

**PRACTICAL APPLICATION OF PATICCASAMUPPADA
ON THE CESSATION OF THE CYCLE OF REBIRTHS**

PREFACE



VEN U THITILA SAYADAW, AGGAMAHA PANDITA

Mogok Sayadaw follows in the footsteps of **Ledi Sayadaw**, a prolific and widely respected Dhamma master who taught in Burma (Myanmar) at the turn of the century. Ledi Sayadaw had increased understanding of the Law of Dependent Origination among Burmese Buddhists and Mogok Sayadaw revived and emphasized its importance in his teaching. Mogok Sayadaw was a renowned scholar in monastic circles and spent more than thirty years as a teacher of Buddhist psychology and scriptures in Burma. One day it occurred to him that he was like a cowherd who in spite of tending the animals did not have the opportunity to use the milk given by them. He felt his teaching position and traveled to Mingun where he undertook intensive practice of Vipassana. After some years passed, at the request of devoted Buddhist lay-folk, he began the teaching of insight meditation in several towns. Although he shunned popularity and did not teach in the capital, his fame as an enlightened teacher was widespread. Since Mogok Sayadaw's death not many years ago, a number of his disciples have been carrying out on the important teachings of insight meditation in his style.

In Rangoon (Yangon) there is a large center which teaches Vipassana according to the method of Mogok Sayadaw. It is run by the U Than Daing, compiler of this English version of Mogok's teaching.

The most outstanding point in Mogok Sayadaw's teaching is the use of the Law of Dependent Origination. He explains how this causal chain works and then directs us to experience this process in our own bodies and minds. The insight that develops leads to the freedom beyond this process, the truth of the Buddha.

(Extracted from Living Buddhist Master - Jack Kornfield)

VEN U THITILA SAYADAW,

REVIEWER'S NOTES AND OBSERVATION SECOND EDITION, 1966

A FEW YEARS after my arrival in America, I received from U Than Dang a small consignment of this book, entitled **THE DOCTRINE OF PATICCASAMUPPADA**. He would tell me where to send one of two copies of the books, usually gratis. At that time, I was having some difficulty in reading a book with a profusion of Pali 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 Pali words. I sensed that U Than Daing was encouraging me to carry on with the kind 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 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 of the Sermon enable us to follow the Mogok Sayadaw's Way of practicing Vipassana Mindfulness Meditation. There are not many phongyi-kyaungs 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 schools of Buddhism. For many years we joined in with the other members of the Burmese community in Washington D.C., to participate in their regular activities at this Sri Lanka Vihara.

When the Mahasi Sayadaw began his World Tour with a group of Myanmar Sanghas and reach 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. Bhikkhu U Silananda and U Kelatha were left in our midst when the Mahasi Sayadaw moned 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 Phongi-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 association to sponsor and provide support, initially, to U Silananda and U Kelatha. Daw Kyi Kyi Daing served as its Treasurer and Secretary. The history of Burmese Buddhist missionary work has been covered in a book written by Ashim U Kelatha at the monastery on Powder Hill Road, Silver Spring, Maryland.

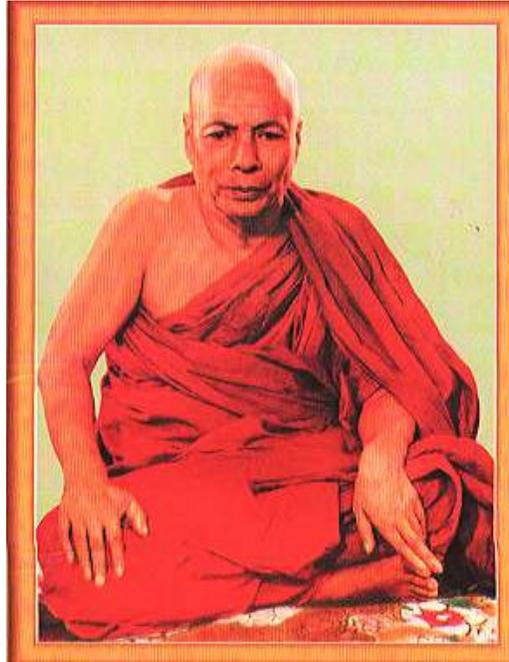
After we moved to Southern California, we participated in activities at the Burma Buddhist Monastery in Los Angeles (now moved to La Puente, California) and at various Buddhist Center, for several meditation sessions, with Ashin U Silananda showing Mahasi Way. Now, there are more than ten Phongyi-kyaungs 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 sermon and several scores of cassette tapes, all brought over and donated by Sayadaw U Dhamma Thera, 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.**

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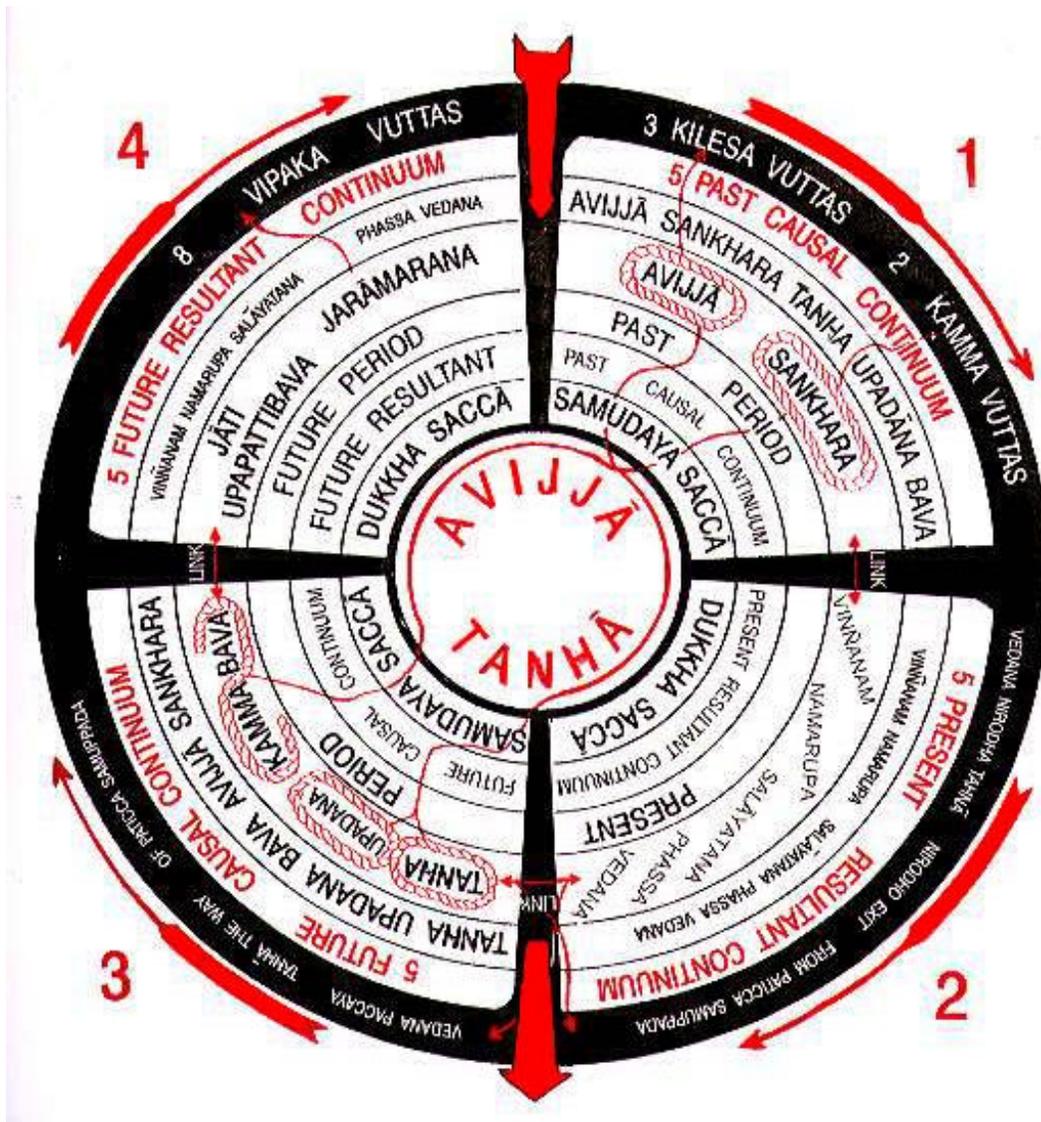
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PREFACE

FOR THE YOGI intending to gain the true knowledge of the five aggregates (panacakkhanda) 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 remarkable clear and through 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 conditions; (3) that if the conditions are removed all sufferings will disappear; (4) is 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 realization 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, based 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 live 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 ask men to worship any God as the first step towards their deliverance.

One of the doctrines on which Buddhism differs from all other religion 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 somewhere 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 scientist have come to recognize that everything is a state of flux or change, that nothing is permanent. Yet this doctrine was taught by the Buddha over 2,500 years ago in its application not only to the body but also 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 constitutes the so called man,

there is not such thing as immortal soul, Atta, which lies behind them. Matter (Rupa) is the visible from the 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 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 simple a physiological function, but a kind of energy, something like electricity. Thought and radiations of currents of thoughts 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 (Sanna), (3) the fifty types of mental factors including tendencies and faculties (Sankhara) and (4) consciousness (Vinnana) which is the fundamental factor of all the other three.

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

Are 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 three fundamental characteristics of all existence, namely the characteristic of Anatta, the absence of a permanent unchanging self or soul. It is this doctrine (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 remains?

The answer is nothing, and the combination of these 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 many 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 the 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 life conditioned or governed? If such being was able to exist without 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 beginning less, 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, 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 the 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 which is known in Buddhism as Samsara, the 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 Paticcasamuppada. 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 it is 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 summarize the past existence and are identified with the past volitional activities (Kamma) performed under the influence of ignorance. The links from Vinnana down to Vedana represent the results of the past existence or past actions (Kamma). The links from Tanha 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 (Karmic force) that continues in the next rebirth. The last two links, birth and its consequences, summarize the results of the present activities (Kamma). Thus there are three consecutive existences, past, present and future.

