.

Ignorance of the Four Noble Truths is Avijjā and he whose vision is clouded with Avijjā is called in Pāli Puthujjana (ordinary untaught worldling).

There are two kinds of wordling: Andha and Kalayāna. He who is ignorant of Saccā is called Andha Puthujjana or Blind Puthujjana who thought blind is always restless and wants to wander hither and thither.

The Blind Puthujjana being ignorant of Saccā and in the dark and having no eyesight, there is a pitfall inevitable for him.

With a view to attaining higher position and becoming a Deva or Brahma, in his next existence, he does Puññābhi sankhāra (this may be called walking with the right leg).

Again being overwhelmed by the desire to become rich quickly he perpetrates all sorts of Apuññābhi sankhāra (immoral deeds) for his own interest or for his family. This may be said that he walks with the left leg.

He has done these Sankhāras because of Avijjā, ignorance of Saccā. Such deeds done by him are likened to the walking of a blind man. Being blind is Avijjā being ignorant of Saccā and doing of Kusala sankhāra is walking with the left and right leg.

If one gives alms knowing fully well that Pancakkhandha is

Dukkha Saccā and is so despicable, detestable and full of suffering and and undesirable, then it can be said this is the right way of giving alms because it is done with the knowledge of Saccā that Khandha is nothing but Dukkha Saccā. This kind of alms giving is Vivatta Kusala which does not mix white with black.

When alms giving is done without any expectation or without any wishful hope for better position in the next existence, it is done with the expressed desire for the cessation of the Samsaric force or in other words for the non-attainment of any kind of Khandhā in the next existence, it is Vivatta Kusala Kamma which can shatter away Kammic force.

At this point one may raise a question. Whereas the Samsāra is so long and before attaining Nibbāna one may happen to fall into poor or needy existence, hence will it not be desirable to wish and long for prosperity and happiness in the higher plane of Devaloka as Prince Deva or King of Universe, etc. in the next existences? *

Here it must be clarified. It is universally believed that it is 'I' who make alms giving and it will be the same 'I' who will reap the benefit of the alms giving in the next existence and in such a belief, there is the idea of 'I' or Ego which is Ditthi or wrong view. When the view that 'I' the giver and the 'I' the reaper of the benefit of merit are the same it amounts to Sassata Ditthi (Eternalistic wrong view). The readers should be very careful of this point because though alms giving is Kusala Kamma, there are two things which are mixed up in the same Kamma, i.e. the desire to reap the benefit is Tahnā and wrong view that 'I' who will reap the benefit is Ditthi (Atta Ditthi and Sassata Ditthi both combined). Such wrong view has been prevalent and dominant in * Good deeds always bear good fruits. It means to say that notwithstanding Dhana, Sila are done without any attendant longing, desire or wishing for better position and prosperity in the next following existences, the good deeds as matter of course bear fruits. As he sows so he reaps.

the immemorial therefore it will not easily be eradicated. Here is another explanation.

No doubt alms giving (Dāna) is Kusala Kamma, wholesome action, and the desire to attain the higher position is Tahnā, hence this Kamma is called Missaka (mixed) Kamma. The mixture of white Kamma and black Kamma, i.e. Kusala Kamma wholesome activity is white and the desire to attain higher position in the next existence is Black Kamma, hence it is called mixed Kamma.

The benefit to be derived from such Kamma is said to be re-born as King of Nāga, Royal White Elephant and so on.

Therefore the readers now can come to the decision whether the mixed nature of Kamma is desirable or not. Let us come again to the walking of the Blind. To become blind is the Ignorance of Saccā. Walking with the right and left legs is Puññābhi Sankhāra and Apuññābhi Sankhāra. Stepping with the right one begets the Khandha of man or Deva which is nothing but Dukkha Saccā. Stepping with the left leg begets Duggati Khandha which is woeful existence.

Hence when the totally blind (Puthujjana) walks regardless of any direction he gets nowhere and when anything is done it is done with Ignorance which leads him to Patikkasamuppāda again.

‘ Sankhāra paccayā Viññānam ’ means dependent on Sankhāra there arises Viññāna. Here Viññāna connotes Patisandhi Viññāna (rebirth consciousness). When the totally blind man walks he slips, falls down and drops into the pit which is Jāti (jātipi Dukkha). When Jāti is obtained he gets all kinds of suffering because of Patisandhi.

We shall realise it only if we remember how we suffered for

nine months in the mother's womb among the urinal and faecal matter sitting with bended knees and body pressed from all sides without even an elbow room of an inch to stretch. ' Sankhāra paccayā Viññānam ' means the beginning of this present existence is Jāti. Again, ' Viññāna paccayā Nāmarūpam ' means that because of Jāti one begets Nāma and Rūpa which implies that the blind man who falls down and stumbles, gets injury.

It can be metaphorically expressed that when the blind man falls down, it is not an ordinary fall but he falls headlong injuring himself. This means he begets Nāma ' injury ' and Rūpa ' injury ' which are nothing but Dukkha (suffering and sorrow). ' Pancupādānakkhandhāpi Dukkhā '. All the five aggregates or components are Dukkha Saccā.

Again if we proceed further according to ' Nāma Rūpa paccayā Salāyatana ', it will be a good analogy to express that when he gets the injury it becomes septic and spreads all over the body, hence the Eye injury (Cakkhāyatana), Ear injury (Sotāyatana), Nose injury (Ghāṇāyatana), Tongue injury (Jivāyatana), Body injury (Kāyāyatana) and mind injury (Manāyatana).

The Buddha declared that Pancakkhandhas are Injuries, Ailments, Agues, Wound, Pricking Thorns, etc. etc.

Because of the Eye it has to do the function of seeing. Because of the Ear it has to do the function of hearing. Because of the nose it has to do the function of smelling. Because of the tongue it has to do the function of tasting. Because of the body it has to do the function of touching. Because of the mind it has to do the function of thinking. Wherever or whenever there is the impact of Ārammana (object) and Dvāra (sense doors) there may arise Lobha, Dosa or Domanassa, Somanassa or Upekkhā.

When the blind man walks he makes a false step, stumbles, falls, gets injured and the whole body becomes septic. Again ' Salāyatana paccayā Phasso ' means the blind man is again being pricked by the thorns: injured, got septic, so he is getting from bad to worse.

The fall is a heavy one: the pain is severe; suffering is severe. Such severity is due to Avijjā.

With the Avijjā at the head and Tahnā as a companion he ordinary worldlying perpetrates all sorts of misdeeds under the direction of Tahnā. (Because of Samudaya, there arises Dukkha).

' Evametassa Kevalassa Dukkakkhandassa Samudayo hoti ' means in the process of Samsāra there is nothing but the whole mass and conglomeration of sorrow and suffering.

Again when the blind man goes farther he begets Vedanā as the result of being pricked. ' Phassa paccayā vedanā ', Vedanā arises whenever and wherever there is impingement of three phenomena: - object, sense door and Viññāna. Vedanā arises as and when a visible object is seen, when a sound is heard, an odour is smelled, food is tasted, the body is touched and when an idea is thought of.

We experience the arising of all kinds of Vedanā. We are bound to be afflicted with 96 kinds of diseases. The Diagram will show that the whole of Section II is Dukkha Saccā.

It is only when Avijjā becomes Vijjā that we shall be able to penetrate and see Dukkha Saccā in its reality, hence, it is said ' Cakkhum udapādi, Ñānam Udapādi. Vijjā udapādi '

Let us come to the blind man again. In order to get relief from

his pain and cure his wounds he will seek medicine; though he tries his best to get curative medicine it cannot be supposed that the blind man will come across the right kind of medicine. It means to say that the one shrouded in Avijjā and ignorant of Saccā cannot get the right kind of medicine (Truth).

All along the Samsaric journey the search for the curative medicine has proved to be fruitless and failure in this very existence as in previous existences.

We could not have been any other beings than those who had been ceaselessly whirling in the vortex of the whirlpool of Samsāra.

Let us see for ourselves whether or not what has been said is in line with what has happened to us in our wayfaring through Samsāra.

Because of Samudaya in the Past Causal Continuum, there is suffering of all kinds in this very existence. This is what actually is the linking of the Cause of suffering and Suffering.

Let us suppose there is Sukha Vedanā. Say a family is in a good position with a good income having a house and a car. If he is attached so much to this present position, there arises Tahnā in him. Reference to the Diagram is invited. ' Sukha Vedanā Paccayā Tahnā ' Section II and III are again connected.

Let us come to the blind man again. The blind man searching for some curative medicine will no doubt come across some kind of medicine which is not the right one. He may either take it internally or he may apply it externally whereby instead of getting better, he may become worse.

It is said in Patikkasamuppāda ‘ Upādāna paccayā Kammabhavo ’. It means to say that because of attachment, physical, verbal and mental activities are again perpetrated. He prays and longs for the rebirth in the net existence to become a more prosperous being or Deva prince whenever alms giving is done. Nay, he goes further and prays that his sons, daughters, wife and himself, the whole family, may be together in every existence in future.

This is an example of a common man's fallacious activities whenever there is Ignorance of Saccā. It can be compared to the blind man who stumbles, gets sprains and wounds, becomes septic, again being pricked by thorns, he seeks for curative medicine and only gets the wrong one.

All along the Samsaric journey where there is the absence of the knowledge of Saccā the wayfarer is being tossed over and over again in the whirlpool of Samsāra according to the Law of Dependent Origination. It is obvious that he has never had the slightest knowledge of Magga Saccā, i.e. Sammā Ditthi, Sammā Samkappa, Sammā Vācā, Sammā Kammanta, Sammā Vāyāma, Sammā Sati and Sammā Samādhi.

It can be said that we are fortunate enough to have been able to hear the Saccā Sermons and read books reproduced from the recorded tapes of the late mahā Thera Mogok Sayadaw, forsooth we gain some considerable knowledge of Patikkasamuppāda and Saccā from such Sermons.

It is to be urged to the readers to foster the intense desire to set themselves free from the endless chain of Samsāra from this very existence as they have been endowed with Saddhā (Confidence) and favourably placed with ample opportunity to hear Sacca Dhamma, if they wish, the recorded sermons or read the books reproduced from

them. Hearing the sermons from recorded tapes is available in many parts of Myanmar, Mandalay, Mogok, Amarapura and every nook and corner of Burma.

Again it is exhorted to the readers with the best of intentions to take advantage of the recorded sermons in which Saccā and Patīccasamuppāda Doctrine were expounded by Mahā Thera Sayādaw during his life time.

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CHAPTER XII

PATICCASAMUPPĀDA IN REVERSE ORDER

Vipassi Buddha before the attainment of Buddhahood, while as a Bodhisatta was deeply concerned about the great suffering of humanity and went into intensive contemplation as to the root cause of suffering of all sentient beings who were undergoing the ceaseless process of Birth, Old Age, Disease and Death ' *ad infinitum* ' and on how he could be able to attain the wisdom which will enable him to emancipate these beings from the endless process of Birth, Old Age, Disease and Death.

When he saw the endless chain of Samsāra he longed and looked forward to the time when he would be in a position to attain the penetrative wisdom to bring to a stop and break the linking of the chain of endless process of birth, old age, disease and death which humanity was undergoing.

He systematically investigated why and wherefore Jāti, Jarāmarana were taking place ' *ad infinitum* '

Retrospective investigation was done and step by step meditation was enhanced and eventually he came to the concluding that the culprit was Avijjā which was the root cause of all suffering. Again he practised deep contemplation starting from Jāti and Jarāmarana in reverse order several times and then starting from the beginning, i.e. Avijjā in usual regular order until at last the light of penetrative wisdom dawned upon him enabling him to shatter all Kilesas and uproot Āsavas thereby to break asunder the chain of the Patikkasamuppāda, and finally he attained the Supreme Enlightenment.

In the said manner our Lord Gautama Buddha before he attained Buddhahood while as a Budhisatta was much concerned about

the endless suffering of Humanity arising out of Jāti and Jarā marana, and by means of deep contemplation as to the root cause of human suffering, i.e. endless process of Birth, Old Age, Disease and Death, he finally attained the penetrative wisdom which enabled him to unfathom the whole process of Patīccasamuppāda as such he was able to exterminate all the Āsavas, Anusayas and Samyojanas and the Bodhisatta eventually attained Supreme Buddhahood.

Whether the Buddhas appear in this world or not there always exists the law of Dependent Origination ' Patīccasamuppāda ' but only at the time of Buddha's appearance was the Doctrine minutely explained and taught that such and such are Jāti and Jarāmarana; such and such are Kammabhava, Upādāna, Taṇhā, Vedanā, Phassa, etc. etc. The central core of the doctrine expounded by the Buddha is thus: Whereas this exists that comes to be, with the arising of this that arises. When this does not exist that does not come to be.

Reference to Diagram I is invited. In Section IV, the reader will see Jāti. Jarāmarana which do not come to be without the cause. Jāti is the cause and Jarāmarana is the Effect. Jāti is to be much abhorred. Old age, disease and death are at the back of every one from the day of birth, hence it will be seen that everybody is getting older day after day, month after month and year after year. Old age means loss of youthfulness youthful appearances and youthful characteristics, appearance of grey hair, hard of hearing, poor eye sight, loss of memory, difficulty in chewing any hard food due to loss of teeth and inability to walk with the help of somebody, and the worst of it is that the older he gets the feebler he becomes resulting in the uncontrollable state of discharge of urinal and faecal matters which is frequent, hence he becomes the object of despise and disgust even by his dear and near ones. It is not only in this life that old age, disease, decay and death are everybody's com-

panions but they have been inseparable comrades since the beginning of the Samsāra, so is it not the time for us to find the way out to sever the connection with Jāti and Jarāmarana? We should come to the decision to get out of the reach of such abominable things as old age, disease and death. Let us consider this point. Whither do we go from this old age? Every second, every minute, we are going to Death. We are galloping without a stop to that destination. It is said ' Maranampi Dukkha sacca ' which means death is suffering; there is no suffering as great as Death. Just imagine. We are facing old age and, sooner or later, we are bound to face Death at any time of the year, month, or day. We know not from which direction it will come and snatch us.

Has any one of us discovered any hiding place or are we able to bribe the King of Death so that we can be indulging so relentlessly in Lobha (craving), Dosa (Hatred), Māna (conceit)? Is it possible for us to ask for adjournment for a certain date? Is that the reason why we are so much overwhelmed by such Lobha, Dosa and Māna? It is now time for us to check ourselves.

Everybody is living with four murderous killers. The killer-Pathavi is lying in wait to kill us. If it is in excess or in denciency our death is sure and certain. Another killer-Āpo is watching every opportunity to lay its hand on us and when it is in excess, it is bound to be in abundance of motion and urinary discharge which will ultimately be followed by death. The killer-Vāyo is also lying in wait for the opportunity to pounce upon us, so does the killer-Tejo; when a man has an abnormal rise in temperature followed by delirium his condition can cause his relatives great anxiety and eventually put him to death. Besides those four murderous killers, there are five basic aggregates or components which are also murderous killers. Once a monk named Rādha asked the Buddha what was meant by Māra (Death). The Buddha replied, ' Rūpamkho Rādha Māroti Vuccati Vedanākho

Rādha Māroti Vuccati, Saññākho, Sankhārākho, Viññānamkho Rādha Māroti Vuccati. ' It means that Rūpa (corporeality) is a killer, Vedanā (feeling or sensation) etc. etc. All the sentient beings are living with the killers who are waiting for a chance to take their toll.