Thus, the Paticcasamuppada 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 labors 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 lives he lives here is an opportunity to rid himself of the burden which he has accumulated in the past; to rid himself of wrong doings, his wrong view points; 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 labors are unfinished merely go around the wheel of life (Samsara) and return again to labor towards fuller completion. Those who have followed the middle way and finished their labors reach the state of Nibbana, complete cessation of all suffering.

To unmask the great illusion is the labor 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 be absorbed into the reality, the permanent, Nibbana, is the end of the Busshidt way of life.

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

Sayadaw U Thittila
Aggamahapandita (1896-1997)
Yangon, Myanmar
September 30, 1967

INTRODUCTION

Nama Tassa Bhagavato Arahanto Samma Sambuddhassa

OF ALL THE doctrine of Suttanta of Buddha Dhamma, The Four Noble Truth (Catu Ariya Sacca) stand out predominantly as they are the most important and essential teachings of the Buddha. Similarly the Doctrine of Patikkasamuppada comes only as second place after the Catu Ariya Sacca.

Those who attain Sotapati, Sakadagami, Anagami and Arahantta Magga and Phala can do so firstly only by breaking away the links in the chain of Patikkasamuppada and secondly by complete apprehension and realization of the Four Noble Truths. Vipasi Bodhisatta the, even before becoming Buddha, after deeply and seriously contemplating and meditating on Patikkasamuppada 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 Tanha and finally attain the Supreme Enlightenment.

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

WATERTIGHT DOCTINES

In the Tipitakas Pali Canons there are some Suttantas which may be subjected to criticisms by some non-Buddhists, but the Doctrines of Sacca of Patikkasamuppada are above controversy, criticisms and disputes.

Patthana (the Seventh Book of Abhidhamma) is held in high esteem in Abhidhamma Naya for the attainment of Patikkasamuppada for those who are already Ariyas (Arahants), so is Patikkasamuppada vitally important for the ordinary worldling for the elimination of (1) Sakkaya Ditthi, (2) Sassata Ditthi, (3) Ucceda Ditthi, (4) Ahetuka Ditthi and etc. The elimination of Ditthi(s) - wrong views - is so essential for the attainment of Sotapatti Magga (the first stage of liberation to Arahantship as a 'stream winner') from where the higher stages are yet to be attained. It is noteworthy that the total elimination of these (Ditthi).(When Ditthi is said to be eliminated Vicikka cannot stay behind, it goes along with Ditthi in their elimination simultaneously) four wrong views will set a common, ordinary worldling (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, **Causal Genesis** or **Cycle of Rebirth**, Principle as it is known in English language, was expounded by the Buddha to free the ordinary worldling 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 exists 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 shown 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 composite watertight and is above all other controversies, criticisms and disputes.

PATICCASMUPPADA IS A WEAPON AGAINST DITTHI

The Doctrine defines and describes the causation of Khandas and its Causal Effects. As it is the prerequisite of those intending Yogis to be in possession of the knowledge of Pancakkhandas (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 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 vicious Ditthis he cannot be expected to be able to attain even the Cula Sotapanna stage. However, 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 Maha Thera Sayadaw that without fully comprehending this doctrine one can never be expected to be able to attain even the first stage of Enlightenment.

*"Thapetva pana dwe Bodhisatta anno satto attano dhammataya
Paccaya-karam ujumkatum samattonama natthi
Evamyam loka paccayakaram
ujumkatum asakkonto Dvasathiditthi gata vasena*

*ghandhijato hutva
apayam duggati vipatam samsaram nativattati''*

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



In the olden days this Doctrine was available in Pali only i.e., Nidana Vagga Samyutta, Maha Vagga and Vibhanga (Abhidhamma). Regarding the commentaries was fully dealt with in the Visuddhi Magga and Sammoha 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 accessible to laymen neither were easily comprehensible except by the Pali 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 Pali text: "Ajijja Paccaya Sankhara" etc., were learned by heart by most 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 or the meaning of the Doctrine.

It is the true state of affairs as far as Paticcasamuppada 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 Maha Thera Ledi Sayadaw who brought Patteccasamuppada to the fore by preaching as well as writing Dipanis (expositions) in language which is easily understood by the lay people. His 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 than fifty Dipanis (books) in most of which Patteccasamuppada 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 translation of the Pali Canons have been available and from such translations it can be said that considerable benefits has been derived.

It is also to be rejoiced that quite a number of Vipassana centers are being open and the numbers of those who take interest are increasing day by day. However, it is to be regretted that almost all the centers have become sectarian in their outlook and in accordance with their own familiar methods with little or no regard to the central core of Vipassana i.e. Samudaya Dhammanupassiva viharati. [Bhikkhu dwells contemplating on arising and passing away of Kaya, Vedana, Citta and Dhammanupassana]

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

It is lamentable, firstly that Patteccasamuppada for the purpose of elimination of Ditthi and Vicikiccha and secondly Catu Sacca for the realization of Magga and Phala are not found to be held in their rightful planes. 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 is vague, in most of the meditation centers 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 centers were being left stranded then and there without being taught to go further by 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.

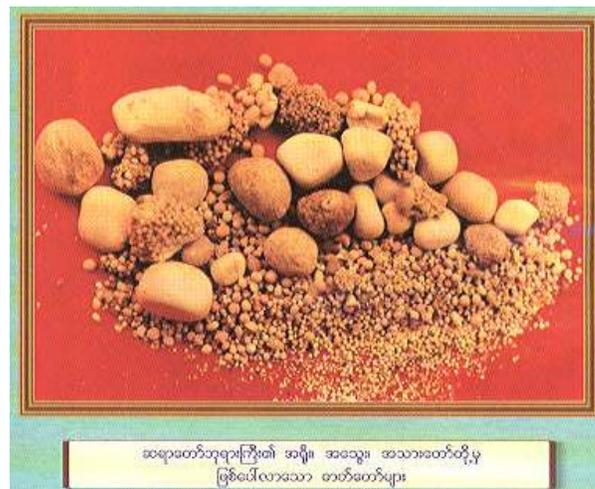
After the **Ledi Sayadaw**, it was the **Mogok Sayadaw** who tried to revive not only Patteccasamuppada, but also emphasized the essentiality and significance of the Doctrine which is fundamental in the elimination of Ditthis. It was he who showed with a more comprehensible and convenient style how this Patteccasamuppada made

its revolution and how its links can be broken by the help of a diagram which as 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 30 years in promoting Pariyatti Sasana by giving night classes of Abhidhamma to the student monks at Mingala 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 Pathana and Yamaka in the Abhidhamma Pitaka and earned high respect in monastic circles otherwise he was little known amongst the lay people.

One day he left Mingun, the other side on Mandalay, where he seriously took himself to the contemplation of Vipassana 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 the summer. After the post war onwards the Sayadaw started preaching Vipassana sermons at Amarapura, Mogok and lately at Mandalay. He shunned popularity and did not try to enlarge his circles 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 Arahant as evidenced by the formation of **Dhatu** [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] when his remains were cremated. This ceremony was performed with great pomp and splendor unparalleled within a period of a hundred years. This was a great loss which is irreplaceable.



The method employed and taught by the Sayadaw is compatible with the Satipatthana in the strict sense and various Suttas, Samyutta and Anguttara Nikayas and Ariya Sacca. 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 Satipatthana Sutta in spite of the fact in almost all the chapters including Sacca Pabba there is the central core of Vipassana; i.e., "Samudaya Dhamma Nupassiva Viharati, Vaya Dhamma Nupassiva Viharati, Samudaya Vayadhamma Nupassiva Viharti," which means the Yogi must dwell upon meditating on the arising and passing away of the phenomenon. This is the Vipassana itself without it simply cannot be Vipassana, and is the most important and essential part and essence of Vipassana. It may be said that this part of Satipatthana is almost overlooked and deplorably neglected in almost all the centers.

Anapana is the best and popular method known even a child knows it. Next follows the second method, i.e., Iriyapatha. There are yet many Buddhists who cannot differentiate Samatha from Vipassana.

When awareness, mindfulness or nothing is employed in either Anapana or Iriyapatha it is still Samatha and not Vipassana until and unless contemplation (Samudaya Vaya Dhammanupassiva) on arising and passing away is employed or in other words the Yogi is said to be observing and contemplating Anupassana. 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 practicing Vipassana meditation.

Although the norm, Uppada and Vaya or Samudaya and Vaya is essence of Anupaddana as taught by the Buddha, this real essence of Uppada and Vaya was veiled in considerable obscurity by the overwhelming popularity of noting and by intensive out breathing and in breathing.

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

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 Dithi. Whereas in their application to meditation, it will not be wrong to say that most of them are stranded half way to Anapana Sati Samadhi, from which stage, true and pure Vipassana is yet to reach. Late Maha Thera Mogok Sayadaw's aim and object was to correct and reform such deviated outlook and also point out such views and misdirected intentions in alms giving and taking precepts and to impart what is most beneficial to those well intending Yogis [Here it means to say that meritorious deeds i.e., **Dana, Sila** are

done with a view to attaining higher positions as universal monarch, King of Devas, etc., in their next existences.]

Firstly it is essential that the Sassata, Ucheda, Arkariya, Ahetuka Ditthi must be dispelled from the mind of the Yogi by Nata Prinna before he contemplates Vipassana [Nana Prinna must come before Tirana Prinna, or in other words in the Vipassan meditation, first step must come first and then followed by the second, which means that the actual practice must be done only after **intending Yogi has considerable knowledge of Khanda, Ayatana, Sacca and Paticcapsamuppada** 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 Ditthi can be done by three steps. (a) **by hearing the teachings of a reliable teacher.** This is Nata Prinna and (b) **by entering into actual practice** (Tirana Prinna) and (c) **by totally uprooting** (Pahana Prinna). These are also known as Tadanga Pahana, Vikkhambhana Pahana and Samuccheda Phana.]

This can be done by learning Paticcasamuppada. Secondly, *the mere exercise of inbreathing and out breathing without further switching on to the contemplation on arising and perishing (Anicca-vupassana) is not conducive to attaining even Saccanulomika nana.* In like manner, merely noting of mental or physical movements without observing or contemplating on arising and passing away of Nama or Rupa is merely Sanna. Maha Thera Mogok Sayadaw laid great stress on arising and passing away (**Anicca, Dukkha, Anatta**).

Vipassana when the meditation or contemplation is centered on arising and passing away of Khandas (**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 Vipassana.* It is incomplete and incomprehensive without Samudaya and Vaya as expounded in Satipatthana. It is the aim and object of **Mogok Vipassana Pyanpwaye Ahphwe** (Society for the Propagation of Mogok Vipassana) to implement the propagation and revive and spread the two important Doctrines i.e., **Ariya Sacca and Paticcasamuppada.**

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

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CHAPTER ONE

WHAT IS PATICCASAMUPPADA?

PATICCASAMUPPADA is Pali language, a combination of three words, i.e., Paticca means "because of" and "dependent upon". Sam means well, Uppada 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 Dependent 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 Samsara.

Although it starts with Avijja, it is to be noted that Avijja is not the first cause because Samsara is beginningless; the origin of beings revolving in Samsara, being cloaked by Avijja (ignorance) cannot be discovered. Paticcasamuppada 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 the cause in the universe of space and time.

The twelve links are as follows:

1. Dependent on **Avijja** (ignorance) there arises **Sankhara** (volitional activities)
2. Dependent on **Sankhara** there arises **Vinnana** (consciousness).
3. Dependent on **Vinnana** there arises **Nama-rupa** (mind and matter).
4. Dependent on **Nama-rupa** there arises **Salayatana** (sixfold senses bases).
5. Dependent on **Salayatana** there arises **Phassa** (contact).
6. Dependent on **Phassa** there arises **Vedana** (feeling).
7. Dependent on **Vedana** there arises **Tanha** (craving).
8. Dependent on **Tanha** there arises **Upadana** (grasping, clinging or attachment).
9. Dependent on **Upadana** there arises **Bhava** (becoming).
10. Dependent on **Bhava** there arises **Jati** (birth).

11. Dependent on **Jati** there arises 12. **Jara-Marana,-** Marana, Soka, Parideva, Dukkha, Somanassa, Upayasa (old age, death, sorrow, lamentation, pain, grief and despair).

It is highly desirable that this Doctrine in Pali be learnt by heart. Those who have yet to memorize should do so soon as possible, because it will be of considerable assistance to them to grasp the meaning of the Doctrine, Some people recite 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, Nama-rupa. Yes, it is much more than that. It shows the causal continuum of your (so called) self, the process of arising and passing away if Nama and Rupa or in other words, the series of sorrows and sufferings ad infinitum.

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

This process is only the arising and passing away of Khandas, Nama-rupa 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, Nama-rupa or Ayatana.

1. By way of Sammuti Sacca (conventional truth), men, people, creatures or beings are universally so called and known, whereas Paticcasamuppada Doctrine shows that **Avijja and Tanha** are the beginning of Samsara. 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., **Avijja and Tanha is the beginning of Samsara.**

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

3. It is to be clearly borne in mind that in Paramattha Sacca (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 Sankhara and Vinnana and Kammabhava and Jati.
5. It shows the ceaseless rounds or rebirth, Jati (birth), old age, sickness and ultimately death. In other words, rebirth, sickness, old age and death are recurring ad infinitum like the tree which bear fruit and the fruit again produces plant, and the plant again bear fruits, and so on and on and so forth continuing the same process as infinitum.
6. It shows that the process of arising and disappearing is nothing but series of sorrows and sufferings.
7. It is just like a heap of the fire and fuel, when 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 Sacca is only the recurring process of Samudaya Sacca and Dukkha Sacca in an endless continuum.
9. By way of Vatta (round) there recur ad infinitum three vattas (round) i.e., Kilesa Vatta, Kamma Vatta and Vipaka Vatta. Because of Kilesa Vatta there arises Kamma Vatta and because of Kamma Vatta there arises Vipaka 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 Samsara goes on indefinitely.

CHAPTER TWO

SECTIONS, LINKS, FACTORS AND PERSONS

THE DIAGRAM may be referred to in going through this chapter.

- a. Right in the middle are **Avijja** and **Tanha** which are called the roots.
- b. There are twofold Saccas - Samudaya and Dukkha. As this is the Vatta Desana the other two Saccas i.e., Magga and Niradha are shrouded in Ignorance (Avijja).
- c. There are four sections –
 - (i) Past Causal continuum,
 - (ii) Present Causal Resultant,
 - (iii) Present Causal Continuum,
 - (iv) Future Causal Resultant.
- d. There are twenty factors:
 - (i) Past causal Factors i.e., Avijja, Sankhara, Tanha, Upadana and Bhava.
 - (ii) Present Resultant Factors, i.e., Vinnana, Nama-rupa, Salayatana, Phassa and Vedana.
 - (iii) Present Causal Factors, i.e., Tanha, Upadana, Phava, Avijja and Sankhara.
 - (iv) Future Causal Resultant, i.e., Vinnanam, Nama-rupa, Salayatana, Phassa and Vedana.
- e. There are twelve links i.e., Avijja, Sankhara, Vinnana, Nama -rupa, Salayatana, Phassa, Vedana, Tanha, Upadana, Bhava, Jati and Jara, Marana.
- f. Three periods - Past, Present, future.
- g. Three Vattas - Kelisa Vatta, Kamma Vatta, Vipa Vatta.
- h. There are three connections: -
 - (i) Past Cause and present Resultant,
 - (ii) Present Cause and Future Resultant and
 - (iii) Present Cause and Future Resultant.

The Buddha taught Patīccasamuppāda in accordance with Khandhas after observing the vanishing or disappearing of the same giving rise to another or in other words to the Law of causal Continuum with subsequent passing away or dissolution.

The late Maha Thera Mogok Sayadaw after careful observation of Khandhas drew this diagram as per attached. As such, the Yogi will be able to comprehend the Patīccasamuppāda is nothing, but his own Khandhas and the **Khandhas are nothing, but the process of arising and passing away: and the process of arising and passing away is nothing but Dukkha Sacca.** This is what khandhas intrinsically are, and which must be comprehended and cognized by insight knowledge. Only by comprehension and cognition of it, will the Sassata, Uccēda and Sakkaya Dīthi be eliminated. Therefore the Yogis are urged to try and comprehend what the Khandhas show, reveal, signify and indicate.

Below is the English rendering of Maha Thera Sayadawa's own verse:

Pivoted on Avijjā and Tanhā there arise nama-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 nama-rūpa there arises Kamma, the true fact of this Causal Continuum may be understood and appreciated with wisdom that is not the work of the Creator-God or Great Brahma.

Another short verse:

Two in the Root, two in the sacca;
Four are the group;
Links numbering twelve well.
Threefold round and same in number connections
three periods, consisting twelve factors.

Ananda 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, "Ananda, 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 Samsara, the cycle of re-births."

Hence it is advised that this Doctrine be read and studied at all times 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 paticcasamuppada, he will possess the penetrative knowledge of arising and disappearing. That is, when the process of arising of Khandhas is comprehended in accordance with the 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 comprehended in accordance with the Law of Causality the (Sassata) Externalist Wrong view can be eliminated.

When the Yogi fully comprehends and is cognizant 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 Sakkaya Ditthi (Egoism) for a time (Tadanga Pahana).

2. Paccaya Pariggaha nana (knowledge of Causal law) can be gained when he comprehends the process of arising and perishing as the result of the Causal Law.

3. Having full comprehended and being cognizant the depending on or because of Avijja and Tanha and Sankhara there come into being the Pancakhandha (5 aggregates or components) the Yogi can dispel the wrong view of Issaranimmana Ditthi, Akiriya Ditthi and Ahetuka Ditthi.

Issaranimmana Ditthi - wrong view of the universe is created by a Supreme being;

Akiriya Ditthi - wrong view that the meritorious deeds and demeritorious deeds will bring about neither merit nor demerit;

Ahetuka Ditthi - wrong view that there is no cause to an effect. All things happen without a cause. Causeless wrong view.

4. Right understanding of the Doctrine of Paticcasamuppada will enable the Yogi to realize 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, Vinnana. Ultimately the Yogi may attain the penetrative insight that after all, Paticcasamuppada is no other than the great mass of sorrow and suffering.

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

Candidate 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, second, the third and the fourth noble stages according to their **Saddha** (confidence or faith), **Panna** (wisdom) and **Viriya** (effort).

CHAPTER THREE

KHANDHAS PATICCASAMUPPADA (PRESENT ASPECT)

THE LATE Maha Thera Mogok Sayadaw had expounded the Khandha Pattecasamuppada for the benefit of the 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 Pali it runs thus: -

"Cakkhunca Paticca Rupeca Uppajjati Cakkhu Vinnanam Tinnam Sangati Phasso, Phassa Paccaya Vedana, Vedana Paccaya Tanha, Tanha Paccaya Upadanam, Upadanam Paccaya Bhavo, Bhava Paccaya Jati, Jati Paccaya Jara Marana Soka Parideva Dukkha Domanassa Upayasa Sambhavanti Evametassa Kevalasa Dukkakhandhassa Samudayohoti.

Satanca Pattecca Saddheca Uppajjati Sota Vinnanam Ghanance Paticca Ghandheca Uppajjati Vinnanam Jivanca Paticca Paseca Uppajjati Jiva Vinnanam. Kayanca Paticca Phothhabbeca Dhammecca Uppajjati Mano Vinnanam TinnamSamudayohoti."