Having fallen a victim to the first four murderous killers or the other five killers we have to give ourselves up to the killers with great reluctance amidst the wife, children and relatives who are surrounding us at the bedside. Let us again look at Diagram I.

'Jāti paccayā Jarāmarana ' because of Jāti there arises Jarāmarana, hence Jāti is very dreadful. Jāti means the birth of all sentient beings whether men, Devas or Brahmas.

In the Dhamma Cakka-pavattana Sutta, it is said 'Jātipi Dukkhā.' It means whether be it Jāti of men or Deva or Brahmā, Jāti itself is Dukkha, is accompanied by Saccā and faces Dukkha Saccā.

Because of our ignorance of the Paticcasamuppāda, most of us fall into common fallacy and being deluded by the superficial illusory nature of the so called glory and glamour of the monarch of the universe, King of Devaloka, we, the ignorant worldlings, long for and pray repeatedly whenever alms givings are made, to attain such vanities of glory of monarch of universe, King of Devas or Brahma.

According to Paticcasamuppāda these existences as universal monarch or King of Devaloka are Dukkha Saccā and are like the place of custody. The Buddha says ' Tayo Bhava Andugharam Viya ' It means be it the existence of man, Deva or Brahmā they are just like the place of custody.

Prayers for these boons are just like praying for imprisonment of oneself, for the so called glories in these existences, be it man, Deva or Brahmā are spurious illusory and glamorous.

He who prays for Jāti prays for the great precipice into which he will fall headlong from the top.

Jāti means rebirth. There is no such unpleasantness or suffering as being in a mother's womb. It is due to the weakness of human memory that one fails to remember the untold misery and suffering for nine months in the extremely narrow and straitened space amidst the urinal and faecal matters. Whether a Cakkavatti (monarch of the Universe), King of Devaloka, the starting point is invariably Jāti, hence prayer for a new Jāti is just prayer for the Dukkha Saccā.

* The late Mahā Thera Mogok Sayadaw taught that alms giving or meritorious deeds must be made firstly because of detestation, abhorance and disgust of this burden of Khandha (five aggregates or components) and secondly with a view to setting oneself free from Jāti Jarāmarana or to be free from Paticcasamuppāda Samsāra.

The Buddha said to Ānanda, 'O Ānanda, of all the faults the attainment of the new Khandha after abandoning the old one is the greatest.'

New Khandha means the attainment of new Jāti and the attainment of Jāti is the attainment of Dukkha Saccā. To pray for whatsoever Khandhā is to pray for old age, disease and death. Any kind of Jāti

* Maha Thera Mogok Sayadaw used to encourage Dana (alms giving).

must be and has to be confronted with Jāra Marāna. Some go further and pray for the enjoyment of higher position as the monarch of the Universe and the King of Devaloka again and again. It means they pray for the undergoing of the suffering of Old age, Disease and Death again and again.

This is the way of those who are ignorant of and not conversant with the doctrine of Patīccasamuppāda.

One may ask if Jāti arises on its own or haphazardly or is there any root cause of it. Yes, there is, the root cause of Kammabhava which is more dreadful than Jāti because it links Section III with Section IV, the Future Causal Continuum. In other words, it causes the new existence or Jāti which, as already explained fully in the foregoing chapters is the beginning of suffering. It is the linking medium of the chain of Patīccasamuppāda, Kammabhava is nothing but Kāyakamma, Vacī Kamma and Mano Kamma (physical, verbal and mental actions) or Puññābhi Sankhāra, Apuññābhi Sankhāra and Ānañjābhi Sankhāra.

According to the Patīccasamuppāda, actions done in the past are called Sankhāra and actions done at present are called Kammabhava, they are the same in meaning although different in words.

At this point a little thought should be given as to how many times do we wittingly or unwittingly commit Kāyakamma, Vacī Kamma and Mano Kamma in a day, say from sunrise to the time of going to bed. The Buddha says, ‘ Sabbampi Bhavagāmi Kamman Kammabhavo’. It means whatever we do in this world whether wholesome or unwholesome will produce its effect in the next existence, in other words we are the designer of our own destiny for our future exist-

ence.

Let us go one step farther back and see whether Kammabhava arises on its own or it arises because of something else. 'Upādāna paccayā Kammabhavo', because of Upādāna, there arises Kammabhava, i.e. Kāyakamma (physical actions), Vacī Kamma (Verbal actions) and Mano Kamma (mental actions) are done because of Upādāna (grasping or overwhelming desire). According to Patīccasamuppāda or Patisambhidā Magga, Upādāna is Samudaya Saccā and Kammabhava is Dukkha Saccā. Then again if we retrogress one step farther and see as to the cause of Upādāna we shall find the culprit Tahnā 'Tahnā paccayā Upādāna'. When Tahnā becomes stronger it takes the form of Upādāna; as Tahnā is the cause of Upādāna, it is more dreadful and dangerous than Upādāna.

It is obvious that from sunrise to midnight or say round the clock there are people coming and going from one place to another, from north to south, from east to west, from one town to another, from one country to another, from continent to continent from one region to another, by various kinds of transport, vehicles, steamers or aeroplanes. Almost all these journeys, travels, flights, voyages are due to or prompted by Tahnā (lobha). Being slaves of Tahnā (lobha) men are sent to all directions in all climes for various purposes, callings and trades.

If prompted by Tahnā there is no refusal whether it is at midnight, in the rain, storms, to go to robber-infested places or war zones, the slaves of Tahnā will run on whatever errand regardless of any imminent danger. Can the slave say, no, to its master Tahnā? Never. Tahnā is so forceful, influential and impulsive even to make a young baby try and snatch its toy from where it is by rolling its little body, or to make an old person servile under its sway.

It will be better to compare what has been said with what is going on in our own selves. Let us go further back and see whether Tahnā arises on its own or it arises because of something. ‘ Vedanā paccaya Tahnā ’, Vedanā is the cause of it as Vedanā is more obnoxious. Reference to the Diagram is invited. It will be seen that Section II and Section III link Vedanā and Tahnā. This is the point where the Yogi must disallow Vedanā to connect with Tahnā or in other words Magganga (Pancchangika Magga) must take its place between Vedanā and Tahnā this means the Yogi must practise meditation at this juncture so that Avijjā will become Vijjā, “ Vijjā Udapādi.”

The methods of replacing Vedanā paccayā Tahnā by Vedanā paccayā Paññā will be dealt with in the next chapters.

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CHAPTER XIII

SAKKĀYA DITTHI

ITS CAUSES AND CONSEQUENCES

Sakkāya (Sa or Santo, that means which really exists, and Kāya, aggregate) means the five aggregates which really exist. Ditthi means 'wrong view'. These two words constitute Sakkāya Ditthi.

How and in what manner the Wrong View arises? When Pancakkhandha is viewed and taken as personality Ego, I or Me, this is called the Wrong View. Wrong View arises whenever Khandha is taken as personality or when the idea of Ego, Soul, Self or I, comes in. Ditthi is the most deleterious and harmful offence in the * thirty one planes of existence. The Buddha says 'Vijjānam Bhikkhave Micchā Ditthi Paramāni'. This means of all the offences Micchāditti (the Wrong View) is the most deleterious and harmful.

In the Anguttara Nikāya, the Buddha says 'Twenty kinds of Sakkāya Ditthi can never lead a being to the Sugati but instead it can lead him down to Duggati (Apāya Bhūmi). As the pebbles of the size of a pea can never float on the water so never could a being with Sakkāya ditthi come up and float on the surface of Samsāra.'

Sakkāya Ditthi is the Breeding and the birth place of the sixty

4 Apayabhumi, 1 Manussa Bhumi, 6 Devaloka, 20 Brahmaloaka.

two kinds of Ditthi. Depending on Sakkāya Ditthi all kinds of Ditthi arise, hence the Buddha said ‘ Satthiyā Viya Omatho, Dashyamānova matthake; Sakkāyaditthim Pahānāya, Sato Bhikkhu Paribbhaje ’. It means, as a man who has caught fire on his head and being pierced by a spear on the chest so the Bhikkhu who is mindful should try to eliminate Sakkāya Ditthi with all haste.

If a man has Sakkāya Ditthi, there is no doubt that he may attain Sugati Bhūmi (pleasurable abode) by doing Dāna, Sila and Bhāvanā, but he could never realise Magga and Phala. He who has Sakkāya Ditthi has no compunction to commit matricide, patricide or even shed the blood of the Buddha. There is no Akusala Dhamma for him which he does not dare to do. It was this very Sakkāya Ditthi which prompted Devadatta to try and assassinate the Buddha by all conceivable means in order to make himself the Buddha.

Prince Ajātasattu being ill-advised by Devadatta into believing that he could never become a king so long as his father King Bimbisāra was alive, and being so self conscious to become a king himself in his youth that he had his father killed. It was the Sakkāya Ditthi which prompted him to have his father the old king killed.

It was also Ditthi Vipallāsa or Sakkāya Ditthi which caused Patācārī (a rich man's daughter) to be in the state of deranged mentality. Being led by the wrong view, after misconstruing and wrongly conceiving Pancakkhandha as husband, son, daughter, father and mother, she reached the state of insanity and consequently became an acute maniac beyond control.

He who has Sakkāya ditthi is just like the kite which would fly only as high as the length of the thread, then it would fall to the ground because it is Sakkāya Ditthi which goes along with it and makes him fall.

The Buddha says ‘ Ukkhittā puññatejēna, kāmarūpa gatimgatā; bhavaggantampi sampattā, puna gacchanti duggatim ’. It means that because of Samatha or meritorious deeds one may attain Kāmaloka Rūpaloka and Arūpaloka but he is bound to come down to Duggati again (woeful plane of existence) because of Sakkāya Ditthi which is inherent in him.

From the basic Sakkāya Ditthi branch out other four dreadful and dangerous Ditthis, i.e. Akiriya Ditthi, Nattika Ditthi, Ahetuka Ditthi and Issaraninmāna Ditthi.

Akiriya Ditthi. This wrong view advocates that all the deeds, actions, whether physical, verbal or mental, meritorious or otherwise, right or wrong, moral or immoral are devoid of all effects or consequences, fruitless, barren and will amount to nothing.

Ahetuka Ditthi is the total denial of law of Causality or in other words the view that Animate or Inanimate things or phenomena are fortuitous and events are only chance occurrences which are void of cause.

Natthika Ditthi is the wrong view which denies both the Law of Causality and the Resultant effect. It emphasizes that all animate or inanimate things are causeless, and deeds good or evil will not bear any fruit and have no meaning and will amount to nothing. Denial of one

amounts to denial of the Effect, also denial of one amounts to denial of the other two, and the presence of any one of the Ditthis is more harmful and detrimental than the one who commits Pañcānantariya Kamma. Therefore we must be careful lest we might fall wittingly or unwittingly into any of these Niyata Micchā Ditthis.

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CHAPTER XIV

SAKKĀYA DITTHI & HOW IT ARISES

(Cūla Vedalla Sutta, Mūlapannāsa)

While the Buddha was residing at the Veluvana monastery in the Kingdom of Rajagara, there was a rich man named Visākha and his wife Dhammadinnā who later became a Bhikkhuni, Visākha was in the habit of visiting the Buddha's monastery for the purpose of hearing the Buddha's sermons every evening. On his return he was met at the door by his lovely wife and went into the house arm in arm. One day, as usual, Dhammadinnā waited at the door but the husband with a more dignified air, did not offer his arm to his wife Dhammadinnā who was ill at ease at this attitude of her husband. She however kept silent. At bed time Dhammadinnā asked Visākha whether there was any such fault on her part as to be so serious and outlandish in his demeanour. The husband replied that there was nothing wrong on his or on her part but that he had attained higher penetrative insight (Anāgāmi Phala) and that was the reason why his demeanour appeared to be serious. He then told Dhammadinnā that all the property can be possessed by her as he renounced all his possessions, and that she could even remarry anybody she chose.

To this Dhammadinnā questioned him, 'Brother, you speak of this higher wisdom, is it only confined to men or are women excluded from that higher dhamma?'

The husband said, 'No, sister, the Buddha's dhamma is open to all.'

'Then', said the wife, 'please allow me to go and hear the dhamma.' After a few days Dhammadinnā became a Bhikkhuni herself

and entered one of the nunneries. To make a long story short, she attained Arahatsip eventually.

There arose some questions and answers between Visākha and Bhikkhuni Dhammadinnā .

Visākha asked. ‘Madam, what is it that the Buddha teaches as Sakkāya?’

Arahat Dhammadinnā replied, ‘Dāyakā Visākha Five Khandhas are Sakkāya.’

‘How and in what manner Sakkāya Ditthi arises?’

‘Dāyakā Visākha, when Pancakhandha is wrongly viewed, believed and misconstrued as personality, Ego or I, Sakkāya Ditthi arises’.

‘Madam, May I ask you again why and for what reasons the Sakkayā ditthi arises?’

‘Dāyakā Visākha, in this holy order of the Buddha the untaught ordinary ignorant worlding (Puthujjana) who is not in the habit of approaching the Ariya (The accomplished one), is not conversant with the Ariya Dhamma and is discordant to the Ariya Doctrine (Truth). Secondly, he does not want to approach the virtuous or Holy man, and is not conversant with his sermons, is discordant to them, and as such he looks upon, takes, and misconstrues Rūpa (corporeality) as Atta or Ego, and that Atta has Rūpa; there is Atta, or Ego in Rūpa; Rūpa has Atta or Ego.’

In the same manner Vedanā is looked upon, Saññā is looked upon, Sankhāra is looked upon, Viññāna is looked upon, taken for, misconstrued as Atta or Ego, etc. etc. and that Viññāna has Atta or Ego;there

is Atta or Ego in Viññāna; Atta or Ego which has Viññāna.

‘Dāyakā Visākha, it is, just like the one who is unable to differentiate the burning fire from the flame and takes the flame for burning fire. Similarly the ignorant and untaught worldling who is not in the habit of hearing the preaching of Dhamma and not conversant with it, looks upon, takes for, believes and misconstrues Rūpa (matter or corporeality) as I or Ego, Vedanā as I or Ego, Saññā as I or Ego, Sankhāra as I or Ego, Viññāna as I or Ego. This is how Sakkāya Ditthi arises.’

YAMAKA SUTTA

Samyutta Nikāya

While the Buddha was residing at the Jetavana monastery, it occurred to a certain monk named Yamaka that when an Arahat died nothing happened, but disappeared and sank into oblivion. He understood and believed in this way and he accordingly spread his belief among the monks. On hearing what he said, the other monks admonished him not to tell what the Buddha did not teach and anything against the doctrine. Yamaka was stubborn and continued spreading his incongruous and profane view which is against the teaching of the Great Teacher. All the other monks being unable to stop him from spreading that blasphemous doctrine went and reported to the Mahā Thera Sāriputta. Whereupon the Mahā Thera out of great compassion went to Yamaka's place and asked whether it was true that he spread such views as are against the teachings of the Buddha. When he admitted the truth of it, the Mahā Thera asked, ‘O Yamaka, is it true that you are harbouring the wrong view that when an Arahat died nothing happened but simply disappeared and sank into oblivion.’

Yamaka replied in the affirmative. Then Maha Thera again asked, ‘O Yamaka, what do you consider this? You may give any answer as you please. Is Rūpa enduring everlasting and permanent?’

‘No, Venerable, Sir.’

‘Is Vedanā enduring, everlasting and permanent?’

‘No, Venerable, Sir.’

‘Is Saññā enduring, everlasting and permanent?’