"Cakkhunca" means eye, "Rupeca" means visible objects, when the impingement of two phenomena takes place there arises Cakkhu Vinnanam (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 I, He or She in the eye consciousness. Eye consciousness is only, 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 Vedana, and **in Vedana there is no I, He, She or You.**

Because of Vedana there arises Tanha and because of Tanha, there arises Upadana (grasping or clinging) and depending on Upadana there arises kaya Kamma (physical action), Vacī Kamma (verbal action) and Mano Kamma (thought or mental action). Depending on Kammabhava there arises Jati (rebirth). By Jati it may imply (Nakhasikha Sutta, Samyutta Nikaya). Apay Jati (birth in woeful existence).

Depending on Jati there arises Jara Marana, old age, decay, sorrow, lamentations, 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 Vinnana. Similarly Ghananca Paticca Jivanca paticca, Kayanca Paticca, Mananca Paticca should be understood with their respective sense doors and objects.

The aforementioned is the Khandhas Paticcasamuppada as expounded by the Late Maha Thera Sayadaw.

For the purpose of clarification and lucidity, it will be better to explain in conventional parlance.

When A sees a beautiful object, he desires it: he clings and he makes an effort to obtain. For example, he sees a beautiful object, he wants to have it: this is Tanha because it is the desire to own and he is overwhelmed by the intense desire to possess and clings to it: this is Upadana. Again are hakes 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 Pali text.

"Kammabhava Paccaya Jati" means Jati arises depending on Kammabhava. "Jati Paccaya Jara Marana Soka Parideva Dukkha Domanassa Upayasa Sambhavanti" means because of Jati there arises old age, death, sorrow, lamentation, pain, grief and despair. Thus the train of Paticcasamuppada evolves or in other words this is the evolutionary process of a single train of Paticcasamuppada 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 this ceaseless process of arising of Tanha Upadana 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 Tanha and when we are overwhelmed by the intense craving, it is Upadana, 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 Paticcasamuppada 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 Paticcasamuppada.

If he thinks it is time to stop his line of actions in accordance with Paticcasamuppada there is the way to get out of Samsara. If he continues to carry on as usual the cycle of Paticcasamuppada 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 is eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness or thought consciousness, the arising must be observed by the next observing consciousness (knowledge). It is to be borne in the 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.

"Annam Uppajjate Cittan, Annaam Cittan Nirujjati". This means only one consciousness can be arise at a time. Therefore Yogis are advised to observe or contemplate that whatever Khandha arises, be it Rupa, Vedana, Sanna, Sankhara, Vinnana (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. As old Khandhas vanishes giving rise to a new and the same process goes on ad infinitum.

Should a Yogi miss observing or contemplating an eye consciousness, there will arise Tanha and if he misses again observing or contemplating Tanha there will follow inevitably Upadana (grasping) or clinging. He should observe and contemplate on Upadana. If he fails to do so there will follow Kammabhava; and when Kammabhava arises, Jati, Jara and Marana will inevitably follow. Hence the revolving of Paticcasamuppada ad infinitum.

Here is another illustration according to the Pali text: "Sotana paticca saddesa uppajjati Sota Vinnanam Tinnam Sanghati Phasso Phassa paccaya Vedana....hoti. One hears the call of this little son on his return to 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 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 Paticcasamuppada has been going on and continuing its ceaseless cycle.

To elucidate how Paticcasamuppada 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 Tanha (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. "Khammabhava paccaya Jati"; because of Kammabhava birth arises. Reference to the connection between Section III and Section IV of the Diagram will show it. When Kammabhava (Kammic force) arises, Jati is bound to follow. "Kammabalam Sabbhannu Buddhapi Patibhanitum 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 Tanha arises .Tanha (craving) and because of Tanha there arises Upadana; and because of Upadana, Kammabhava (Kammic force) arises, and as such the whole train of the cycle of Paticcasamuppada goes on in its ceaseless revolution.

When a pleasant tune is heard there arises craving and because of craving there arises Upadana, Kammabhava, Jati, Jara, Marana and so on and the whole train of the cycle of Paticcasamuppada goes on its relentless revolution. Similarly when one smells a pleasant odor, tastes a pleasant taste, touches a pleasant object and reflects a pleasant idea there arises of Tanha, Upadana, Kammabhava, Jati, Mara, Marana Soka Parideva Upayasa Dukkha Somanassa and the whole mass of sorrow and suffering.

In fact whenever a beautiful object, pleasant sound, pleasant odor, pleasant taste, pleasant touch and pleasant idea enter through the six door sense doors Tanha will arise and series of other factors. Such series of processes are nothing but Kelisa Vatta which in turn gives rise to Kamma Vatta from which again emanates Vipaka Vatta thus making the round of three Vattas. Reference should be made to the Diagram. Avijja, Tanha, Updana are Kelisa Vatta while Sankhara and Kammabhava from Kamma Vayya and Vinnana, Nama-rupa, Salayatana, Phassa, Vedana, Jati Jara, Marana constitute Vipaka Vatta.

Similarly Ghananca Paticca, Jivanca Paticca, Kayanca Paticca and Mananca Paticca...may be taken as Khandha Paticcasamuppada which should be observed and contemplated by Vipassana meditation; otherwise the whole train of ceaseless process of cycle of Samsara will continue ad infinitum bringing in its wake the whole mass of sorrow and suffering

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CHAPTER FOUR

HOW CYCLE OF PATICCASAMUPPADA STARTS REVOLVING FROM VEDANA

REFERENCE to the Diagram is invited. In Section II, there will be seen Vinnana, Nama-rupa, Salayatana, Phassa and Vedana.

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

To illustrate this: One sees a very beautiful flower and if one is pleased with it one feels a pleasant sensation (Vedana). If there arises in one the desire or craving (Tanha) for it, there inevitably follows Upadana (clinging or grasping). This is where the chain of Patikkasamuppada starts revolving.

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

This connection means the process of the line of the action of the Patikkasamuppada.

The Buddha said, "Where there is Tanha after Vedana, I will never say that Magga, Phala or Nibbana can be realized."

"So also where Dosa or Domanassa follows after Vedana; Magga, Phala or Nibbana can never be realised."

When it is said that the ceaseless process of Patikkasamuppada continues it means to imply that it is our own Khandha which under does the ceaseless process of the cyclic chain of Samsara. Here Khandha does not mean this body which weighs 10/150 Ibs; but that is what it means in conventional parlance.

What Khandha means when an object (Arammana) enters a sense door (Dvara) Vinnanam arises Vinnanam or in other words Vinnanakkhandha. When there is Phassa, Vedana arises which is Vedanakkhandha. Whenever there is Phassa, there arises Sanna which is called Sannakkhandha. Volitional activities (Cetana) are called Sankharakkhandha and matter (Rupa) is called Rupakkhandha. The arising of whatever Khandha whether Rupakkhandha, Vedanakkhandha, Sannakkhandha, Sankharakkhandha or Vinnanakkhandha is the chain or the process of Khandha which in other words is none other than the Patikkasamuppada which is actual fact is not to be found in Patika Books (Pali Canons) or in the mere recitation but in our

own Khandha. Where there is no continuation of the Pattecasamuppada or line of actions of Khandhas there is nothing but the whole mass of sorrow and suffering - Evametassa Kevalassa Dukkakkhandhassa Samudayohoti. In the Vagga Samyutta, it is said, "If one leads the life of Pattecasamuppada, he is called Miccha Patipada (one who leads wrong life). He who meditates and practices Vipassana is called Samma Patipada (one who leads a righteous life)."

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

It can be said that Vipassana meditation is work which tries to change 'Vedana paccaya Tanha' into ' Vedana paccaya Panna,' It is the work which tries to replace Tanha by Vipassana magga (Vipassana Magga means Samma Ditthi, Samma Sankappa, Samma Sati, Samma Samadhi) after Vedana.

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

Is it time for the reader to decide, to chose which way, i.e. Magga Phala or the way to remain as a stump of Samsara? Should he be willing to free himself from the whirlpool of Samsara he must follow the way of Magga or in other words he should practice Vipassana and must try to perceive with insight knowledge the arising and passing away of Vedana by employing five Maggagas (Pubbabhaga Magga).

It must be pointed out here that Vedana is not to be searched here and there as one generally thinks. No, it is not to be sought after. Vedana 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 Vedana as it is prevalent all the time in one of the six sense doors.

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

He is on the right path when Anicca of Vedana is apprehended by insight Vipassana.

**"Vedana Nirodha Tanha" means when Vedana is exterminated so is Tanha;
"Tanah Niradha Nibbana," i.e., means extermination of Tanha means Nibbana.**

"Vedanam Khaya Bhikkhu Niccato Parinibbhuto" 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. (Vedana Khaya) as such the Bhikkhus (monk) can attain Kilesa Parinibbana.

CHAPTER FIVE

REVOLVING OF PATICCASAMUPPADA FROM THE BEGINNING

DUE TO THE LACK, of mindfulness there is a failure on the part of the Yogi to contemplate the arising and vanishing of phenomena, i.e, Ruparammana and Cakkhudvara (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 Patikkasamuppada to start from the beginning, i.e., Avijja. Shrouded in Avijja one does all sorts of Sankharas - Kaya, Vaci Sankhara, mano Sankhara. "Avijja paccaya Sankhara, Sankhara paccaya Vinnam, Vinnana paccaya Namarupam." It means in its implication the obtaining of Pacakkhandha (5 aggregates or components). Having Pacankkhandha it is bound to obtain Phassa, because of Phassa there will arise Vedana and because of Vedana there will arise Tanha and from Tanha there will arise Upadana, from Upadana there will arise Bhava and from Bhava there will arise Jati and if jati is obtained all kinds of sorrow; the ceaseless chain of Patikkasamuppada starts revolving again.

Therefore whenever the Yogi is busy with something else or procrastinates and fails to contemplate, or meditate on arising and vanishing, the Patikkasamuppada starts its chain or process from Avijja. This is Miccha patipada and the eight factors always prevalent, i.e., Vinnana, Nama-rupa, Salayatana, Phassa, Vedana, Tanha, Upadana, and Kammabhava. A reference may be made to the diagram. When these eight factors are classified by Sacca they fall into Samudaya and Dukkha Sacca only. Samudaya is Fire and Khandha is fuel, so there is a combination of Fire and Fuel.