‘No, Venerable, Sir.’

‘Is Sankhāra enduring, everlasting and permanent?’

‘No, Venerable, Sir.’

‘Is Viññāna enduring, everlasting and permanent?’

‘No, Venerable, Sir.’

‘Then, Yamaka, you must look upon Rūpa as unenduring and impermanent.’ Similarly Vedanā, Saññā, Sankhāra, Viññāna must be looked upon as unenduring, impermanent and perishing at every moment.

‘Now, Yamaka, I will put it to you and you may answer as you please.’

‘Do you look upon Rūpa as an Arahāt (Satta)?’ ‘No, Venerable, Sir.’

‘Do you look upon Vedanā, Saññā, Sankhāra and Viññāna as an Arahāt (Satta)?’ ‘No, Venerable, Sir.’

‘Do you look upon Pancakkhandha as Arahāt (Satta)?’ ‘No, Venerable, Sir.’

And Yamaka, with the exception of Pancakkhandha do you look upon anything as an Arahāt (satta)? And Yamaka, with the exception of Rūpa do you look upon anything as an Arahāt?’ ‘No, Venerable, Sir.’

‘And Yamaka, with the exception of Vedana do you look upon anything as an Arahāt (Satta)?’ ‘No, Venerable, Sir.’

‘And Yamaka, with the exception of Saññā, Sankhāra, do you look upon anything as Arahāt (satta)?’ ‘No, Venerable, Sir.’

‘And Yamaka, with the exception of Viññāna do you look upon anything as an Arahāt (Satta)?’ ‘No, Venerable, Sir.’

If this be so, Yamaka, will it be proper and expedient for you to say that the Great Teacher taught that when an Arahāt who had completely abandoned and uprooted Āsavas died nothing happened but simply disappeared and sank into oblivion.’ ‘No, Venerable, Sir. It is not proper and expedient for me to say so.’

‘Now if somebody happened to ask you what became of an Arahāt who died, how will you answer?’

‘Venerable, Sir. I will answer that Rūpa is unenduring transitory and liable to change and impermanent, Vedanā, Saññā, Sankhāra are also unenduring transient and liable to change and impermanent. Viññāna is unenduring, transient, liable to change and impermanent. Pancakkhandha is unenduring, transitory and liable to change and impermanent.

Mahā Thera said, ‘ Well and good, Yamaka. You have now obtained the right view and have seen things as they really are.’

In as much as there is Micchā Ditthi there are two sided wrong views, i.e. the wrong view of taking an Arahāt as personality which is Sakkāya Ditthi, and another wrong view that nothing happens at the death of an Arahāt but it simply disappears, and sinks into oblivion is Ucheda Ditthi. Over and above these Yamaka looked upon Nibbāna as void.

Hence it can be safely ascertained that he who has Sakkāya

Ditthi is not capable of apprehending Nibbāna. The view that there remains nothing or nothing happens at the death of Arahāt amounts to Annihilationist Wrong View (Uccheda Ditthi) which means total annihilation and the state of void in Nibbāna.

It is so dreadful to have Sakkāya Ditthi because however much one endeavours and maintains strict Vipassanā contemplation, the final Emancipation cannot be realised.

Such wrong views are prevalent where there is lack of understanding or knowledge of the Patīccasamuppāda Doctrine.

CHANNA THERA

Channa Thera was one of the royal attendants who followed the Prince Siddhattha when he renounced the royal palace to seek for the Truth. Channa became a monk some time after the Prince Siddhattha attained Buddhahood. It is remarkable that in spite of his ardent application in Vipassanā Meditation he had not been able to attain the first stage in Magga Phala, i. e. Sotāpanna. He went around and told the other monks that although he had gained the insight into Anicca and Dukkha, he had never been able to attain Magga Phala. Yes, he endeavoured for over forty years, yet he failed to realise even the first stage in spite of his insight into the arising and passing away of Khandhas. He knew that Rūpa was unenduring so were Vedanā, Saññā, Sankhāra and Viññāna. When it came to Anatta he said he felt as if he were at the edge of a deep precipice and ready to fall at any moment. He went further and said if all five Khandhas were Anatta whom had he to look upon and depend on as a refuge. It is obvious that he relied too much upon Atta, and therefore whenever Anatta was contemplated he became thrilled as if he were on an edge of a precipice. Thus the time went on more than forty years when the Buddha entered into the state of Parinibbāna.

Dejected and remorseful, monk Channa went from monastery to monastery imploring other monks to admonish and counsel him, but to no avail.

At last, it occurred to him that Ānanda Thera would be the right person to approach and could lead him to the right path, so he closed his monastery and went to Kosambhi where Ananda Thera resided. On arrival he explained all about himself whereupon Ānanda at once understood that it was due to lack of the knowledge of

Paticcasamuppāda which deterred him, and as such consoled him and taught him the Doctrine of Paticcasamuppāda in the same manner as the Buddha taught Kaccāyana, son of Mantāni.

After being well conversant with the doctrine, monk Channa was able to exterminate and uproot Sakkāya, Sassata and Ucheda ditthis. Thereupon the first Magga and Phala dawned upon him.

It is quite obvious that it was the ignorance of this doctrine which delayed monk Channa for forty years to attain and realise even the first stage.

Needless to say that this doctrine is indispensable to those Yogis who are intent on the Vipassanā contemplation. Unless the Yogi is well conversant with this doctrine he will never be able to get the true knowledge of Khandhas (five components) and in the absence of the knowledge of Khandhas, i.e. arising of Khandha and cessation of Khandha the Yogi would not be able to eliminate or exterminate Ditthi which dwells in and is attached to the Khandhas, and where there persists Ditthi, the inevitable and inseparable companions, Avijjā and Tahnā, will arise and dominate.

Micchā Ditthi, as has been mentioned before, is more harmful and deleterous than Avijjā and Tahnā because it stands in the way of the first step Sotāpanna from which all the higher Magga and Phala will have to start. Moreover Micchā Ditthi is the veritable seed bed for Apāya Bhūmi (woeful existence, whereas Tahnā does not hinder the ascent to Sugati Bhūmi.)

Ditthi is more dreadful and dangerous than Avijjā and Tahnā because all modes of Avijjā and Tahnā do not fall under the category which is liable to the danger of falling into the Apāya Bhūmi. This

Avijjā can be uprooted and exterminated only on the attainment of the Arahatta Magga while Tahnā can be uprooted in the next lower stage. Even with the presence of Avijjā the lower three Maggaphalas can be attained.

Dāyikā Visākhā, well known donor of Pupphārāma monastery, was said to have burst into tears at the death of her beloved grandchild, although she was said to have attained Sotāpanna Maggaphala, however such Domanassa and Upāyāsa as occurred to Visākhā were not Apāyagamaniya i.e., these Domanassa and Upāyāsa were not liable to fall into Apāya Bhūmi.

SĀTI MONK AND HOW HE HARBOURED THE WRONG VIEWS

This is the story of a certain monk named Sāti who was attached to the wrong view that Viññāna (consciousness) was enduring, unchanged and permanent but it was only the body which changed. He told the other monks that was exactly what the Buddha taught. On hearing Buddha's discourse on Ten Jātakas, i.e. Temiya, Janaka, Suvannasāma, Bhūrida, Campeya, Vidhūra, Mahosadhā, Nemiya, Nārada and Vessantarā, he steadfastly held the view that the long line of existences from Temiya to Vessantarā was one and the same with the exception of change in the bodies and the Viññāna (consciousness) was one and the same, enduring, changeless and permanent.

He spread his wrong view among the monks who enjoined him that it was not good to abuse the true Dhamma expounded by the Great Teacher. He was stubborn and continued spreading his wrong belief, whereupon the monks, being unable to prevent him, went and reported the whole matter to the Buddha.

The Buddha sent for him and asked whether it was true that he held such wrong views steadfastly. The monk admitted that he held such perverted wrong views. The Buddha said, 'you stupid man, from whom do you ever hear that I have taught such a doctrine? Have I not in diverse ways made clear the conditioned nature of all consciousness? Have I not shown repeatedly that without sufficient cause no consciousness can ever arise?' Have I not taught that Viññāna like all other Dhammas is unenduring, transitory, impermanent, ever changing and cannot continue for two successive moments the same.

The Buddha turning to the monks said, 'Monks whatever consciousness arises, it is only due to a cause. Depending on two things sense door and Āramana (object) consciousness arises. When there is contact of Eye and visible object there arises Eye consciousness. Similarly depending on Ear and sound, nose and smell, tongue and taste, body and touch, mind and idea, there arises Ear consciousness, Nose consciousness, Tongue consciousness, Body consciousness, Mind consciousness, respectively. It is just like the fire burning because of the fuel. It is only through this cause that effect comes to be; if it burns wood it is called wood fire, if it burns cow dung it is called cow dung fire; if it burns bamboo, grass, etc. it will be called accordingly. In the same way, consciousness arises according to its Āramana (object) and Dvāra (sense door). Therefore when this exists that comes to be, with the arising of this, that arises. When this does not exist that does not come to be. This is the causally relative series of events according to the Paticcasamuppāda. The consciousness of the present life ceases as Cuti Viññāna (Death consciousness) and new consciousness arises in the next existence as Patisandhi Viññāna (Rebirth consciousness). The consciousness of Prince Temiya ceased as Death consciousness at his death and a new consciousness arose and appeared in the following existence as Patisandhi Viññāna. Similarly the consciousness of Prince Janaka, Vidhura, Suvannasāma and Vessantarā ceased in their respective

existences as Cuti Viññāna and new consciousness arose again as Patisandhi Viññāna (Rebirth consciousness) in their respective new existences. If you refer to the Diagram you will see the first link in Section II.

For example, a frog in a story not knowing it was the sermon of the Buddha listened to it because it was clear and pleasant to hear and accidentally met its death under the pointed stick of the cowherd. He became a Devaputta in Tāvātimsa devaloka. It must be clearly understood that the consciousness of the frog did not follow to the body of the Devaputta, neither did that consciousness enter his body. It is only the Casual Law. There is no transmigration of soul in Buddhism, neither is there reincarnation which are totally refuted by Buddhism. What actually took place was the Patisandhi Viññāna (Rebirth consciousness) of the Devaputta which was the Effect of the preceding cause that was Cuti Viññāna (Death consciousness) of the past life of the frog. In other words the Patisandhi Viññāna (Rebirth consciousness) of the Devaputta arose depending on the Cuti Viññāna of the frog. It must be fully noted that the Viññāna of the Devaputta and the frog were not one and the same because no soul or Viññāna unites one existence to another. No soul or consciousness passes on to the other. consciousness as already mentioned is transitory, impermanent, unenduring and cannot remain for two successive moments the same.

In the same way the most celebrated donor of the Pupphārāma monastery, Visākhā, when died, became Sunimmita, the Queen of Tussita Deva King. Here mention must also be made in the same way as the above cited anecdote that the consciousness of the Dayikā Visākhā never followed the body of Sunimmita the Queen of Tussita Deva King, nevertheless the Patisandhi Viññāna arose in the new existence because of the preceding Cuti Viññāna (Death consciousness) of Visākhā of which Jāti is the effect. It must be reiterated that nothing passes from

one existence to the other. It is only the function of the Law of Cause and Effect.

Therefore if and when it is wrongly believed, viewed, or mistaken that the consciousness of the present life and the one in the next existence are one and the same, it amounts to Sassata Ditthi; whereas if and when one holds the wrong view that nothing comes to be after the death of a being it amounts to Uccheda Ditthi. It is only the Middle Way which is free from two extremes and can lead to Magga and Phala. When there are obstacles and hindrances in the form of Ditthi, Magga Phala could never be attained, nay, not even the first stage in Magga Phala could be realised in spite of strenuous efforts on Vipassanā Contemplation.

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CHAPTER XV VIPASSANĀ MEDITATION

Satipatthāna Sutta is universally known in the Buddhist world. As there are four Satipatthānas, they are like four stairways to a Pagoda. By whichever stairway one uses, the platform of the Pagoda can be reached: They are:-

Kāyānupassanā: contemplation on Rūpa (components);
Vedanānupassanā : contemplation on sensations or feelings;
Cittānupassanā: contemplation on mind or consciousness;
Dhammānupassanā : contemplation on Saccā.

It is important to note that by taking up Kāyānupassana, one does not exclude the remaining three Anupassanās. The only difference is in emphasis or predominance or propensity. It should be noted that in penultimate para of every chapter of Satipatthāna, there are such sentences as Samudaya Dhammānupassivā viharati, Vayadhammānupassivā viharati, samudaya vayadhammānupassivā viharati.' These three points are important factors in Vipassanā meditation therefore until and unless these three points are contemplated it will always remain a Satipatthāna which means only 'mindfulness' or 'awareness.' It will not come up and develop to the stage of Vipassanā. Generally Yogis in spite of their noble intentions and earnestness can be said to be stranded either in mindfulness or one-pointedness of mind (samādhi) which is no doubt necessary up to a certain stage, that is, in building up Samādhi.

Moreover, in the same Sutta, it will be seen that in the ultimate paragraph of every chapter there is a sentence 'Atthi Kā yotivā panassa sati paccupatthitā hoti'. It means, in the Yogi there is only mindfulness or awareness of in and outbreathing. There is another sentence,

‘Yāvadeva Nā namattāya patisatimattāya Anissitosa viharati. It means, in this Yogi has gradually developed his insight. At this point, the Yogi reaches Vipassanā state, therefore he does not look upon Kāya, Vedanā, Citta or Dhamma as his nor does he think ‘I am meditating. It is I, who meditate, or my concentration is very good, my mindfulness on Ānāpāna is very satisfactory.’ ‘Naca Kinci loke upādiyati.’ The Yogi does not cling to any Kāya, Vedanā, Saññā or Sankhāra or Viññāna as I, or as my Kāya, or Vedanā or Citta.’ ‘Evampikho Bhikkhave Kāye Kāyānupassi viharati.’ It means really this is indeed the way that a Yogi meditates on Kāyānupassanā.

It can be safely said without any prejudice that a close and careful inquiry about the present day Vipassanā meditation will reveal that most of the Yogis reach only halfway because generally the most important point in Satipatthāna Sutta has been overlooked, i.e. ‘Samudaya Vaya Dhammā Nupassivā Viharati’ which is the central core.

SATIPATTHĀNA

According to the late Mahā Thera Mogok Sayadaw Satipatthāna is divided into three parts:-

1. Satipatthāna (mindfulness or Awareness);
2. Satipattāna Bhāvanā (Contemplation on arising and perishing)
3. Satipattāna gāminipatipadā (The path leading to the cessation of Sankhāra or Arising and Vanishing).

To elucidate: -

1. Fixing of concentrating the mind on any given object, i.e. inbreathing or outbreathing or nothing of the movement of body or mind, it is called Satipatthāna.

2. Contemplation of Rūpa, Vedanā, Citta or Dhammā and their arising and instantly passing away (Samudaya Vaya Dhammānupassivā) is Satipatthāna Bhāvanā.

3. The Knowledge of conditioned phenomena i.e. arising and perishing of Khandha (aggregates) as disgusting is called Satipatthāna gāminipatipadā, the path leading to the termination or cessation of Samkhāra or arising and vanishing. It is to be noted that Anussati falls into the category of Samatha, whereas Anupassanā is Vipassanā, and until and unless there is knowledge of arising or vanishing of Khandhas as Anicca, Dukkha, Anatta, it never amounts to Vipassanā.