Samsara 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 Samsara in which event the slightest intention or effort to extinguish the Fire was evidenced.

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

CHAPTER SIX

REVOLVING OF PATICCASAMUPPADA FROM THE END

SERIES OF DOSA (hatred), Domanassa (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 Pali text runs: "Dosa, Soka, Parideva, Domanassa, Upayasa Sambhavanti Eva Metassa Kevalassa Dukkha-khandhassa Samudayo hoti." It means the whole mass of sorrow and suffering arises, hence, Patikkasammupada starts revolving from the end as Pali text runs: "Asava Samudaya Avijja Samudayo" because of corruption, ignorance arises.

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

CHAPTER SEVEN

PATICCASAMUPPADA SAMSARA IS REVOLVING ALL THE TIME WHEN THERE IS ABSENCE OF VIPPASANA MEDITATION

PATICCASAMUPPADA is revolving all the time. With the exception of the period of sleep (when Bhavana 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 Paticcasamuppada revolves with Dosa, Lobha and Moha there arises Akusala Citta and one is said to be engaged in Apunnabhi Sankhara. When one is enjoying oneself with pleasurable surroundings such as in company of one's sons and daughters and wife and one's possession and business, the Paticcasamuppada is revolving with Lobha. Sometimes one falls into adverse conditions such as business failures and disobedience of one's sons and daughters, and then Paticcasamuppada is revolving with Dosa. When unconsciously or unknowingly one commits wrongful actions, this is called revolution of Paticcasamuppada with Moha.

Kusala Sankhara or Punnabhi Sankhara. 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 Samsara**). Any meritorious deeds done without having knowledge of Dukkha Sacca or done with a view to attaining some reward is Punnabhi Sankhara.

"Avidva Bhikkhave Avijjagato Punnabhisankharampi Abhisankhararait. Apunnabhi Sankharampi Abhisankharoti. Ananjabhi sankharampi Abhisankharoti. Yatoca kho Bhikkhave Bhikkhuno Avijja Pahina Vijja Uppanna. So Avijja Viraga Vijjuppada Neva Punnabhi Sankharam Abhisankharoti ." (Samyutta Nikaya Nikaya)

"O monks!", the Buddha said, "he who is devoid of wisdom and replete with Avijja (Ignorance) commits Punnabhi Sankhara (meritorious deeds) Apunnabhi Sankhara (demeritorious deeds) and Ananjabhi Sankhara (Samatha meditation is order to attain higher plan of Brahmakola)" "O monks!" in the Bhikkhu Avijja has been abandoned and Vijja has arisen: he being free from Avijja and having Vijja arisen, never commits Punnabhi Sankhara.

So according to the above statement, he who is devoid of Avijja free from Avijja and abandons Avijja must be none other than an Arahant. Such an Arahant does not commit Punnabhi Sankhara nor is he required to do so, and when he does, this is simply an act without attendant implications or result (Kiriya). [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].

Regarding *Sotapana, Sagadagami and Anagami*, they must do **Dana** (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 **Dana and Tanha must not be mixed; Dana and Ditthi must not be mixed**; and let it not be dominated by Avijja. If the question is put as to whether Dana is Kusala or Akusala, the answer must be that Dana is Kusala. **The volitional intention to give alms no doubt is Kusala**. Lust for attaining a higher plane in the next existence is Tanha, so it is Akusala. Therefore it is a mixture of Kusala and Akusala. For instance, if I do alms giving so that I may reap the benefit in the next existence, my action is dominated by Ditthi which is Akusala, therefore do not let Dana be confused with Tanha and Ditthi, allowing Avijja 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 Dana will become Vatta Dana or Punnabhi Sankhara and result in the revolving process of Samsara.

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

CHAPTER EIGHT

THE DOCTRINE OF PATICCASAMUPPADA SHOWN IN DIRECT WAY (ANULOMA)

REFERENCE TO THE Diagram is invited . This Diagram was devised, worked out and drawn by the Late Maha Thera Mogok Sayadaw in accordance with the tenor of the Khandhas (aggregate or components) to show that Paticcasamuppada 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, **Paticcasamuppada is nothing but Causal Continuum of arising and vanishing of physical and mental phenomena.**

"Anamataggo yam Bhikkhave Samsaro Pubbha Koti Napannayati Avijja Nivarananam Sattanam Tanha Samyojananam Sandharatam Samsara tam"
(Anamatagga Samyutta).

It means that the beginning of Samsara is inconceivable. Being shrouded in Avijja (Ignorance) and bound up by Tanha the beginning of beings who are undergoing rounds of rebirths from one existence to another is incomprehensible. If the bones of a single being were preserved in a heap 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. Samsara is so long. When the Samsara is said to be so long, it amounts to saying that the period of suffering is long too and that the cycle of Paticcasamuppada is also long.

It is said that the beginning of Samsara is Avijja (this should not be confused with the first Cause or being), then the question arises: What is Avijja? **Avijja is Ignorance of Four Noble Truths (Ariya Sacca).**

1. Ignorance of the cause of Suffering (**Samudaya Sacca**).
2. Ignorance of the suffering or unsatisfactoriness (**Dukkha Sacca**)
3. Ignorance of the Cessation of Suffering (**Nirodha Sacca**)
4. Ignorance of the Path leading to the Cessation of Suffering (**Nirodha Gaminipatipada**).

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 Sacca.
2. Lack of knowledge that our own Khandha (aggregates or components) are the very suffering and sorrow called Ignorance of Dukkha Sacca.
3. Lack of knowledge that cessation of all the suffering is the Nirodha Sacca which in other words is Supreme Nibbana is called ignorance of Nirodha Sacca,

4. Lack of knowledge that the Noble Eightfold Path is the Path leading to the Supreme Nibbana is called ignorance of Nirodha Gaminipatipada Sacca.

Such ignorance is Avijja and all the mental physical and verbal activities arise out of this Ignorance. Therefore the Buddha says, '**Avijja paccaya Sankhara**'. 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 to higher promotion and so on.

He may say that he is leading a good life as he carries on legitimate trade but from the view point of Patikkasamuppada he is not breaking the chain of Samsara but he is relinking work of Patikkasamuppada. 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 Patikkasamuppada 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 Avijja, i.e., because it is done without the knowledge of Dukkha Sacca it becomes Punnabhi Sankhara - Avijja Paccaya Kusala Sankhara (Punnabhi). **Alms giving as well as keeping Moral precepts (sila) are done with a view to attuning higher planes,** i.e., to become Deva or Brahma in the next existence. It is also Avijja Paccaya Kusala Sankhara. 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 (Jati). Jati is nothing but Dukkha Sacca. "Jatipi Dukkha Sacca" (Dhammacakka Pavattana Sutta).

"Sankhara paccaya Vinnanam" means because of Sankhara (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 Avijja 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 higher 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.

"Vinnana paccaya Namarupam" - he who begets Jati also begets Nama and Rupa. Reference to Section II is invited. Because of Vinnana there arise Nama and Rupa. It should be scrutinized if there is I, Me or Mine in the Vinnana. In the Nama and Rupa too, scrutiny must be made whether there is any element of personality as I, Me, Mine, He or She.

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

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

"Nama-Rupa paccaya Salayatana." Where there is Nama and Rupa, the phenomenon does not end then and there. Eye, ear, nose, Tongue, Body and Mind arise because of Nama and Rupa.

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 be 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 (Salayatana) are six Dhammas which widen the scope of Samsara or in other words they spread out and lengthen the cyclic Chain of Paticcasamuppada.

Eye widens the scope of Samsara, also Ear, Nose, Tongue, Body and Mind widen the scope of the Samsara. Reference should be made to chapter 3 and check your own self and see for your own self whether or not do you stop just as 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 Samsara or elongating the chain of Paticcasamuppada or widening the scope of Samsara. Similarly the remaining five Salayatana may be implied and understood in the same manner.

"Salayatana paccaya Phasso" means because of the eye, there arises eye contact. Because of the nose, there arises ear contact; because of the nose, there arises nose contact; because of the tongue, there arises tongue; because of the body, there arises touch contact; because of the mind, thought contact arises.

"Phassa paccaya Vedana" means because of contact, feeling arises. Because of eye contact, Vedana arises which depends on the eye. In Pali, it is called Cakkhu Samphassaja Vedana. Feeling depending on the eye is called Cakkhu Samphassaja Vedana. In the same way feelings depending on the other sense bases are

respectively called Sota Samphajja Vedana, Ghana Samphassaja Vedana, Jiva Samphassa Vedana, Kaya Samphassa Vedana and Mano Samphassaja Vedana. Vedana is divided into three kinds, i.e., Sukkha, Dukkha and Upekkha or it is divided into five, i.e., Sukha, Dukkha, Somanassa, Domanassa and Upekkha Vedana 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 (Dvara), there appears Vedana of some sort, so it goes without saying that Vedana is not to be sought after purposely, for Vedana of one kind or another is always appearing or prevalent on six sense bases whenever there is Phassa (contact).

"Vedana paccaya Tanha" Dependent on Vedana there arises Tanha. If it arises depending on visible object, it is called Rupa Tanha; similarly Satta Tanha on sound, Ganda Tanha on odor or smell; Rasa Tanha or taste; Photthabba Tanha on contact; and Dhamma Tanha on thought.

"Tanha paccaya Upadana" means depending on Tanha, grasping arises, clinging or overwhelming desire or Tanha of greater magnitude. There are four Upadana - Kamupadana (overwhelming sensual desire); Ditthupadana (overwhelming desire for wrong view); Silabbatupadana (overwhelming desire for wrong practices and observances) and Attavadupadana (overwhelming Egoistic desire).

"Upadana paccaya Kamma Bhavo" depending on overwhelming desire for grasping there arises Kaya Kamma (physical activities); Vaci 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 Sankhara. According to Abhidhammattha Sangaha it consists of Loki Kusala and Akusala Citta numbering twenty nine.

"Kammabhava paccaya Jati" means due to physical, verbal and mental activities, Jati (rebirth consciousness) arises. Be it whatever Jati, the beginning of Patisandhi Vinnana (birth consciousness). The Buddha said, "Jatipi Dukkha". It means Jati is Dukkha Sacca whether it is Jati of Man, Deva or Brahma. It is for the Yogi to decide at this juncture whether it is worth while to wish and long for the Jati in the next existence. When Jati is begotten what are its implications? What will be the eventual prize? The answer is "Jati paccaya Jara Marana". It is obvious that because of Jati, Jara and Marana are begotten or in other words Jati is inevitably followed by old age and death.

To be more lucid when one begets Jati, one 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 Paticcasamuppada shown in accordance with the Buddha's teaching.

CHAPTER NINE

THE CIRCLING OF PATICCASAMUPPADA BECAUSE OF AVIJJA AND TANHA AT THE SOURCE AS THE ROOT CAUSE (It is advised to read this chapter with the Diagram)

IT IS IMPORTANT for the Yogi to know that the real culprits who cause and generate the revolution of the endless process of recurring death of sentient beings, existence after existence all along the Samsara are none other than Avijja and Tanha.

With reference to the Diagram, the reader will find right in the middle Avijja and Tanha. (Avijja (Ignorance), is nescience as to the four Noble Truths. Tanha is craving for anything pleasant that it comes across, hence it behooves the reader or Yogi to bear in mind that the beginning of Patikkasamuppada is Avijja and Tanha.

Whenever Khandha comes into being it is followed by old age and death. The culprit who is 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 Avijja and Tanha. 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 Avijja and Tanha are. As has already been mentioned, Avijja is the nescience of the Four Noble Truths. Tanha is craving for anything pleasant that it comes across. Nay, Avijja does more than that, for it causes and conditions Sankhara to arise and Tanha causes and conditions Upadana to arise. Again Sankhara causes and conditions the Present Resultant Continuum, i.e., Vinnana, Nama-rupa, Salayatana, Phassa and Vedana, or in other words Pancakkhandha (five aggregates or components).

Reference may be made to the Diagram. In Section 1, which is called the Past Causal Continuum, there are five factors: viz; Avijja, Sankhara, Tanha, Upadana and Bhava. From this Past Causal Continuum there emanates Section II, which is called Present Resultant Continuum. It is made up of Vinnana, Nama-rupa, Salayatana, Phassa and Vedana and this Present Resultant Continuum is nothing but our own Khandha.

When further scrutinized it will be seen that from Section 2 or the Present Resultant Continuum there arises the Future Causal Continuum or the Present Causal Continuum, which may be termed as Section 3. This section consists of Tanha, Upadana, Bhava, Avijja and Sankhara. When these are classified as Sacca, they fall into Samdaya Sacca. Again from Section 3, there emanates the Future Resultant Continuum consisting of Vinnana, Nama-rupa, Salayatana, Phassa and Vedana, which when classified fall into Dukkha Sacca.

It is obvious now, that from the Past Causal Continuum, Present Resultant arises. In Continuum. From the Present Resultant Continuum again emanates Present or Future Causal Continuum. From the Future Causal Continuum, emanates Future Resultant Continuum. 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 Paticcasamuppada or the Samsara or the process of arising and passing away of phenomena from moment to moment is making its usual cyclic revolution as infinitum.

By way of Sacca, there arises the recurring process of Samudaya, which gives rise to Dukkha, and Dukkha on the other hand, give 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 if Ignorance, one does all sorts of wholesome or unwholesome deeds for which one gains nothing, but Pancakkhandha (five aggregates or component) which is Dukkha Sacca pure and simple. Again led by Avijja and goaded by Tanha, the ordinary worldling commits all sorts of acts for his own material gains or benefits of his family, which will undoubtedly lead him to Apaya Bhumi. 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 serious; he is overwhelmed with the desire to own; and eventually he tries to obtain. No doubt he obtains and what he obtains is Jati (according to Paticcasamuppada). When Jati is obtained, it is again dominated and influenced by Avijja and Tanha.

This Section 1 connects Section 2 which connects Section 3. From Section 3 there arises Section IV. In this way, the cyclic order of Paticcasamuppada 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 present. The answer invariably will be that that they are in Section 2, where Vinnana, Rupa, Salayatana, Phassa, Vedana can be seen, which, when classified, fall into Five Aggregates (Pancakkhandha), and again into Dukkha Sacca.

Dependent on the Past Causal Continuum, i.e., Avijja, Sankhara, Tanha, Upadana and Bhava, there arises Pancakkhandha (Present Resultant Continuum). Therefore Section 1, is Samudaya Sacca while Section 2 is Dukkha Sacca, 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 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 Sacca).

Now it is urged that the readers to attain the two Lokkutara Saccas and embrace the same in their bosom at a time when Sacca sermons were expounded by the late Maha Thera Mogok Sayadaw. It is also behooved that Magga and Nirodha Saccas should be apprehended by the practice of Magga Brahma Cariya, practice of Vipassana Meditation so that Spokes, Wheel Rod, Rim, Axis and Hub of Paticcasamuppada can be broken. It also behooves the Yogi to read this chapter over and over again so that he is well conversant with this Doctrine and understand it.

CHAPTER TEN

HOW TO DISMANTLE AND BREAK THE SPOKES, HUB, AXIS, WHEEL ROD AND RIM OF THE WHEEL OF PATICCASAMUPPADA (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 symbolized as Avijja and Tanha. There are four Spokes which represent (i) Kama Punnabhi Sankhara, (ii) Rupa Punnabhi Sankhara, (iii) Apunnabhi Sankhara and (iv) Ananjabhi Sankhara.

The Rim of the Wheel represents Jara 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 components 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 positions as King of the Universe or as King of Deva in Devaloka in one's next existence, it means, according to Paticcasamuppada - Punnabhi Sankhara and nothing else. Whereas another, perpetrates demeritorious deeds of all sorts for himself or his family; this is Apunnabhi Sankhara, which will forsooth drive him to the lower plane of existence (Apaya Bhumi) comprising Hell, animal world, etc. When one practices Samatha with a view of attaining Rupavacara Bhumi (Brahmaloka); this is called Rupa Punnabhi and nothing else. Whereas, another Rupavacara Yogi, being hateful to Rupa and practices Arupavacara Jhana with a view to attaining Arupavacara Brahmaloka (where there is no Rupa but only Four Namakkhandhas). This is called Anajabhi Sankhara.

Whichever Sankhara is done or perpetrated whether Punnabhi, Apunnabhi or Ananjabhi, their ascent or descent of journey is circumscribed within the bounds of Jara Marana or in other words they must terminate within the limit of Sankhara Loka or within the domain of Thirty-one planes of existence. **Even if one ascents to Rupavacara Bhumi he will not be able to go beyond the Rim of Jara Marana. In the case of another one who attains Arupa Jhana by virtue of his Samatha, his terminus will be up to the same Rim (Jara Manara).**

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

Akusala Sankhara, immoral or unwholesome activities, bodily, verbal and mental actions constitute one of the Spokes (Apaya Bhumi).

Those who are misled into believing that Rupaloka is Nibbana or Arupaloka is Nibbana, strenuously practice Jhana and Abhinnana. When a Jhanic person concentrates on Rupa as the source of Dukkha, suffering and attains Arua Jhana, this is one of the Spokes (Arupa Bhumi).

Reference may be made to Diagram 2. There remains the Wheel Rod, which represents Asava. According to the Pali, "Asava Samudaya Avijja Samudayo" - this Asava 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 Spoke will be on the left and 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 Samsara. This Wheel of Samsara is revolving ceaselessly, dragging Pancakkhandha along in its wake. Therefore, whenever this Pancakkhandha (five aggregates or components) makes its landing, its usual termination is Jara Marana.

Let us again view the standpoint of Sacca domain, Avijja and Tanha are the culprits who are responsible for the conditioning of Khandhas which are nothing, but Dukkha Sacca, while Avijja and Tanha are Samudaya Sacca, so all along the Samsara, our traveling companions Samudaya and Dukkha, while Magga and Nirodha Sacca are missing. This is why there is no 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 Paticcasamuppada.

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

Reference to the Diagram 1, may be made again. Avijja, Tanha and Upadana are Kilesa Vatta. The ordinary worldling does all sorts of resulting in Kamma Bhava, which gives rise to Vipaka Vatta or Pancakkhandha. Thus, Kamma Vatta arises because of Kamma Bhava. This is how there starts again the process of the cyclic order of Samsara ad infinitum.

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

Again when it is viewed from Vatta standpoint, there is only the round of Kilesa, Kamma and Vipaka 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 noted that only when the chain or link of Paticcasamuppada can be broken asunder, we can escape from Samsara Vatta. As long as chain of Paticcasamuppada is relinked the longer will be the duration of Dukkha.

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

In this present existence when there is a great opportunity to gain considerable wisdom regarding Paticcasamuppada and Sacca 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 Paticcasamuppada.

For the Yogi who is really intent on escaping from Samsara, mere wishes will not enable him to attain Magga and Phala. It is by Vipassana Contemplation (Noble Eightfold Path) that he can turn over Avijja to Vijja (wisdom) and Tanha to Alobha (non-desire) and attain the final goal of Emancipation.

In the following chapters the Path of Emancipation will appear.

CHAPTER ELEVEN

HE WHO FOLLOWS THE WAY OF PATICCASAMUPPADA FOLLOWS THE WAY OF THE BLIND

IGNORANCE of the Four Noble Truth is Avijja and he whose vision is clouded with Avijja is called in Pali, Puthujjana (ordinary untaught worldling).

There are two kinds of worldling - Andha and Kalayana. He who is ignorant of Sacca is called Andha Puthujjana or blind Puthujjana, who is though is blind is always restless and wants to wander hither and thither.