The Buddha said to Susima Paribbājaka, 'Susima, Moggovā Phalamvā Nasamādhi nisandho, nasamākhinisanso, nasamādhi nipphati. Vipassanāya panesa nisandho vipassanāyanisanso, vipassanāya nipphatti.' It means, Susima, it is not because of Samadhi that Magga phala are realised and attained but because of Vipassanā that Magga phala are realised and attained. It is Vipassanā which can only bear fruit, which can only bring about the required result and can be fulfilled by its virtue by which only can the Magga phala be attained.

The Buddha said, 'Pubbhekho Susima Dhammathitiñānam paccā nibbidañānam,' It means 'O Susima Yathābhūtañānam (Penetrative knowledge of what actually and really is in our being which is always arising and vanishing) comes first and Nibbidañānam follows after that. In other words, the Yogi with his penetrative insight realises firstly that the phenomenon of arising and vanishing is nothing out suffering. and

secondly there arises in him the knowledge that the conditioned phenomena are repugnant, disgustful and utterly undesirable.

It is obvious now that the Buddha taught that by two stages of insight the final enlightenment can be realised. Whereas in the Dhammacakkapavattana Sutta the Buddha taught that it can be realized by three stages of Wisdom, Sacca Ñāna, Kicca Ñāna and Kata Ñāna.

Therefore those well intending Yogis are advised not to follow the long and tedious path but to try to take short cut which is taught by the Buddha.

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Footnote : The Buddhist doctrine of Rebirth should be fully understood as quite different from the transmigration or Reincarnation because Buddhism totally denies the existence of a transmigrating permanent soul created by God or emanating from Maha Brahma.

CHAPTER XVI

THE IMPORTANCE OF CITTĀNUPASSANĀ

In the Anguttara Nikāya it is elaborated and minutely shown that:-

1. The Buddha said, 'I know not any other Dhamma so pliable and supple as the mind which has already been cultivated and developed;
2. The Buddha said, 'I know not any other single Dhamma so easily adaptable as the mind which has already been cultivated and developed;
3. The Buddha said, 'I know not any other single Dhamma so conducive to great profit and benefit as the mind, which has already been cultivated and developed;
4. The Buddha said, 'I know not any other single Dhamma so beneficial as the mind which has already been cultivated and developed;
5. The Buddha said, 'I know not any other single Dhamma which gives such happiness and enjoyment as the mind which has already been cultivated and developed.

It can be implied and understood that the results of the uncultivated and undeveloped mind are on the reverse.

The Buddha said in Dhammapada:-

'Mano pubbamgamā dhammā,
Mano Settā mano mayā,
Manasāce Padutthena,
Bāsativā Karotivā
Tatonam Dukkha Manveti
Cakkamva Vahato padam

Another verse:

‘Cittena niyate Loko,
Cittena parikassati
Cittassa Ekadhammassa
Sabbeva Vasa Manvagü.

It means that the mind is the forerunner of all our actions and precedes all phenomena. Nothing could be done whether physical or mental without the co-operation or co-ordination of the mind. In doing either good or evil deeds, the mind plays the prominent part. No action is possible without first thinking about it; thought occurs only in the mind. When our mind is controlled our body remains controlled. When the mind is free and uncontrolled the physical action has no restraint, giving free expression to our thoughts and emotions. The mind, thus, is the central factor which controls all our actions.

It is the mind in which the wrong view of Egoism or I-ness or personality element dwells most, and it is the breeding place of Sakkāya Ditthi. The delusion of I or Egoism is the driving force behind the mind, hence whatever physical, verbal or mental actions occur, they are the direct results of the mind. It is important to note that it is the element of personality or Egoism or Sakkāya Ditthi which clouds the mind. Moreover from the point of view of Anupassanā, in the Commentary of Sāmmohavinodani, it is said, ‘Ditthi caritassapi mandassa nātipabhedagatam cittānupassanā satipatthānam visuddhi maggo.’ It means that for the Yogi who has the Propensity for Ditthi and who is intellectually dull, a simple and unelaborately formulated Cittānupassanā is suitable for the realisation of Magga. The late Mahā Thera Mogok Sayādaw being well versed in the Pitakas, having checked it all according to the Pāli Canons and found that it was in conformity with Pitakas and Commentaries, formulated the very simple and unelaborate method of Cittānupassanā which is considered to be most suitable for the present day Yogis. Although Cittānupassanā is given prominence it cannot be

said that the remaining three Anupassanās are being ignored. No, nothing of the sort, because it is just like syrup in which fresh juice of lime, sugar, salt and water are all contained as ingredients and in the same manner when one Anupassanā is practised the remaining three are also included though not so predominant and pronounced as the first one. They are Sampayutta Dhamma, they co-exist, are concurrent and synchronise in their arising and vanishing.

Coming again to Cittānupassanā, in the Sacittapariyāya Sutta, Mahā Sāriputta said that it was not easy to read another's mind because it may be right or wrong, but in reading one's own mind it would never be wrong because it was quite easy to know what was occurring in one's own mind. What is important for the Yogi here to understand is that it is quite easy to observe one's own mind. Supposing there occurs in your mind Lobha Citta, you can easily know that Lobha citta is occurring in your mind. If Dosa citta, Moha citta or Issāmicchariya occurs in your mind you can at once know that it is occurring and if it disappears, you also know that it disappears.

It may be said that in Myanmar many Burmese Buddhists are under the wrong impression with a perverted view that Viññāna transmigrates or reincarnates from one existence to another. It can also be said that many of the population wrongly believe in the existence of the soul. Some go further to say that it is the soul which departs the body on the death of a being. Some even believe that the soul does not depart the body as long as there is no vacancy to dwell in just like the larva of a mosquito which still hangs on to the imago or cover. This kind of wrong view is deeply rooted and handed down from forbears. Such beliefs of transmigration of the soul or reincarnation from one existence to another is Ditthi and nothing else. As has been mentioned above, such wrong views are being harboured and maintained because of the belief that Viññāna is enduring and permanent and only the body perishes.

They do not yet possess the appropriate knowledge of Paticcasamuppāda which enables them to understand that Viññāna is Anicca and is always subject to endless process of arising and perishing. It arises at the same space or time and cannot move a single inch from where it arises and cannot remain for two successive moments the same.

The Mahā Thera's main object in emphasising the importance of Cittānupassanā is to eliminate the prevalence of long and deep rooted wrong view as regards Viññāna in the mind of the Buddhist population.

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Footnote: The late Maha Thera Mogok Sayadaw was so compassionate to the masses, and with a view to redeeming them from the Vinipata Bhaya (danger of falling into the lower plane of misery and suffering) laid so much stress on the importance and necessity of eliminating Ditthi. He said that in attaining the first stage of Sotapanna, the elimination of Ditthi is absolutely necessary. It is Citta or mind where Ditthi mostly dwells and clings to. Hence emphasis on Cittanupassana

CHAPTER XVII

HOW TO ELIMINATE MICCHĀ DITTHI

The Buddha said that the root cause of falling into Apāyagati (woeful and miserable plane of existence) must be exterminated and uprooted. The root cause is the manifestation of Micchā Ditthi. Those who have Micchā Ditthi inherent in them have no compunction to take the life of a being, to steal, to commit sexual misconduct, to commit matricide and to even commit the greatest crime of shedding the blood of the Buddha. Hence all sorts of wrong doings and misdeeds are the outcome of Micchā Ditthi.

Therefore the Buddha said the root cause of falling into Apāyagati must be exterminated and uprooted.

The majority of the people consider that it is the Akusala Kamma which is responsible for the Apāyagati (woeful and miserable plane of existence) but through examination reveals that the real culprit is Micchā Ditthi. There is no doubt that it is the hangman who executes the condemned man but the real power is the magistrate who passes the capital sentence.

In the same way it is the Ditthi which sends the sentient being (satta) to Apāyagati.

Kamma which only hurls away is not the real culprit, hence Ditthi is so harmful and deleterious. Why Ditthi is the root cause may be explained as follows.

There arises thought for eating, thought for sleeping, thought

for speaking and all sorts of thoughts will arise which are mistaken for personality such as, I want to eat, I want to sleep, I want to speak and so on. Such a mistaken notion develops into personality or Ego as I, I am or Mine, on the arising of each mental phenomenon. A thought or consciousness arises as the result of the impact of Ārammana (object) and Dvāra (sense door). This is how, and from where the idea of personality, I or Ego or Mine or Me comes in. Therefore, we must be careful not to misconceive seeing as I see, and hearing as I hear. There is no seer, hearer or any doer. This is only the resultant effect of the Causal Law. When Dosa citta (hatred); or Lobha citta (craving) arises they are to be understood, observed and cognized as Dosa Citta, Lobha Citta and so on. It must be understood that they arise in accordance with their own function and assignment. After some practice it will occur to the Yogi that there is nothing but consciousness. At this stage, more emphasis should be given that the arising of the mental states is mere phenomenal and that there is nothing but consciousness as such there is no I or Ego or 'me' or 'mine'.

Again, there will arise jealousy, or thought for almsgiving; whatever thought or consciousness may arise it is to be understood and noted that they are only mental states. When a thought for smoking arises, it should be understood and noted that it is a thought or consciousness only and not 'I', who want to smoke. They arise according to their own function and assignment and nothing else which can be identified as 'I' or 'Ego'. It must be mentally noted that consciousness arises in series of sequences as the result of two phenomena and must be understood as such.

When consciousness or thought of in breathing arises, it must be mentally noted as such, and when the consciousness or thought of out breathing arises, this must also be noted as such, and not as 'I' or 'Ego' who breathes in or breathes out. This is very important for the Yogis to

remember because most of the Yogis indulge themselves in Ānāpāna, with the wrong notion that it is 'I' who is breathing in and breathing out. When the personality or identity of 'I' 'Egoism' is eliminated to some extent Sakkāya Ditthi is said to be dispelled to some extent. This is possible only if intensive practice is exercised with the Right View (Sammā Ditthi) as the predominant factor.

It must be mentioned here that in the Elimination of Ditthi, the function of Sammādhī is to help the leader (Sammā ditthi) with the setting up of one-pointedness of mind.

Contemplation must not be led by Sammā Samādhī or concentration, but it must be led by Sammā Ditthi, Sammā Samkappa, followed by Sammā Vāyama, Sammā Sati and Sammā Samādhī.

Sakkāya Ditthi is prevalent when there is the idea of I or 'Ego' or 'me' or 'mine', however whenever consciousness or Vedanā or Sankhāra arises; one should understand and comprehend that it is consciousness and not 'I' or 'Ego'. Similarly it is Vedanā and not 'I' or 'Ego'; it is Sankhāra not 'I' or 'Ego'. When the Yogi reaches this stage Sakkāya Ditthi is said to be eliminated temporarily. To practise is not so easy as to read about it in these pages. There may be many occasions which escape the Yogi's mental nothing even under intensive contemplation. The more escapes there are from the mental nothing the longer will be the duration to exterminate Ditthi.

Should there be more uninterrupted mental nothings, the cognition will be more pronounced and it will take less time to achieve one's purpose. The Yogi must develop his penetrative knowledge of his Khandhas by observing that consciousness, Vedanā and Sankhāra are arising one after another and that they arise as a matter of course or in sequence

This is called contemplation for eliminating ditthi and not Anupassanā yet which contemplates on Anicca, Dukkha and Anatta i.e, the arising and vanishing of Khandhas.

This stage is called Nāmapariccheda Ñāna and when this is fully understood there is another and yet higher stage for the Yogi to take up. This is Aniccānupassanā which will be dealt with in the following chapters.

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CHAPTER XVIII

SASSATA DITTHI (Eternalist Wrong View) AND UCCHEDA DITTHI (Annihilationist Wrong View) AND HOW THEY CAN BE ELIMINATED

In the man on seeing the dining table on which is prepared some delicious food, there arises Tahnā (craving) to eat, then again arises the overwhelming desire for it followed by Kammabhava (physical action). In other words, there takes place Tahnā followed up by Upādāna and again followed by Kammabhava; this completes the three factors of Tahnā, Upādāna and Kammabhava.

The Buddha says, ‘ Tahnā paccyā Upādāna. ’ It means there is ‘ *paccaya* ’ between Tahnā and Upādāna. If there be no ‘ *paccaya* ’ or cause, there is no effect, hence there can be no Tahnā or Upādāna.

Again the next link is Upādāna paccayā Kammabhavo. It is obvious that Kammabhava cannot come into being without the cause Upādāna. Upādāna not only arises but also vanishes leaving *paccaya* for the the arising of the next phenomenon. Thus it is clear that ‘ *paccaya* ’ is the Causal Continuum.

All sentient beings are circling round and in the whirlpool of the ceaseless continuum of Tahnā, Upādāna and Kammabhava. We should check what is happening actually in ourselves to see if it accords with what is said in the Patīccasamuppāda.

In ‘ Tahanā paccayā Upādāna ’, ‘ *paccaya* ’ between Tahnā

and Upādāna is to be boted not as a separate factor but as that which simply shows its function as a Causal continuum. It is obvious that Upādāna arises because of '*paccaya*' Tahnā which vanishes leaving *paccaya*, cause for the arising of Upādāna, hence ' Tahnā paccayā Upādāna'. If the question arises why does Upādāna arise? Does it arise on its own or because of Tahnā ?

At this stage, it will be clear to the Yogi that Upādāna arises because of Tahnā. This paragraph is reiterated again and again with the purpose of acquainting and familiarising the Yogi with the Law of Dependent Origination and enabling him to dispel the idea or notion that the world phenomenon arises in its own, fortuitously or by mere chance. The preceding phenomenon opens the way for the arising of Upādāna and in this case, it is Tahnā which gives the way for the arising of Upādāna and so Upādāna arises because of ' paccaya ' Tahnā. At this point Yogis are advised to just think it over.

If this chain of linking becomes clear to the Yogi the Law of Dependent Origination can be quite comprehended and moreover that the Present Causal Resultant Continuum is the effect of the preceding Past Causal Continuum and that there is the chain of links between the past and the present: and the present and the future. Should he persist in his belief that there is no linking between the past and the present he is said to harbour the Annihilationist Wrong View (Uccheda Ditthi). Should this Wrong View stand in the way he could never attain Sotāpatti Magga.

Again there arises the desire or craving (Tahnā) to eat which is followed by the overwhelming desire or clinging to eating which clinging is again followed by Kāya Kamma, deeds and Vicci Kamma, words, i.e. one may say, 'I am very hungry. I will go and buy myself food ' Thus, there is the chain in the Law of Dependent Origination. In the first instance, craving for eating arises and it vanishes leaving ' paccaya '

cause for Upādāna to arise, so it must be noted that Upādāna can only arise because *paccaya* cause functions as a connecting link between Tahnā and Upādāna. Again Upādāna vanishes leaving '*paccaya*' cause for Kammabhava to arise. Hence it may be seen that this is the chain of the function of consciousness, and as such when it is clear to the Yogi that the phenomenon not only arises but also vanishes giving place to anew, he is said to be free from the shackle of Sassata Ditthi.

The next step for the Yogi is to become aware and take note of the arising of whatever consciousness as mere consciousness in which there is no 'I' or 'Ego' or any personality. It is natural that there will arise Lobha Dosa, and Moha and all kinds of consciousness, and when they arise the Yogi must perceive and recognize them as mere consciousness and nothing else. Whatever consciousness arises he has to concentrate on it and must be cognisant of each consciousness on its arising and note that this is mere mental phenomenon, in which there is nothing to be personified as 'I' or 'Ego' 'me' or 'mine'. When eye consciousness arises, it is not 'I' who see because there is no seer, when the ear consciousness arises, it is not 'I' who hear, there is no hearer, it is only the hearing in which there is nothing to be personified as 'I' 'Ego' 'me' or 'mine'.

When the Yogi sees he thinks it is 'He' who sees, this belief or view is called Sakkāya Ditthi.

When the Yogi perceives and is cognisant of what he sees, it is merely eye consciousness, Viññānakkhandha by which he perceives, and in doing so there is only Sakkāya and no Ditthi. Sakkāya means five aggregates or components. The wrong view of one of the five aggregates as 'I' 'Ego' or personality is Ditthi. For example, when the eye consciousness arises and if it is taken that *it is 'I'* who see that is called Sakkāya Ditthi; similarly when ear consciousness arises and if it is taken that *it is 'I'* who hear, it is called Sakkāya Ditthi; when nose

consciousness arises and if it is taken that *it is 'I'* who smell, it is Sakkāya Ditthi and so on. When mind consciousness arises and if it is taken that *it is 'I'* who think it is called Sakkāya Ditthi. When the consciousness is mistaken for Ego or 'I' personality, it is called Sakkāya Ditthi. When the Yogi gains the knowledge that 'seeing' 'hearing' 'smelling', etc. are merely arising of Khandhas and so there can be no 'Ego' nor 'I' personality, it can be said that the Sakkāya Ditthi is dispelled or eliminated.

The ordinary wordling is always apt to mix Sakkāya and Ditthi. What the Yogi should do is to try to mix Sakkāya and Sammā Ditthi. It is the mixing of Sakkāya and Ditthi which constitutes the Wrong View of Sakkāya Ditthi.

Throughout the whole of the Samsāra, we have combined and mixed Sakkāya and Ditthi.

Have we not ?

All the time either one of the five khandhas arises in turn and the arising of a Khandha must be noted as the mere arising of a Khandha and nothing else without mixing it with 'I' or E go or personality.

Now the Yogi has gained a considerable knowkedge of Sakkāya and so he is able to associate Sakkāya with Sammā Ditthi.

Intending Yogis are advised that in order to practise Vipassana effectively they are at first required to be fully conversant with the fundamentals, firstly Nama Rupa: secondly the doctrine of the Pattecasamuppada. It is the Maha Thera Mogok Sayadaw's policy that those who are not well versed in these fundamentals are never given Vipassana meditation until and unless they had been given considerable teaching in these two fundamentals. This was done in order to dispel Ditthi by Nata Parinna Tirana Parinna comes after Nata Parinna.

He is therefore urged to dissociate with the undesirable Dhamma but associate only with the desirable Dhamma i.e. Sammā Ditthi.

When a Yogi sees Sakkāya as Sakkāya only, i.e. at its face value and not confused with Ditthi he shatters the fetter of Micchā Ditthi and he is said to be free from the danger of falling into the Apāyagati (woeful abode) in his next existence.

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CHAPTER XIX CITTĀNUPASSANĀ (Contemplation on Mind).

Those who aspire to attain the final Enlightenment must pass through Sotāpatti Magga, Sakadāgāmi Magga and Anāgāmi Magga. It is a widely known fact that in order to attain the first stage, Sotāpatti Magga, we have to exterminate Ditthi and Vici Kicchā.

In the Sammohavinodani Commentary, it is said, 'Ditthi caritassapi Mandassa nātipa bhedagatam cittānupassanā Satipthānam Visuddhi maggo'. It means that for the Yōgi who has the propensity for Ditthi and who is intellectually dull, a simple and unelaborately formulated Cittānupassanā is suitable for the realisation of Magga.

The late Mahā Thera Mogok Sayadaw formulated a very simple and unelaborate method of contemplation on Cittānupassanā which is easily applicable and suitable for the people of present day who are inclined to have more practical application. The following thirteen kinds of Citta, Viññāna or consciousness are to be contemplated upon. It is to be noted that not all the thirteen kinds of consciousness are to be contemplated at the same time. No, it is not. Only one citta at a time is to be contemplated or observed as and when it arises. It must be remembered that only one consciousness can arise at a time. It is said. 'Aññam Uppajjati Cittam, Aññam Cittam Nirujjati' One consciousness vanishes and another consciousness arises

It is generally believed that there are many kinds of Citta (mind) which occurs in our being. There may be one or two thousand cittas but they fall into the classification of only thirteen cittas as formulated by the late Mahā Thera Sayādaw.

They are as follows: ---

1. Eye consciousness
2. Ear "
3. Nose "
4. Tongue "
5. Body "

They are called External Visiting Consciousness.

6. Lobha "
7. Dosa "
8. Moha "
9. Alobha "
10. Adosa "
11. Mono or Mind consciousness

They are called Internal Visiting Consciousness.

12. Inbreathing consciousness
13. Outbreathing "

These two are called Host consciousness.

The above thirteen kinds of Citta are all embracing and cover all the Cittas which belong to the ordinary worldling, and it should be

noted that whatever Citta arises it is only because of the impact of Ārammana and Dvāra (object and sense door) and that only through these six sense doors consciousness can arise; citta will not and can never arise outside the six sense doors.

It should also be noted that Citta and Vedanā are Sahajāta dhammas (co-existing phenomena); moreover Vedanā and Saññā are classified as cittasankhāra. It cannot be said that when Nāmakkhandhā is contemplated Rupakkhandhā is excluded. As the khandhas are co-arising, co-existing and co-vanishing phenomena (Sampayutta dhamma) it can be said that the contemplation of one khandha covers all the remaining khandhas, but here as citta is the most predominant and pronounced phenomenon, it is taken and named Cittānupassanā. As a matter of fact, all the five khandhas in a being are interrelated and so it is just like lime juice syrup in which all the ingredients such as sugar, fruit juice, salt and water are included. Therefore when Cittānupassanā meditation is practised Kāyānupassanā is included because inbreathing consciousness and outbreathing consciousness are incorporated here as 'host' consciousness in this Cittānupassanā as such it could not be said that either Kāyānupassanā or Vedanānupassanā is excluded. Eventually all the other Anupassanās are confluent and have to terminate in Dhammānupassanā where Saccā is the final and deciding factor

Reference to the list of 13 kinds of Citta is invited. There is Lobha Citta to eat, to smell, etc. Issā Macchhariya comes under Dosa, consciousness or thought to give alms comes under Alobha or Vitarāga, Uddhacca citta comes under Moha. Amoha citta, wisdom, is not included in the thirteen cittas. The question may arise-why is this Amoha citta not included in the thirteen cittas? The answer is that Amoha is Sammā Ditthi Magganga or Paññā (wisdom) which is the meditator whereas the thirteen cittas are to be meditated upon. These cittas arise singly, one at a time, as has previously been mentioned

It is generally considered to be too many cittas for one to meditate upon and too difficult to comprehend and cognise. The Yogi is reminded that consciousness occurs or arises only one at a time. Moreover observing or watching our own mind cannot be said to be very difficult, because one can easily tell you what kind of consciousness or thought is passing in his being (mind). If lobha citta arises he can tell you exactly that lobha citta arises and so on. Therefore, it is to be borne in mind that the observation and watching our own citta or consciousness on its rising and vanishing can be put to convenient practice and contemplated upon by anybody without any difficulty.

There should be no doubt that if the Yogi fully comprehends and is cognisant of the arising and vanishing of consciousness he can be said to be on the right path to entrance to Nibbāna.

When we open our eyes we see everything before eyes. This is what we may call the arising of the eye consciousness and it is for the Yogi to comprehend and to be cognisant of this arising. When he hears a sound the ear consciousness arises and this arising must be cognised and comprehended. Again when the tongue consciousness, arises this arising must be cognised and comprehended. Again if he feels irritation or itch, pleasurable or unpleasurable feeling there arises body consciousness. The Yogi must comprehend and be cognisant of every arising and its vanishing as whatever consciousness arises, it arises only one at a time. It is unnatural and impossible for the consciousness to rise in twos or threes. In the course of practice the comprehension or insight of the Yogi becomes more pronounced and his mindfulness also becomes centered on the arising and vanishing only. His unawareness of the arising and vanishing consciousness becomes less and far between. Generally at this point, the Yogi clearly sees with

insight that whatever consciousness arises be it Lobha, Dosa, Moha or Adosa or Alobha, it terminates itself in vanishing or passing away. He can clearly see that no consciousness can remain for two successive moments the same. The life span of consciousness is one/two, It is said, 'Aññām Uppajjati Cittam, Aññām Cittam Nirojjati'. It means one consciousness arises after another consciousness which has already vanished. Therefore when contemplating on Citta, the Yogi will only find that the consciousness which he contemplates upon has already perished. It is said, 'Hutvā a bhāvatthena Aniccam.' It means it is impermanent because it vanishes immediately after it has arisen. Hence when the Yogi meditates or observes whatever consciousness he will find only Anicca or the perishing or vanishing of the consciousness. Yet should he still persist in finding that the consciousness or citta does not vanish or disappear, it must be said that it is not Aniccānupassanā and as such the Yogi does not pass beyond the Nicca Saññā ; he must yet endeavour to perceive the nature of the Khandha, i.e. its arising and perishing.

When Anicca is seen or realised by the Yogi with Vipassanā insight, Dukkha will be seen and realised. When Dukkha is seen and realised by Vipassanā insight, Anatta will be seen and realised too.

Anicca can never be realised in the strict sense by merely reciting Anicca, Anicca. It is important for the Yogi to observe and watch the Anicca, impermanence, which the khandha shows and reveals all the time and not the Anicca of his own making by reciting the words or reading rosary. The phenomenon of arising and perishing or vanishing is always happening in our being which is called Aniccadhamma and is always showing that the khandhas are appearing as well as disappearing. It is only with the Vipassanā

insight that the Yogi would be able to perceive it. It should be reiterated again that arising and dissolution of consciousness is called Cittaniyāma which in its natural course goes on *ad infinitum*. The true knowledge of the Khandhas which have the characteristics of such appearing and dissolution is called Yathābhūta Ñāna. It means the knowledge that there is nothing but arising and vanishing of the khandhas in our being.

In other words, it is the knowledge of what the khandhas really are.

The fleeting state of arising and dissolution is so rapid that it is indescribable and beyond comprehension. It is not necessary for the Yogi to know exactly how rapid it is or according to Vithi. What is essential at this stage is to comprehend only the arising and perishing of the khandha. Again coming to the Host Consciousness, the Yogi must be observant and mindful of the inbreathing consciousness and outbreathing consciousness; that is he must be observant and mindful of the arising as well as the vanishing or passing away of these two types of consciousness.

When inbreathing consciousness is watched and observed it will be found that it has already perished and disappeared, similarly when the outbreathing consciousness is watched and observed it will be found too that it has already perished and disappeared. Hence the consciousness that has already perished and disappeared is called Anicca and the next following consciousness which perceives that the previous one has already perished and disappeared is called Magga. (Vipassanā magga.)

During his contemplation and observation the Yogi will be mostly aware of the inbreathing and outbreathing consciousness

and also of the consciousness which perceives the impermanent nature of them. Thus the Yogi should try to have only two things in his mind, i.e. Anicca and Magga.

External and internal visiting consciousness are so named because they visit occasionally. Pāli text says, ‘ Pabhassaramidam Bikkhave Cittam Āgantukehi. Upakkilesehi ’ which implies that some thoughts are occasional visitors.

It may be asked, ‘ When and where this Cittānupassanā’ must be practised? At the Vipassanā centres or monasteries? The answer is: ‘Cittānupassanā can be practised at the place where consciousness arises. Should the arising of Citta (thought) occur while walking, meditation must be done while * walking. While the arising of consciousness occurs while eating, drinking, meditation must be done then and there accordingly. If it occurs while sitting at your office table, the meditation must be done then and there too. In meditation what is exactly required by the Yogi to do is observation of one's own consciousness with watchful awareness and understanding, the closer the watchfulness and observation of the arising and perishing the more beneficial will it be to the Yogi. Should there be more distraction, restlessness and confusion, Kilesa(Lobha, Dosa, Moha) will find an easy place to abide and dwell in your being, in which case it is better for the Yogi to observe the arising and perishing of whatever comes in. For more clarification for the benefit of the Yogis it is explained here again that the preceding citta which has already vanished is Anicca and the next immediately following citta (meditating one) which observes and watches and meditates is called Magga. Hence Anicca is followed by Magga, or in other

* It much be observed and cognised that each and every consciousness not only arises but also perishes with each and every step.

words the vanishing Citta or consciousness is called Anicca because it is transient, successive moments, the same. And this vanished Citta is closely watched, observed and meditated on by the Citta which is Magga because this immediately following consciousness is Vipassanā Sammā Ditthi or Vipassanā Magga. Hence there will be a series and sequence of events, i.e. Anicca, Magga, Anicca, Magga.

It is important for the practising Yogi to see in their Vipassanā practice that the preceding Anicca and the next following Magga go on concurrently one after another without allowing Kilesa to creep in between. i.e. Anicca and Magga. In other words, the consciousness or Cittas perished and disappeared are not to be missed but they must be promptly noted and observed and understood that the preceding citta is Anicca because it has perished and the next immediately following Citta or consciousness is called Magga because it perceives that the preceding Citta has already perished and disappeared.

During the practising period the Yogi will come across all sorts of Cittas which are relevant or irrelevant, desirable or undesirable. They must also be contemplated upon as objects of meditation. Yogis should not in any way be disappointed or frustrated by these distractions but these are to be regarded as objects of meditation only.

In the six attributes of the Dhamma, it is said 'Ehipassiko'. This means 'come and look.' Hence the Dhamma is calling every one to come and see and to meditate upon it, which is incessantly undergoing the Anicca dhamma, the phenomenon of arising and perishing.

When there are only a few misses in the Yogi's observation and watchfulness in his Vipassanā practice it can be said that he has developed to some extent thereby following only the process of arising and perishing without allowing any Kilesa (defilement) to come in between, it can be said that the aspirant, Yogi has reached the stage when he can shatter the fetters of Kilesa (the defilement) and that the first stage (Sotāpatti) magga cannot be far too distant to achieve.

The Buddha said, 'Idha Bhikkhave Ariyasāvako Cittam Aniccānupassi Viharati Anicca Saññi Aniccapatisamvedi Sasatam Samitam Abbokinnam Cetassa adhimucca māno Paññāya pariyoḡāmāno so āsavānam khayā anāsavam ceto vimuttim Paññāvimuttim. Ditthevadhamme sayamabhiññā sacchikatvā upasampajja virahati,' (Anguttara) It means that the disciple of the Ariya (Noble one) dwells contemplating on citta all the time without a miss fully knowing, comprehending with insight that it is transient, impermanent and unenduring and cannot remain for two successive moments the same. Thus the disciple of the Ariya imbued with the only knowledge of Anicca, without having any other Kilesa and free from Āsava (defilement) * can attain and realize Nibbāna in this very existence.

It is for the Yogi to disallow any Kilesa (defilement) to come in during his practice of Vipassanā and strive to concentrate with knowledge and comprehension on the arising and perishing of whatever citta which the Dhamma is always showing and revealing.

* When there is no Kilesa (defilement) between the preceding Anicca and following Magga, it is said that the Supreme Enlightenment can be achieved within seven days (Majjhima Pannasa)

Attainment of the insight of the arising and perishing amounts to the attainment of Udayabbaya or Yathābhūtañāna by which one sees the khandhas as they really and actually are, i.e. they are nothing but arising and vanishing or Dukkha Saccā.