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

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

Again being overwhelmed by the desire to become rich quickly, he perpetrates all sorts of Apunnabhi Sankhara (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 Sankharas because of Avijja, ignorance of Sacca. Such deeds done by him are linked to the walking of a blind man. Being blind is Avijja, being ignorant of Sacca and doing of Akusala Sankhara is walking with the left and right leg.

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

When alms giving is done without 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 Khandha 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 Samsara is so long and before attaining Nibbana 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 existence? (Good deeds always bear fruits. It means to say that notwithstanding Dana and Sila are done without any attendant longing, desire or wishing for better position and prosperity in the next following existence, the good deeds as a matter of course bear fruits. As he sown, so he reaps.)

Here is 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 believe, there is an 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 in the same Kamma i.e., *the desire to reap the benefit is Tanha 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 the immemorial therefore it will not easily eradicated. Here is another explanation.*

No doubt alms giving (Dana) is Kusala Kamma, wholesome action, and the desire to attain the higher position is Tanha, 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 reborn as King of Naga, 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 Sacca. Walking with the right and left legs is Punnabhi and Apunnabhi Sankhara. Stepping with the right one begets the Khandha of man or Deva, which is nothing but Dukkha Sacca. 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 Patikasamuppada again.

"Sankhara paccaya Vinnanam" means dependent on Sankhara there arises Vinnana. Hence Vinnana connotes Patisandhi Vinnana (reborn consciousness). When the totally blind man walks he slips, falls down and drop into the pit, which is Jati (Jatipi Dukkha). When Jati is obtained he gets all kinds of suffering because of Patisandhi.

We shall realize it only if we remember how we suffered for nine months in the mother's womb among the urinal and faecal matter sitting with bend knees and body pressed from all sides without even an elbow room of an inch to stretch. "Sankhara paccaya Vinnanam" means the beginning of this present existence is Jati. Again, "Vinnana paccaya Namarupam" means that because of Jati one begets Nama and Rupa, 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 Nama 'injury' Rupa 'Injury' which are nothing but Dukkha (suffering and sorrow) - Pancupadanakkhandhapi Dukkha. All the five aggregates or components are Dukkha Sacca.

Again, if we proceed further according to "Nama-rupa paccaya Salayatana", 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 (Cakkhayatana), Ear injury (Sotayatana), Nose injury (Ghanayatana), Tongue injury (Jivayatana), Body injury (Kayayatana) and Mind injury (Manayatana).

The Buddha declared that Pancakkhandhas are Injuries, Ailments, Aches, Wounds, Pricking, 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 function of the Body it has to do the function of the touching. Because of the Ming it has to do the function of thinking. Wherever or whenever there is the impact of Arammana (object) and Dvara (sense door) there may arise Lobha, Dosa or Domanassa, Somanassa or Upekkha.

When the blind man walks he makes a false step, stumbles, falls, get injured and the whole body becomes septic. Again "Salayatana paccaya Phasso" means the blind man is again 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 Avijja.

With the Avijja at the head and Tanha as a companion the ordinary worldling perpetrates all sorts of misdeeds under the direction of Tanha (because of Samudaya, there arises Dukkha).

"Evame tassa Kevalassa Dukkakkhandhassa Samudayo hoti" means in the process of Samsara, there is nothing but the whole mass and conglomeration of sorrow and suffering.

Again when the blind man goes further he begets Vedana as the result of being pricked. "Phassa paccaya Vedana", Vedana arises whenever and wherever there is impingement of three phenomena: - object, sense door, and Vinnana. Vedana arises as and when a visible object is seen, when a sound is heard, an odor is smelled, food is tasted, the body is touched and when an idea is thought of.

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

It is only when Avijja becomes Vijja that we shall be able to penetrate and see Dukkha Sacca in its reality, hence, it is said, "Cakkhum Udapadi, Nanam Udapadi, Vijja Udapadi."

Let us come to the blind 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 Avijja, and Ignorant of Sacca 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 Samsara.

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

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 Sorrow and Suffering.

Let us suppose there is Sukha Vedana. 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 his present position, there arises Tanha in him. Reference to the Diagram is invited. "Sukha Vedana paccaya Tanha", 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 Paticcasamuppada, "Upadana paccaya 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 next existence to become

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 the future.

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

All along the Samsaric journey where there is the absence of knowledge of Sacca, the wayfarer is being tossed over and over again in the whirlpool of Samsara according to the Law of Dependent Origination. It is obvious that he has never had the slightest knowledge of Magga Sacca, i.e., Samma Ditthi, Samma Sankappa, Samma Vaca, Samma Kammanta, Samma Vayama, Samma Sati and Samma Samadhi.

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

Readers are urged to faster the intense desire to set themselves free from the endless chain of Samsara from this very existence as they have been endowed with Saddha (confidence), and are favorably placed with ample opportunity to hear Sacca Dhamma, from recorded Sermons or read 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 recorder Sermons in which the Sacca and Patikkasamuppada Doctrine were expounded by Maha Thera Sayadaw during his life time.

CHAPTER TWELVE

PATICCASAMUPPADA 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 Samsara, 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 Jati, Jara Marana were taking place 'ad infinitum'.

Retrospective, investigation was done, and step by step meditation was enhanced and eventually came to the conclusion that the culprit was **Avijja, which was the root of all suffering**. Again he practiced deep contemplation, starting from Jati and Jara Marana in reverse order several times, and then starting from the beginning, i.e., Avijja in usual regular order until at last the light of penetrative wisdom dawned upon him, enable him to shatter all Kilesas and uproot Asavas, thereby to break asunder the chain of Paticcasamuppada, and finally he attained the Supreme Enlightenment.

In the said manner, our Lord Gautama Buddha before he attained Buddhahood, while as a Bodhisatta was much concerned about the endless suffering of Humanity arising out of Jati and Jara Marana, and by means of deep concentration 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 enable him to unfathom the whole process of Paticcasamuppada. As such he was able to exterminate all the Asavas, 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 'Paticcasamuppada', but only at the time of Buddha's appearance was the Doctrine minutely explained and taught that such and such are Jati and Jara Marana, and such and such are Kammabhava, Upadana, Tanha, Vedana, 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 his dies not exists that does not come to be.

Reference to Diagram I is invited. In Section IV, the reader will see Jati. Jara Marana which do not come to be without the cause. Jati is the cause and Jara Marana is the Effect. Jati is to be abhorred. Old Age, disease and Death are 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 eyesight, loss of memory, difficulty in chewing any hard food due to the loss of teeth and inability to walk without the help of somebody, and the worse of it is that, the older one gets, the feebler one becomes, resulting in the uncontrolled 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 companions but they have been inseparable comrades since the beginning of Samsara, so it is not the time for us to find the way out to sever connection with Jati and Jara Marana? We should come to the decision to get out of the reach of such abominable things as Old Age and, sooner or later, we are bound to face Death. Let us consider this point. With what do we go from 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), Mana (conceit)? Is it possible for us to ask for adjournment for a certain date? Is that the reason why we are so overwhelmed by such Lobha, Dosa and Mana? 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 deficiency our death is sure and certain. Another killer - Apo 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 - Vayo is also lying in wait for the opportunity to pounce on us, so does the killer - Tejo; when a man has abnormal rise in temperature, followed by delirium, his condition can cause his relatives great anxiety and eventually put him to Death. Besides those four killers, there are five basic aggregates or components which are also murderous killers. Once a monk named Radha asked the Buddha what was meant by Mara (Death). The Buddha replied, "Rupamkha Radha, Maroti Vuccati Vedankha Radha Maroti Vuccati, Sannakha, Sankharakha, Vinnanamkha, Radha Maroti Vuccati". It means that Rupa (corporeality) is a killer, Vedana (feeling or sensation) etc. etc. All the sentient beings are living with the killer 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 reluctant amidst the wife, children and relatives who are surrounding us at the bedside. Let us again look as Diagram 1.

“Jati paccaya Jara Marana” because of Jati there arises Jara Marana, hence Jati is very dreadful. Jati means the birth of all sentient beings, whether men, Devas or Brahmas.

In the Dhammacakka Pavattana Sutta, it is said, “Jatipi Dukkha”. It means whether be it Jati of men or Deva or Brahma, Jati itself is Dukkha, is accompanied by sacca and faces of Dukkha Sacca.

Because of our ignorance of the Paticcasamuppada. Most of us fall into common fallacy and being deluded by the Monarch of the Universe, King of Devaloka, we, the ignorant worldlings, long for and pray repeatedly whenever alms giving are made, to attain such vanities of glory of Monarch of Universe, King of Devas, or Brahma.

According to Paticcasamuppada, these activities, as Universal Monarch or King of Devaloka are Dukkha Sacca and are like the place of custody. The Buddha says, “Tayo Bhava Andugharam Viya”. *It means be it the existence of man, Deva or Brahma they are just like the place of custody.*

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

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

Jati means rebirth. There is no such unpleasant 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 that sundering for nine months in the extremely narrow and strained space amidst the urinal and faecal matters. Whether a Cakkavatti (Monarch of the Universe), King of Devaloka, the starting point is invariably Jati; hence prayer for a few Jati is just prayer for Dukkha Sacca.

The Late Maha Thera Mogok Sayadaw used to encourage Dana (alms giving) taught that alms giving or meritorious deeds must be made firstly because of detestation, abhorrence and disgust of this burden of Khandha (five aggregates or components) and secondly with a view to setting oneself free from Jati Jara Marana or to be free from Paticcasamuppada Samsara.

The Buddha said to Ananda, “**O Ananda, 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 Jati and the attainment of Jati is the attainment of Dukkha Sacca. To pray for whatsoever Khandha is to pray for Old Age, Disease and Death. Any kind of Jati must be and has to be confronted with Jara Marana. 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 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 Paticcasamuppada.

One may ask if Jati on its own or haphazardly or is there any root of cause of it. Yes, there is the root cause of Kammabhava which is more dreadful than Jati because it links Section III with Section IV, the Future Causal Continuum. In other words, it causes the new existence or Jati which, as already explained fully in the foregoing chapters is the beginning of suffering. It is the linking medium of the chain of Paticcasamuppada; Kammabhava is nothing but Kaya Kamma, Vaci Kamma and Mano Kamma (physical, verbal and mental actions) or Punnabhi Sankhara, Apunnabhi Sankhara and Ananjabhi Sankhara.