Question may arise: What benefit does the Yogi derive who attains the knowledge of arising and perishing of the khandha? The answer is, for example, on the arising of Lobha consciousness, if Vipassanā is contemplated Yogi comprehends the Lobha consciousness is nowhere to be found but instead there is only the arising and perishing of it which means there is no more Lobha Citta. Hence the process of Patīccasamuppāda is cut asunder in the middle or in other words Lobha Citta is *killed*. Whereas if there is no contemplation on Lobha Citta, it will inevitably be followed by Upādāna which in turn will be followed by Kammabhava. When Kammabhava arises it is bound to be followed by Jāti. When Jāti is obtained it amounts to obtaining Dukkha and eventually Patīccasamuppāda is circumscribed. The cycle of Samsāra continues to set forth to make the round of rebirth *ad infinitum*.

It should be borne in mind that the practice of contemplation on arising and perishing, i.e. Anicca, amounts to putting a stop to the round of rebirth (Samsāra). This is the work for breaking asunder the spokes of the wheel of Samsāra. It is the work for cutting asunder the links and chains of the Patīccasamuppāda, or in other words it is the work for exterminating Avijja and trying to gain the insight (vijjā) by contemplation of Udaya and Vaya, i.e. arising and perishing of Pancakkhandhā which intrinsically is nothing but Dukkha Saccā that can only be perceived and comprehended by Vipassanā insight.

When this penetrative insight is gained Vijjā appears and Avijjā disappears. In the Dhammacakka pavāṭṭa sutta, it is said, ‘Cakkhum Udapādi, Ñānam Udapādi, Paññā Udapādi, Vijjā Udapādi, Āloko Udapādi.’ It means that when penetrative insight into Dukkha Saccā is obtained, Avijjā becomes Vijjā; hence it is said Avijjā disappears and Vijjā comes in its place.

According to Patīccasamuppāda when Avijjā becomes Vijjā, Sankhāra has no force to link with Viññānam in other words Section I cannot link with Section II. Reference of Diagram is invited. When the linking does not take place, Sankhāra will not build up or produce any result that may bring about a fresh Jāti (generally Apāya Jati). * or in other words Patīccasamuppāda is broken up from the beginning. Linking means the building up of fresh Khandhas for the next existence. By practising Vipassanā new sets of functions which tend to produce material for Jāti (new existence or rebirth) will not be forthcoming. They will stop from the moment when Avijjā becomes Vijjā, hence it must be definitely said that the links of Patīccasamuppāda are broken from the beginning; therefore there will be no more building of Apāya Khandhas.

When Ditthi is eliminated all the Khandhas that are the consequences will come to a stop; similarly Vici Kiccha can be eliminated and when it is done all the Khandhas which arise because of Vici Kiccha will come to a stop, and in the same manner step by step all the resultant Khandhas that are caused by other Kilesas or Anusayas will come to a stop. That is the reason why the late Mahā Thera Mogok Sayadow with great compassion repeatedly exhorted Yogis to meditate upon the arising and perishing of the Khandhas

* The Buddha said out of the one hundred thousand dead, there can hardly be a single being who attains the higher plane of existence. (Nakhasikha Sutta)

When the Yogi attains the knowledge of arising and perishing of the Khandhas, it is called Yathābhūta Ñāna; when the Yogi is disgusted with the nature of the ceaselessly arising and perishing of the Khandhas his knowledge is called Nibbidā Ñāna. When the Yogi after gaining the knowledge keeps on meditating on the arising and perishing of the Khandhas, eventually his meditation culminates in the end of the arising and perishing of the Khandhas. This is called Magga Ñāna. With the attainment of these three stages of Ñāna he becomes a Mahāsoṭāppana.

This stage is far better and higher than the position of the monarch of the Universe, or the Cakka Rāja of Devaloka, because according to the saying of the Buddha, 'Ctūhā Pāyehica Vippanutto', Soṭāppana is free from danger of falling into the four stages of Apāya (miserable existence) and again in the same sutta, it is said, 'Caccābi thānāni Ababba Kātum.' It means that a Soṭāppana will not become a leper or deaf, dumb, blind or crippled. At the most there are only seven existences for him before he eventually attains the highest stage of Arahatta Magga Phala, and the final state of Nibbāna.

According to the Patīccasamuppāda in the Yogi knowing only the arising and perishing of the Khandhas, as the arising and perishing is Dukkha and the knowledge there of is Magga which is Vijjā Magga, the Patīccasamuppāda is broken in the beginning, and as a result, Taṇhā, Māna, Ditthi are also eliminated, therefore the Patīccasamuppāda is broken asunder in the middle. Moreover, there is no opportunity for Dukkha, Domanassa, Upāyāsa to arise, hence the Patīccasamuppāda is broken in the end.

According to Saccā, the arising and perishing is Dukkha Saccā, the knowledge there of is Magga Saccā. Extermination of Taṇhā, Māna, Ditthi is the cessation of Samudaya Saccā; non-appearance of Jāti, Jarā Marana is Nirodha Saccā.

Therefore meditation or contemplation on arising and perishing amounts to or covers the whole of the four noble truths, Catu Ariya Saccā, hence this Vipassanā meditation should be practised as soon as possible. If the Yogi is late by one day he will lose the opportunity for one day which means that any untoward thing can happen to him at any time, moreover there is imminent danger of disease and death in this high pressure age.

The practice of Vipassanā is the only way which can forestall any latent danger of falling into Apāyabhūmi (woeful existence) in the next rebirth.

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CHAPTER XX

A CERTAIN PUTHUJJANA MONK AND THE FOUR ARAHATS.

While the Buddha was residing at the Jetavana monastery, a certain monk being anxious to know how one can realize and attain Nibbāna approached an Arahāt and asked, Kittā vatānukho Āvuso Yathābhūtam Ñānadassanam Suvisuddham ahoṣi. My dear, what is it that is required for a clear vision of Nibbāna? The Arahāt replied, Yatokho Āvuso channam Āyatanānam Samudayanca Atthagamanca Yathābhūtam ñānadassanam Suvisuddhamhoṣi. My dear, in order to have a very clear vision of Nibbāna, it is required to know and perceive the arising and perishing of the six sense bases as they really are. (Āyatana: sense bases) are Eye, Ear, Nose, Tongue, Body and Mind.) Rūpa (matter or corporeality) and Nama (Mind) must be comprehended as they really are, which are nothing but the phenomena of arising and perishing. Should one be able to comprehend and perceive these six sense bases as they really are, he will be able to see and realize Nibbāna.

The enquiring monk being a Puthujjana (ordinary worldling) was not satisfied with the answer because he thought the number of things which he had to comprehend was considerably too many. He was more concerned with the number than with the importance of the knowledge of arising and perishing. Thinking that the number was too many for him to work upon, he moved to another Arahāt and asked the same question.

The second Arahat answered that in order that a monk might be able to see and realise Nibbāna he should try to perceive and comprehend the arising and perishing of Pancakkhandhā (five aggregates or components) as they really are. With this answer he was not satisfied yet because he thought that it was still too many for him. It is obvious that the Puthujjana monk laid so much stress upon the number and not the essential point which is arising and perishing.

Being unsatisfied with the second answer, he again approached the third Arahat and asked the usual question. The third Arahat answered that one would be able to see and realise Nibbāna if he perceived and comprehended the arising and perishing nature of the four Mahābhutas (four elements), Pathavi, Āpo, Vāyo, Tejo. *

With this answer too, the Puthujjana monk was not able to satisfy himself although he thought that the third answer was better than the first and the second answers. He failed to see that the significance did not lie in numerical quantity but in the arising and perishing.

Then he went to the fourth Arahat and put the same question. The fourth one answered, ' Yam Kinci Samudhaya dhammam Sabbantam nirodhadhammanti. ' Whatever phenomenon that arises is bound to perish and he who comprehends this dhamma will be able to see and realise Nibbāna.

The monk was not at all satisfied with this last Arahat's answer because he thought that he had yet to comprehend the two

* 1 Element of hardness and softness. 2. Element of cohesion. 3. Element of motion and 4. Element of heat and cold.

dhammas. He never realised that what he had to comprehend was the arising and perishing and not six Āyatanas, Five Khandhas, Four Mahābhutas; and that it is the arising and perishing or Anicca which is the essence and the central core of the Vipassanā, so he went to the Buddha and explained what he had heard from the four Arahats and the dissatisfaction he had regarding the answers.

Then the Buddha said, ‘ Monk, there was a man who had never seen in his life a butea tree. He went out and asked the first man he came across as to how it looked like. The man answered that the butea tree was black because he had seen it only after it had been burnt down. Being not satisfied with the answer, he went again and asked another man about it. The second man answered that the butea tree was like a chop of meat because he had only seen it when the tree was in bloom. Then again he went out and put the same question to the third who told him that the tree was just like the swords in sheaths because he only saw the tree when it was in bloom. Then again he went out and put the same question to the third who told him that the tree was just like the swords in sheaths because he only saw the tree when it was bearing some fruits. Being not satisfied with it, he again asked the fourth one who told him that the tree resembled the banyan tree with spreading foliage because he had seen it in spring time when it was luxuriant with green and shady leaves. The Buddha continued, ‘The descriptions of the butea tree by the four men were quite correct in their own way. Similarly all the four Arahats who attained the highest stage of enlightenment and gained the true penetrative wisdom, purity of insight are right in their own way because all of them emphasised the importance of the arising and perishing, ‘Samudayanca and Attangamanca.’

It is to be noted that it is neither the six Ayatanas, nor Pan-

cakkhandhas nor Four Mahābhutas (elements) nor any norm, but it is ' Samudayanca or Atthagamanca' arising and perishing which is the CRITERION because in our being, there is nothing but the arising and perishing. In Vapassanā this is the only essential norm which will enable the Yogi to get the insight of Anicca, and it is by perceiving Anicca that the Dukkha Saccā can be perceive. It is said that without the comprehension of Anicca, it is impossible to gain even the Saccānulomika Ñāna (insight knowledge of Saccā). What is important to the Yogis is to steadfastly hold on to that norm of the arising and perishing and at this stage the Yogi would even come to the conclusion that any method without the contemplation on arising and perishing cannot be said to be complete and correct.

It is an undeniable fact that the Vipassanā meditation must start from Udaya and Vaya (arising and Perishing). Hence the so called Vipassanā meditation without Udaya and Vaya cannot be said to be a pure and unadulterated Vipassanā, as such it is not to be relied upon.

The Buddha said, 'Sabbe sankhāra aniccāti Yadā paññāya passati, Atha nibbindati Dukkhe Esamaggo Visuddhiyā.' It means all conditioned and composite things are impermanent; as and when this fact is comprehended through Vipassanā Ñāna there arises in the Yogi's mind a complete disgust and abhorrence on Khandhā because of its ceaselessly and continuously arising and perishing nature which is nothing but Dukkha Saccā. He no longer craves for Khandha and does not kindle the fire of lust for the next existence, as such it can be said that he stands at the entrance to Nibbāna

The Buddha said again, 'Aniccāvata sankhārā Uppādavaya dhammino, Uppajjitvā Nirujjhanti Tesam Vūpasamo Sukho.' It means all conditioned and composite things are impermanent; this

connotes arising and perishing. The next line also means that according to the norm it is only the arising and perishing; the third line connotes that after arising, it perishes; the cessation or annihilation, of arising and perishing, i.e. suffering, is the bliss (Nibbāna).

Now it will be quite clear to the Yogi that these two well known Pāli gāthās (stanzas) are after all not meant to be recited as we have done in the past in our devotion to the Buddha, but these are the norms to be meditated upon in our Vipassanā practice.

Whereas in the Satipattāna Sutta it will be seen that in all the four Anupassanās there is the most important norm, i.e. 'Samudaya dhammā nupassivā viharati, Vaya dhammānupassivā viharati, samudaya vayadhammānupassivā viharati.' It means that the monk must dwell meditating on the same arising and perishing only.

Now it will be evident to the Yogis how important, essential and indispensable is the norm* of arising and perishing in the Vipassanā Meditation.

* He who has gained the insight knowledge of arising and perishing for a single day is more virtuous than the one who is alive for a hundred years without perceiving the arising and perishing. (Dhammapada)

CATECHISM OF THE TWO GREAT SĀVAKAS OF THE BUDDHA

During the life time of the Buddha, one day Kotthika Thera approached the Buddha's chief disciple Mahā Sāriputta and asked, ' Brother Sāriputta, how and what a puthujjana (an ordinary worldlying) who has pure morals (sila) and right attitude (Yonisomanasikāra) should do for the attainment of Sotāpatti magga?' Mahā Sāriputta replied, ' Brother Kotthika, a puthujjana who has pure morals and right attitude must contemplate on the nature of arising and perishing of the khandhas in order to attain Sotāpatti Magga.' Again Kotthika Thera said, ' Well, Brother, may I put it to you again how and what a Sotāpanna must do in order to attain Sakadagāmi Magga (once returner). To this Mahā Sāriputta replied that a Sotāpanna with right attitude must contemplate on the nature of arising and perishing.

In the same way Kotthika Thera again asked Mahā Sāriputta as to how and what Sakadagāmi and Anāgāmi must do in order to attain the next higher stage. Mahā Sāriputta answered in the same way that in order to attain the next higher stages the nature of arising and perishing must be contemplated. He further added that even an Arahat must continue to meditate on the natural phenomena of arising and perishing in order that he might enjoy the bliss of Phala Samāpatti (the attainment of fruition).

Here Yonisomanasikāra (right attitude) means right attitude towards the right knowledge that Rūpa is Rūpa (corporeality) and not 'I' or 'me', Vedanā is Vedanā (feeling) and not 'I' or 'me'; Saññā Sankhāra are Sañña and Sankhāra and not 'I' or 'me'; in other words Yonisomanasikāra means seeing things as they really are by way of Paramattha Dhamma (ultimate reality).

Arahat Kotthika, although he himself was an Arahat, put these

questions to Mahā Sāriputta for the benefit of the younger monks.

Without Yonisomanasikāra it is impossible for the Yogi to see the things as they really are.

Sila means morals unblemished five or eight Precepts which are pure and approved by the Ariyā and conducive to Samādhi.

Sila and Yonisomanasikāra are prerequisite which the intending Yogi before entering into meditation requires, then only the Vipassanā meditation, i.e. on Udaya and Vaya, the nature of arising and perishing, should be taken.

Those who meditate on Vedanā (feeling) will be called by Vedanā to come and see that it is perishing; similarly Citta is also calling the Yogi to come and see that it is perishing. It is what is meant by 'Ehi passiko' and Sanditthiko, "come and see." This call is important for the Yogi and it must be responded to with knowledge and awareness. It must not be with Tahnā or with Dosa that the Yogi may respond to that call. It means when the Yogi responds to Sukha Vedanā with tahnā or Dukkha Vedanā with Dosa or Domanassa, the process of Paticcasamuppāda will take its usual course *ad infinitum*.

Some people say that they have been seeking the Dhamma (Truth) for three or four years but they could not have come across the right *criterion*. It may be so because they do not know that the Dhamma is calling them to come and see. 'Ehi passiko' - it is always calling to come and see. The whole of our being, Khandha, is the object to be meditated upon. It may be likened to the man who rows in a boat and fails to find water. Where there is a Khandha there is bound to be arising and perishing and where there is arising and perishing there is bound to be Dukkha. When Dukkha is cognised, Anatta can be cognised

the insight wisdom of Dukkha Saccā will follow.

Ignorance of Khandhas with its inherent inability to cognise the arising and perishing deluded the Yogi into thinking Impermanence as Permanence, Dukkha as Sukha (bliss) because he does not come across a reliable teacher or he does not care to take the trouble of seeking a reliable Kammathāna teacher whose teaching is predominantly Patīccasamuppāda in conjunction with Saccā, how it starts revolving and how the spokes and wheel of this Patīccasamuppāda can be broken asunder.

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CHAPTER XXI

VEDANAKKHANDHĀ AND PATICCASAMUPPĀDA

Who is reading this book? Is the reader a man, a woman or Vedanā? What will be the answer? Vedanā being one of the five aggregates or composites (pancakkhandha) is called Vedanakkhandha, hence the right answer will be that Vedanakkhandha is reading. It is not U Phyu or U Me who is reading.

In the Paticcasamuppāda, it is said 'Phassa paccayā Vedanā' which means depending on Phassa (contact) there arises Vedanā. This is the effect of the foregoing cause.

Again it may be asked, 'When and where does Vedanā arise?' The answer is Vedanā arises whenever there is Phassa (contact) preceding it. It arises in the eye base, ear base, nose base, tongue base, body base, and mind base. With whom do we dwell? We dwell with Vedanā. Vedanā is like the sky. Whenever one points his finger there is the sky. Similarly there is not a single moment which is free from Vedanā. It is to be observed in one's self with knowledge and awareness. The Buddha said to the Nakulapitā that any one in possession of Khandhas claims that he is free from Vedanā for a single moment is nothing but stupidity. Vedanā is ubiquitous; it exists everywhere. Some Yogis seek Vedanā because of the ignorance of the presence of Vedanā. Wherever and whenever sensory organ comes into contact with an object there arises Cakkhusamphassajā Vedanā (feeling caused by the eye consciousness); Whenever ear comes into contact with a sound there arises sotasamphassajā vedanā (feeling caused by the ear consciousness); in like manner whenever nose, tongue, body or mind reflects there arises

It is generally believed that ache, pain, illness and suffering are Vedana. Vedana is more than that.

the respective Vedanās ‘Ghānasamphassajā vedanā, Jivā samphassajā vedanā, Kāya samphassajā vedanā, Manosamphassajā vedanā and so on’ Occasionally there arise Sukha Vedanā, Dukkha vedanā and Upekkhā vedanā (indifference) according to desirable, undesirable and neutral objects.

Vipassanā meditation can lead one to the realization of Nibbāna. Everybody knows that a pain is Vedanā, however it is not sufficient for the intending Yogi to know. He ought to know much more than that. When he meditates on Vedanā and if he still finds Vedanā, it cannot be said that is right on the point because if he still finds Vedanā existing he is said to find Vedanā Nicca, i.e. he finds Vedanā which is PERMANENT AND ENDURING. It is not so. The Buddha said ‘Vedanam Aniccam’ which means Vedanā is not permanent and enduring. Vedanā like other Khandhas cannot remain for two consecutive moments the same. It arises and vanishes immediately. Therefore it is for the Yogi to cognise with insight (Anicca), the perishing of Vedanā. The life of Vedanā is one/two, i.e. it arises and the next moment, it perishes.

By way of example, it is just like the sensation of itching. At first it is unbearable but gradually the intensity of it diminishes and eventually the sensation of itching totally disappears.

In other words, at the beginning the degree of intensity is at the maximum, then it drops to the medium intensity, then again it drops to the minimum intensity and finally it disappears. In the same way a pain, ache or illness appears with great intensity at first and is followed by gradually decreasing intensity. Illusioned by Santati (seeming continuum) it appears to be a long continuous feeling. However in that continuum there is the phenomenon of arising and vanishing. Therefore it is for the Yogi to cognise that Vedanā (feeling) arises and vanishes, and that it is not a long continuous pain or ache as is generally believed. However

Yogis are advised not to force them-selves into thinking that Vedanā arises and vanishes, but to observe closely with insight the arising as well as the vanishing or Anicca which the Dhamma is always revealing.

It is not to be forgotten that when a Yogi is to contemplate on Vedanā the Patīccasamuppāda should never be lost sight of, otherwise the Yogi will never arrive at the truth.

For instance, if there arises Sukha Vedanā (Pleasurable feeling) and if the Yogi fails to observe and contemplate on the arising and perishing (Anicca) of it there will inevitably follow Taṇhā (craving) for it and when Taṇhā arises there will again follow Upādāna which again will cause Kammabhava to arise and as the result, Jāti, Jarā Marana and etc. will come about. Thus the whole chain of Patīccasamuppāda will continue its ceaseless revolution. This is how the revolution of Patīccasamuppāda starts from the *middle*.

On the other hand if the Yogi observes and contemplates on the arising and perishing of Sukha Vedanā, Taṇhā (craving) for it will not be able to arise and if there is no Taṇhā, the arising of Upādāna will not take place and when there is no Upādāna, Kammabhava cannot arise. Hence Jāti, Jarā Marana etc. will not arise. So the chain of Patīccasamuppāda will be cut asunder in the middle of it.

When Dukkha Vedanā is not observed and contemplated in the aforesaid manner, Soka, Parideva, Dukkha, Domanassa, Upāyasa, etc. will inevitably follow, as such the whole train of the Patīccasamuppāda will start revolving from the *end*.

In the same way if Upekkhā Vedanā is not observed and contemplated properly there will inevitably arise Avijjā and the consequence will be the starting of Patīccasamuppāda in the *beginning*.

Failure to observe and contemplate on the three kinds of Vedanā properly will cause the Patīccasamuppāda to revolve in the beginning, in the middle and in the end.

If the observation and contemplation is done promptly and properly the links in the chain of Patīccasamuppāda will be broken asunder in the beginning, in the middle and in the end.

The Buddha said that when Sukha Vedanā is followed by Taṇhā, the realization of Nibbāna can never be attained; similarly, when Dukkha Vedanā is followed by Dosa and Domāsa, the realisation of Nibbāna can never be attained.

When Upekkhā Vedanā is not contemplated upon, there will arise Avijjā (Moha) and consequently Patīccasamuppāda will start revolving from the *beginning*. Therefore the Yogi is urged to observe and contemplate on the arising and perishing. In the Nīdāna Vagga Samyutta it is said, 'Āsava Nirodhā Avijjā Nirodho'. It means when one is free from Āsava, Avijjā becomes Vijjā and as such Patīccasamuppāda is broken from the *beginning*. Patīccasamuppāda can be broken asunder in three places wherever and whenever the three kinds of Vedanā are contemplated and observed closely. Unless this is done the Patīccasamuppāda will start from the middle, from the end and from the beginning.

Sukha, Dukkha and Upekkhā Vedanas arise and perish alternately. In the absence of observation and meditation on them there will arise Avijjā which will cause Saṅkhāra to arise and so on, the whole process of Patīccasamuppāda will follow.

For instance, Viññāna will arise because of Saṅkhāra. Viññāna means Paṭisaṅkha Viññāna (rebirth consciousness) which is generally Apāya Paṭisaṅkha. (The Buddha by way of analogy compares the earth (soil) on his finger nail to those who attain Sugati and the earth of this whole universe to those who fall into Apāyagati.)

VEDANANUPASSANA

(Meditation on Vedanā)

Vedanā arises whenever there is the impact of the three phenomena, i.e. sensory organ, object and consciousness. The impact of these three is Phassa. The proximate cause is Phassa (contact). It is said, 'Phassa paccayā Vedanā' because of Phassa, there arises Vedanā.

Therefore Vedanā is not to be purposely searched for. It arises whenever and wherever there is Phassa (contact). Vedanā arising on eye base, ear base, nose base, tongue base is Uppekkhā.

Vedanā arising in the body is either Sukha or Dukkha.

The Vedanā which arises in the mind is either Somanassa or Domanassa.

Sometimes one may enjoy Somanassa Vedanā (Pleasurable sensation) when he is in favourable and pleasant surroundings. At other times he may experience Domanassa Vedanā when he is dissatisfied with his unfavourable surroundings or adverse business or family matters.

Sometimes he may experience Upekkhā Vedanā when he resigns himself to his own Kamma whatever may come.

The late Mahā Thera Mogok Sayadaw for the benefit of intending Yogis formulated and laid down an easy method of Vedanānupassanā meditation as follows: -

1. Six external visitors: -

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- (a) Upekkhā Vedanā arising on Eye base,
- (b) Upekkhā Vedanā arising on Ear base,
- (c) Upekkhā Vedanā arising on Nose base,
- (d) Upekkhā Vedanā arising on Tongue base,
- (e) Sukha Vedanā arising on Body base,
- (f) Dukkā Vedanā arising on Body base,

These six are called external visitors.

2. The three internal visitors:

- (a) Somanassa Vedanā on mind base,
- (b) Domanassa Vedanā on mind base,
- (c) Upekkhā Vedanā on mind base,

These three are called internal visitors.

3. Three Host Vedanās:

- (a) Inbreathing and outbreathing with Somanassa Vedanā in the event of Joy, pleasure or in the state of elation;
- (b) Inbreathing and outbreathing with Domanassa Vedanā in the event of displeasure, pain or despair;
- (c) Inbreathing and outbreathing with Upekkhā Vedanā in the event of neither pleasure nor displeasure.

It is important for the Yogi to contemplate on Vedanā where and when it arises. It has been a general practice to fix it on the chest or on the head but Vedanā appears anywhere in the body at an appropriate time, so it cannot be said that this sort of practice is right. It is like aiming an arrow at a wrong target. It may be said that nobody can make any agreement with Vedanā. Nobody can fix Vedanā in any particular place. It will arise where there

is Phassa preceding. When a Yogi finds and believes that the Vedanā he meditates on in one moment is the same one in another moment, it must be said that he has a long way to go. The Buddha said, ‘ Vedanānam Bhikkhave Aniccatō Jānato passato.’ It means, ‘ Monks, it must be cognised and seen with insight that Vedanā is transient, impermanent and never remains the same for two consecutive moments. If the Yogi fails to cognise and perceive with insight wisdom that Vedanā is Anicca he is still off the track.*

It is to be fully understood that Vedanā is revealing all the time that not only does it arise but also perishes. It may be due to lack of the right practice that one does not gain the penetrative insight of Vedanā.

In the Satipatthāna Sutta, it is said, ‘ Samudaya Dhammāupassivā Vedanāsu Viharati.’ Vayadhammā nupassivā Vedanāsu viharati. Samudaya vā dhammā nupassivā vedanāsu viharati.’ It means that the Yogi must dwell meditation on the arising of Vedanā and perishing of Vedanā and both the arising and perishing of Vedanā. It is important for the Yogis to remember that Vedanā is not to be sought after purposely. It is generally believed that when one gets pains, ache, or illness, it is called Vedanā but Vedanā is more than that. It is prevalent all the time. One of the six Vedanā is arising either on the eye, ear, nose, tongue, body or mind.

There is not a single moment that is free from Vedanā, so the Yogi must try to cognise, comprehend the arising and perishing of the Khandhas of which Vedanā is one.

The arising and perishing is Anicca; the comprehension or insight of it is Magga. Hence it will run thus, Anicca and Magga, Anicca

* It is generally believed that vedana is a long continuous suffering.

and Magga, and when there is no other intruding Kilesa (dilement or impurity)between Anicca and Magga, Magga Phala(Path and Fruition) can be attained in this very life. (Anguttara).

When the perishing or passing away of Vedanā is noted or comprehended it is Aniccānupassanā, whereas when a Yogi practises just only the noting of the Vedanā it is called Nāmapariccheda Nāna which is not a higher knowledge' or higher Nāna.

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THE EFFECT OF VEDANĀ ON THE PUTHUJJANA AND ON THE ARAHAT

Vedanā appears all the time and at every moment on the whole body with the exception of hair, finger-nails, toe-naels and dry skin.

Vedanā (feeling) and Citta (consciousness) are Sahajāta dhamma (co-arising, co-existing and co-dissolution) and they arise and perish together.

An ordinary Puthujjana (worldling) who is not well informed on Ariyadhamma stumbles over a stump and sprains his foot. Not only does he suffer the physical pain but also suffer Domanassa (Vedanā); again he craves for the healing of the pain so in him there arises Tahnā. He is never aware of the arising of Domanassa Vedanā, nor is he aware of craving for the healing (Tanhā). This is Avijjā. Hence when a Puthujjana suffers Vedanā it can be said that he is thrust four times with a spear.

Firstly, he suffers pain (Dukkha Vedanā), secondly he suffers Domanassa Vedanā (mental suffering), thirdly he craves for healing (Tahnā) and fourthly he is unaware of the arising of Domanassa or Tahnā which (unawareness) is Avijjā, hence by way of analogy, he is compared to a man thrust four times with a spear.

In the case of an Arahata when he suffers Vedanā he only suffers physically and mental suffering does not arise in him because he has already eradicated and uprooted Domanassa by Magga Phala.

The Ariya or the disciple of Ariya meditates on the Sukha or Dukkha Vedanā as the arising and perishing of it (Anicca) and as such to him neither does it become Vedanā paccayā Domanassa' nor 'Vedanā paccayā Tahnā; but it becomes Vedanā paccayā Paññā instead; in other words Vedanā does not become the cause of either Domanassa or Tahnā but it becomes the cause of wisdom because Vedanā is realised what it really is, i. e. Vedanā is Anicca, impermanence and unending and cannot remain for two consecutive moments the same.

Under the delusion Vedanā is believed to be a durable continuous and incessant pain.

While meditating the Yogi is bound to get Dukkha Vedanā. By analogy it may be compared to the thrust of a spear. Each thrust must be retaliated; this means whenever Domanassa arises it must be meditated on as mere arising and perishing (Anicca).

Therefore when meditation on arising and perishing is done promptly, Domanassa cannot arise and consequently Soka, Parideva and Upāyāsa cannot arise. Thus the Patīccasamuppāda is cut asunder in the middle.

Avijjā is to be clearly understood as a factor which is Co-arising, Co-existing and Co-dissolving with the other factors, i. e., Tahnā or Soka, Parideva and Domanassa and as such when these factors (Tahnā, Soka, Parideva, Domanassa) are eliminated, Avijjā cannot remain as Avijjā but it becomes Vijjā (Vijjā udapādi) when Vijjā appears in place of Avijjā it must be understood that Patīccasamuppāda is broken in the beginning. (Avijjā Nirodhā Sankhāra Nirodho).

During the meditation when the sensation of itching appears on the body, one should not fail to meditate upon the arising and perishing

of it; failure to do so is the opportunity for Lobha, Dosa and Moha to creep in.

Reference to the Diagram is invited. It is said, 'Vedanā paccayā Tahnā'. It is important that the entry of Magga (Vipassanā Magga or Pubbhāga Magga) must be made between Vedanā and Tahnā or in other words, Yogi must meditate upon the arising and perishing of whatever Vedanā that arises so that the linking of Vedanā with Tahnā cannot take place, Section II cannot be linked with Section III. Reference to the Diagram is invited. The link in the chain of Samsāra or Patīccasamuppāda is broken; or Patīccasamuppāda is broken asunder in the middle.

Sotāpatti, Sagadāgāmi, Anāgāmi and Arahatta Magga are attained at this point, i.e. between Vedanā and Tahnā; in other words Tahnā is cut away from Vedanā by Magga.

It is said, 'Vedanā Nirodhā Tahnā nirodho, Tahnā nirodhoti maggo'. It means when Vedanā is exterminated Tahnā is automatically exterminated, and when Tahnā is exterminated Magga is attained. When the cause is killed the effect cannot take place so when Vedanā is meditated upon as Anicca there will not arise Tahnā (desire, lust or craving).

The late Mahā Thera Mogok Sayadaw stated that in the ultimate sense it was not the Elevated Golden Pallanka (throne) on which Our Lord Buddha attained the Supreme Enlightenment but real Paramattha Buddhahood was attained at the point where Tahnā was cut out from Vedanā.

It may be considered by some that this statement is exceptional and uncommon but it is quite true that the Paramattha Buddha attained

the Supreme Enlightenment on the Elevated Golden Pallanka (throne) under the Bodhi Tree.

Now it may be seen how important it is for the Yogi to try to unlink Section II and Section III of Paticcasamuppāda. The unlinking is nothing but meditating on Vedanā as arising and perishing (Anicca) so that Tahnā may not arise.

In conclusion, it must be emphasised again that there is no other salvation except Vipassanā meditation which can rescue the worldling from the damnation of Apāyagati (woeful abode).

IS THE SWAYING MOTION OF THE
BODY COMPATIBLE WITH THE PRACTICE
OF VIPASSANĀ MEDITATION?

During the life time of the Buddha, Mahā Thera Kappina visited Jetavana monastery where the Buddha was residing. In a place not far from the Buddha he sat with folded legs and body erect calmly observing the practice of mindfulness. The Buddha seeing the Thera called the monks and said, 'O monks, do you notice any swaying motion of the body or of the mind of that Thera?' 'No, sir,' replied the monks, 'We do not see any swaying of the body or of the mind' of the Thera who is sitting there in the midst of the monks.'

'O! monks,' Continued the Buddha, 'when concentration or mindfulness is practised for several times the swaying motion of the body or of the mind does not take place because concentration (which is the cause of calmness) has been practised for several times.' (Mahā Vagga Samyutta)

In the Patisambhidā Magga, vide Ānāpāna Sati Kathā, it is said, 'The Body or the mind of the Yogi who practises the concentration of Ānāpāna Samādhi (Samatha) will not sway, nay, not in the least, either on the body or mind.' Now it is clear that the Yogi who practises Ānāpāna Sati Samādhi in accordance with the teaching of the Buddha will not sway either physically or mentally. This is said of pure Samatha and only Samatha-pure and simple.

It should not be forgotten that there are three stages of development in the Buddha Sāsana, namely, Sila, Samādhi and Paññā. Here Paññā means Vipassanā Paññā (Higher Wisdom). Nobody could deny

that Samādhi is higher, nobler and more virtuous than Sila, whereas Paññā is higher, nobler and more virtuous than Samādhi, hence Paññā is said to be the highest and noblest of the virtues because it is only Paññā which will enable the Yogi to exterminate all the Kilesas (defilements) and attain Nibbāna. It is the embodiment of all Ariya Magganga with Sammā Ditthi as its leader. In the Samatha, Sammā-Samādi is the leader, therefore Samatha cannot claim to be the practice of all embracing Paññā, i.e. Vipassanā Paññā, which can be attained by the practice of meditating on the phenomena of arising and perishing of one of the Pancakkhandha. Therefore it can be definitely mentioned here that in Vipassanā meditation there simply cannot be any swaying of either body or mind because it embraces the right attitude and the right knowledge (Yonisomanasikāra and Mahā Kusala Ñānasampayutta Citta).

It is known that there are cases of rigidity, fainting, unconsciousness, dementia and collapse in some places in Burma.

In the case of pure Vipassanā, it must be definitely mentioned that such unpleasant events will never occur as it is impossible for a Vipassanā Yogi because the practice itself is Mahā Kusala Ñāna Sampayutta Citta under the guidance of Sammā Ditthi and Sammā Sankappa.

Sammā-right: Ditthi-view. Sammā Ditthi-Right View, therefore the Yogi who has the right view and right thought and Yonisomanasikāra (right attitude) gains Yathābhutañāna which means seeing things as they really are, or viewing Pancakkhandha as they really are i.e. arising and perishing (Anicca and Dukka Saccā).

Therefore it must be emphatically mentioned here for the benefit of those intending Yogis that it is absolutely impossible in Vipassanā

to experience such undesirable incidents. Nowhere in the Pāli Canons nor in the commentaries are instances of such unhappy or undesirable incidents to be found, therefore Yogis are advised to be very careful in the choice of preceptors on Vipassanā Meditation.

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GLOSSARY

1. **Pancakkhandhā**

Five Aggregates - Rūpa, Vedanā, Sañña, Sankhāra, Veññā

(a) **Rūpakkhandhā**

Four Primary Elements:

Pathavi - Element of Softness and Hardness;

Āpo - Element of Cohesion;

Vāyo - Element of Motion;

Tejo - Element of Heat or Kinetic energy and material qualities derived from them.

(b) **Vedandkkhandhā**

Sukha - Pleasurable feeling;

Dukkha - Unpleasurable feeling unsatisfactory feeling;

Upekkhā - Indifferent feeling

(c) **Saññakkhandhā**

Rupa saññā - Perception of Form;

Sadda Saññā - Perception of Sound;

Gandha Saññā - Perception of Smell;

Rasa Saññā - Perception of Taste;

Phothabba Saññā - Perception of bodily contact;

Dhamma Saññā - Perception of Mental objects.

(d) **Sankhārakkhandhā**

Mental or Volitional Formations with the exception of Vedanā and Saññā all the remaining fifty Cetasikas (mental factors).

(e) **Viññānakkhandhā**

Cakkhuvññāna (Eye consciousness);

Sotaviññāna (Ear consciousness);

Ghānaviññāna (Nose consciousness);

Jivāviññāna (Tongue consciousness);

Manoviññāna (Mind consciousness);

(Citta, Mano are synonyms).

2. (a) Āyataaa (Senase Bases) (Internal bases)

Cakkhāyatana (eye base), Sotāyatana (ear base), Ghānāyatana (nose base), Jivāyatana (tongue base), Kāyātana (body base), Manāyatana (mind base). These are called Six Internal Āyatanas.

(b) External Āyatanas (External bases)

Rupāyatana (visible Form base);
Saddāyatana (Sound base);
Gandhāyatana (Odour or olfactory base);
Rasāyatana (Gustatory base);
Phoṭṭabhāyatana (Tactility base);
Dhammāyatana (52 citta Cetasikas, 16 Subtle Rūpas (Sensitive matter) Nibbāna and concepts.

3. Four Ariya Saccas (Noble Truths).

1. Dukkha Saccā - Truth of Suffering - 81 Lokaia Cittas, 51 Cetasikas (Mental factors) with the exception of Lobha cetisika.
2. Samudaya Saccā - Truth of the Cause of Suffering - Lobha Cetasika.
3. Nirodha Saccā - Truth of the Extinction of Suffering.
4. Magga Saccā - Truth of the Path leading to the Extinction of Suffering.

4. Four Āsavas (Defilements)

Kāmāsa - Lobha (Greed, Craving); Bhavāsava-Lust for the next life in higher planes; Ditthāsava-Wrong and perverted view; Avijjāsava - Ignorance of Ariya Saccas.

5. Ogha (whirlpool)

Kāmogha - Whirlpool of Lobha (Greed, Craving);
Bhavogha - Whirlpool of Desire for the existence in the higher

planes in the new life;
Ditthogha - Whirlpool of wrong and perverted views, i e.
Attaditthi, Sassata Ditthi, Ucheda ditthi and other sixty kinds
of ditthis.

Avijjogha - Whirlpool of Ignorance of the four Ariya Saccas.

6. Upādāna (Attachment)

Kāmupādāna - Attachment to sensual pleasure.

Ditthupādāna - Attachment to wrong and perverted views

7. Silabbatuppādāna

Attachment to wrong precepts and practices.

8. Attavādupādāna

Attachment to the theory of self of Ego.

9. Nivarana (Hindrances)

Kammacchanda Nivarana - Hindrance of sensual pleasure.

Vyāpāda Nivarana - Hindrance of ill-feeling or Hatred;

Thinamiddha Nivarana - Hindrance of sloth and torpor;

Uddhacca Kukkucca Nivarana - Hindrance of distraction and
remorse;

Vicikicchā Nivarana - Hindrance of doubts or undecisiveness
or perplexity of one's mind;

Avijjānivarana - Hindrance of Ignorance of Ariya Saccas

10. Seven Anusayas (Latent states of evil)

Kamarāgānusaya (sensual pleasure);

Bhavarāgānusaya (Desire for the existences in the next life);

Patighānusaya (Dosa-Hatred or Anger);

Mānānusaya (Pride or self conceit);

Ditthānusaya (Wrong and perverted view);

Vicikicchānusaya (Doubts and undecisiveness);
Avijjānusaya (Ignorance of Ariya Saccas).

11. Ten Samyojanas (Fetters)

Kāmarāga Samyojana, Rūparāga Samyojana, Arūparāga Samyojana, Arūparāga Samyojana. Patigasamyojana, Mānasamyojana, Silabbata parāmāsa Samyojana, Vicikicchāsamyojana, Uddhacca Samyojana, Avijjā Samyojana.

12. Ten Kilesa (Impurities)

Lobha (Greed, Craving), Dosa (Hatred or ill - will), Moha (Delusion) Māna (Self Conceit), Ditthi (Wrong or perverted view), Vicikicchā (Doubts or undecisiveness), Thina Middha (Sloth and torpor); Uddhacca (Distraction of mind), Ahirika (Shamelessness), Anottappa (unconscientiousness or fearlessness).

13. Thirty Seven Bodhipakkhiya Dhamma-(Factors of Enlightenment)

4 Satipatthāna (Foundations of mindfulness);
4 Samma Padhāna (Right efforts);
4 Iddhipāda (Means of accomplishment);
5 Indriya (Faculties);
5 Bala (Powers);
7 Bojjhanga (Constituents of Enlightenment);
8 Magganga (Path constituents).

14. Four Adhipati - (Predominating factors)

Chandādhpati (Predominating desire or wish-to-do);
Viriya dhpati (Predominating effort);
Cittā dhpati (Predominating consciousness);
Vimamsā dhpati (Predominating investigation).

15. Four Āhāras (Food)

Kabalikārahāra (Nourishment of Food), Phassāhāra (nourishment of Contact), Manosañcetanāhāra (nourishment) of Volition). Viññānāhāra (nourishment of consciousness).

16. Four Foundations of mindfulness

Kāyānupassanā Satipatthāna (mindfulness of body), Vedanānupassanā (mindfulness of feeling), Cittānupassanā (mindfulness of consciousness or mind), Dhammānupassanā (mindfulness of Dhamma or Saccā).

Here the single word Dhamma covers comparatively wide field, i.e. Nīvarana, Khandha, Āyatanā, Bojjhanga and Saccā.

17. Eight Maggāngas - (Path Constituents)

Sammā Ditthi (Right View), Sammā Sankappa (Right Thought), Sammāvācā (Right Speech), Sammākammanta (Right Action), Sammā Ājiva (Right Livelihood), Sammāvāyāma (Right Effort), Sammāsati (Right Mindfulness) and Sammāsamādhi (Right Concentration).

18. Five Sammā ditthis - (Right Views)

Kammasakatā Sammā Ditthi (Right View ordinarily that 'what he sows so he reaps') But as a matter of fact, the true Buddhist holds much higher ideals than this;

Vipassanā Sammā ditthi (Right View gained by meditation on one of the five Khandhas (Aggregates) that there is nothing but arising and vanishing;

Magga Sammā Ditthi (Right View gained by realization of Magga);

Phala Sammā Ditthi (Right View gained by Phala) (Fruition);

Paccavakkhana Sammā Ditthi (Right View gained by reflection).

- 19. Three Sankharas - (Actions)**
Kāyasankhāra (bodily action), Vaci Sankhāra (verbalaction),
Citta Sankhāra (mental action).
- 20. Three Sankhāras - (Activities)**
Puññābhisankhāra (Meritorious or wholesome activities);
Apuññābhisankhāra (Demeritorious or unwholesome activities);
Ānañjābhisankhāra (Unshakable activities).
- 21. Four Sankhāras - (Visuddhimagga)**
Sankhata sankhāra - Law of Cause and Effect as expounded in
Aniccāvata Sankhārā;
Abhisankhata Sankhāra - all of the Rūpas and Nāmas which
exist in the three planes of existence as the result of Kammic
force;
Abhisankhāranaka Sankhāra - Twenty nine Kusala and Akusala
Cetanas which arise in the three planes of existence;
Payogāghisankhāra - Effort and endeavour mentally and physi-
cally.
- 22. Four Attributes of Sotāpanna**
1. Sappurisa Samseva - Association with noble persons;
 2. Dhammasavana - Hearing the Sermons of the Ariya;
 3. Yonisomanasikāra - Right attitude towards realities;
 4. Dhammānudhammapatipatti - Practice to attain realiza-
tion by following the path of Eight Maggāngas.
- 23. Sakkāya Ditthi - Egoistic Wrong View.**
- 24. Sassata Ditthi - Eternalist Wrong View.**

25. **Uccheda Ditthi - Annihilationist Wrong View.**
26. **Kilesa Vatta - (The Round of Passions)**
 Avijja - Ignorance of Saccā;
 Tahnā - Sensual desire;
 Upādāna - Attachment.
27. **Kamma Vatta (The Round of Kamma)**
 Sankhāra - Mental, Verbal, bodily activities.
 Kammabhava - Same as above.
28. **Vipāka Vatta (The Round of Resultant Effects)**
 Viññāna - Rebirth consciousness;
 Nāmarūpa - Mind and Matter;
 Salāyatana - Six sense bases;
 Phassa - contact;
 Vedanā - feeling;
 Jāti - Birth;
 Upapattibhava - Renewed existence (Nine planes of existences)
 i.e. Kāmabhava, Rūpabhava, Arūpabhava. Saññibhava,
 Assaññibhava, Nevasaññināsaññibhava, Ekavokāra, Catu Vokāra.
 Pancavokārabhava.
 Jarāmarana - old age and death.
29. **Yonisomanasikāra - Right attitude towards realities.**
30. **Ayonisomanasikāra - Wrong attitude towards realities.**
31. **Yathābhūtañāna - Knowledge gained by seeing things as they really are.**
32. **Ñāta Priññā - Exact Knowledge gained through hearing of Dhamma.**

- 33. Tirana Priññā - Exact Knowledge gained by meditation on Anicca, Dukkha and Anatta.**
- 34. Pahāna Priññā - Exact Knowledge gained by uprooting Kilesas, Anusayas and Samyojanas, according to the stage of Enlightenment achieved.**
- 35. Anusayas - (Latent Dipositions)**
Kāmarāgānusaya, Bhavarāgānusaya, Patighānusaya, Mānānusaya, Ditthānusaya, Vicikicchānusaya, Avijjānusaya (Sensual craving, craving for next continued higher existence, Ill will or hatred, conceit, perverted wrong view, doubt and ignorance.
- 36. Kusala Kamma - wholesome action.**
- 37. Akusala Kamma - unwholesome action.**
- 38. Kāya Kamma - bodily action.**
- 39. Vaci Kamma - verbal action.**
- 40. Mano Kamma - mental action.**
- 41. Lobha-Greed or Craving.**
- 42. Dosa - Anger or Hatred.**
- 43. Moha - Delusion.**
- 44. Māna - Self Conceit.**