According to the Paticcasamuppada, actions done in the past are called Sankhara and actions done at present are called Kammabhava; they are the same in meaning though different words.

At this point a little thought should be given as to how many times do we wittingly or unwittingly commit Kaya Kamma, Vaci Kamma and Mano Kamma in a day, say from sunrise to the time of going to bed. The Buddha says, “Sabbampi Bhavagami 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 destiny for our future existence.

Let us go one step farther back and see whether Kammabhava arises on its own or it arises because of something else. “Upadana paccaya Kammabhavo”, because of Upadana, there arises Kammabhava, i.e., Kaya Kamma (physical actions), Vaci Kamma (verbal actions), and Mano Kamma (mental actions) are done because of Upadana (grasping or overwhelming desire). According to Paticcasamuppada or Patisambhida Magga, Upadana is Samudaya sacca and Kammabhava is Dukkha Sacca. Then again if we retrogress one step further and see as to the cause of Upadana we shall find the culprit Tanha; “Tanha paccaya Updana”. When Tanha becomes stronger it takes the form of Upadana, as Tanha is the cause of Upadana, it is more dreadful and dangerous than Upadana.

It is obvious that from sunrise to midnight or say around 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 one continent to another, by various kinds of transport, vehicles, streamers or airplanes. Almost all these journeys, travels, flights, voyagers are due to or prompted by Tanha (Lobha).

Being slaves of Tanha (Lobha), men are sent to all directions in all climes for various purposes, callings and trades.

If prompted by Tanha, 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 Tanha will run on whatever errand regardless of any imminent danger. Can the slave say, no, to its master Tanha? Never! Tanha is so forceful, influential and impulsive even to make a young baby try and snatch its joy 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 Tanha arises on its own or in arises because of something. “Vedana paccaya Tanha” Vedana is the cause of it as Vedana is more obnoxious. Reference to the Diagram is invited. It will be seen that Section II and Section III link Vedana and Tanha. This is the point where the Yogi must disallow Vedana to connect with Tanha or in other words Magganga (Panccangika Magga) must take its place between Vedana and Tanha; this means he Yogi must practice meditation at this juncture so that Avijja will become Vijja – Vijja Udupadi.

The methods of replacing “Vedana paccaya Tanha” by “Vedana paccaya Panna” will be dealt with in the next Chapters.

CHAPTER THIRTEEN

SAKKAYA DITTHI ITS CAUSES AND CONSEQUENCES

SAKKAYA (Sa or santo, that means which really exists, and Kaya, aggregate) means the **five aggregates** which really exists. Ditthi means “**wrong view**”. Those two words constitute Sakkaya Ditthi.

How and in what manner the Wrong View does arise? 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, “Vijjanam Bhikkhve Miccha Ditthi Paramani”. This means of all the offences Miccha Ditthi (the Wrong View) is the most deleterious and harmful.

In the Anguttara Nikaya, the Buddha says, “Twenty kinds of Sakkaya Ditthi can never lead a being to the Sugati but instead it can lead him down to Duggati (Apaya Bhumi). As the pebbles of the size of a pea can never float on the water, so never could a being with Sakkaya Ditthi come up and float on the surface of Samsara.

Sakkaya Ditthi is the breeding and the birth place of the sixty-two kinds of Ditthi. Depending on Sakkaya Ditthi all kinds of Ditthi arise, hence the Buddha said, “Sattiya Viya Omatho, Dashyamanova matthake; Sakkaya Pahanaya, 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 Sakkaya Ditthi with all haste.

If a man has Sakkaya Ditthi, there is no doubt that he may attain Sugati Bhumi (pleasurable abode) by doing Dana, Sila, Bhavana, but he could never realize Magga and Phala. He who has Sakkaya 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 Sakkaya Ditthi which prompted Devadatta to try to assassinate the Buddha by all conceivable means in order to make himself the Buddha.

Prince Ajatasatu being ill advised by Devadatta into believing that he could never become a king, so long as his father King Bimbisara was alive, and being so self-conscious to become a king himself in his youth, that he had his father killed. It was the Sakkaya Ditthi which caused Pativari (a rich man's daughter) to be in the state of deranged mentality. Being led by 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.

CHAPTER FOURTEEN

SAKKAYA DITTHI AND HOW IT ARISES

CULA VEDALLA SUTTA, MULAPANNASA

WHILE THE BUDDHA, was residing at the Veluvana Monastery in the Kingdom of Rajagara, there was a rich man, named **Visakha** and his wife **Dhammadinna**, who later became a Bhikkhuni. Visakha 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 usual day, as usual, Dhammadinna waited at the door, but the husband with a more dignified air, did not offer his arm to his wife, Dhammadinna; who was ill at ease at this attitude of her husband. She however kept silent. At bed time Dhammadinna asked Visakha whether there was any fault on her part as to be so curious and outlandish in his demeanor. The husband replied that there was nothing wrong on his or her part, but that he had attained higher penetrative insight (Anagami Phala), and that was the reason why his demeanor appeared to be serious. He then told Dhammadinna that all the property can be possessed by her as he renounced all his possessions, and that she could even remarry anybody she choose.

To this Dhammadinna 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 Dhammadinna became a Bhikkhuni herself and entered one of the nunneries. To make a long story short, she attained **Arahantship eventually**.

There arose some questions and answers between Visakha and Bhikkhuni Dhammadinna.

Visakha asked, "Madam, what is that the Buddha teaches as Sakkaya?"

Arahant Dhammadinna replied, "Dayaka Visakha, Five Khandhas are Sakkaya."

"How and in what manner Sakkaya Ditthi arises?"

"Dayaka Visakha, when Pancakkhandha is wrongly viewed, believed and misconstrued, Ego or I, Sakkaya Ditthi arises."

"Madam, may I ask you again why and for what reasons the Sakkaya Ditthi arises?"

"Dayaka Visakha, in this holy order of the Buddha, the untaught ordinary ignorant worldling (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 Rupa (corporeality) as Atta or Ego, and that Atta has Rupa; there is Atta, or Ego in Rupa; Rupa jas Atta or Ego."

In the same manner Vedana is looked upon, Sanna is looked upon, Sankhara is look upon, Vinnana is looked upon, taken for, misconstrued as Atta or Ego, etc, etc, and that Vinnana has Atta or Ego, there is Atta or Ego in Vinnana; Atta or Ego which is Vinnana.

"Dayaka Visakha, 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 habit of hearing the preaching of Dhamma and not conversant with it, looks upon, takes for, believes and misconstrues Rupa (matter or corporeality) as I or Ego, Vedana as I or Ego, Sanna as I or Ego, Sankhara as I or Ego, Vinnana as I or Ego. This is how Sakkaya Ditthi arises."

YAMAKA SUTTA, SAMYUTTA NIKAYA

While the Buddha was residing at the Jetavana Monastery, it occurred to a certain monk named Yamaka that when an Arahant died nothing happen, but disappeared and sank into oblivion. He understood and believed in this way accordingly spread his belief among the monks. On hearing what he said, the other monk 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 Maha Thera Sariputra. Whereupon the Maha 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 Maha Thera asked, "O Yamaka, is it true that you are harboring the wrong view that when an Arahant 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 Rupa enduring everlasting and permanent?"

"No, Venerable, Sir".

"Is Vedana enduring, everlasting and permanent?"

"No, Venerable, Sir".

"Is Sanna enduring, everlasting and permanent?"

"No, Venerable, Sir".

"Is Sankhara enduring, everlasting and permanent?"

"No, Venerable, Sir".

"Is Vinnana enduring, everlasting and permanent?"

"No, Venerable, Sir".

"Then, Yamaka, you must look upon Rupa as unenduring and impermanent. Similarly, Vedana, Sanna, Sankhara, Vinnana must be looked upon as unenduring, impermanent and perishing at every moment".

"Now, Yamaka, I will put it to you and you answer as you please".

"Do you look upon Rupa as an Arahant (Satta)?" "No, Venerable, Sir".

"Do you look upon Vedana, Sanna, Sankhara and Vinnana as an Arahant (Satta)?"

"No, Venerable, Sir".

"Do you look upon Pancakkhandha as an Arahant (Satta)?" "No, Venerable, Sir".

"And Yamaka, with exception of Pancakkhandha do you look upon anything as an Arhant (Satta)? And Yamaka, with the exception of Rupa, do you look upon anything as an Arahant?" "No, Venerable, Sir".

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

"And Yamaka, with the exception of Sanna, Sankhara, do you look upon anything as an Arahant (Satta)?" "No, Venerable, Sir".

"And Yamaka, with the exception of Vinnana do you look upon anything as an Arahant (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 Arahant who had completely abandoned and uprooted Asavas 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 Arahant who died, how will you answer?"

"Venerable, Sir. **I will answer that Rupa in unenduring, transitory and liable to change and impermanent.** Vedana, Sanna, Sankhara are also unenduring transient and liable to change and impermanent. Vinnana is unenduring, transient, liable to change and impermanent. Pancakkhandha is unenduring, transitory and liable to change and impermanent".

Maha 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 Miccha Ditthi there are two wrong views of taking an Arahant as personality which is Sakkaya Ditthi, and another wrong view that nothing happens at the death of an Arahant, but simply it disappears, and sinks into oblivion is Uccheda Ditthi. Over and above these Yamaka looked upon Nibbana as void.

Hence it can be safely assumed that he who has Sakkaya Ditthi is not capable of apprehending Nibbana. The view that there remains nothing or nothing happens at the death of an Arahant amounts to Annihilationist Wrong View (Uccheda Ditthi) which means total annihilation and the state of void in Nibbana.

It is so dreadful to have Sakkaya Ditthi because, however much one endeavors and remains strict Vipassana contemplation, the final Emancipation cannot be realised.

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

CHANNA THERA

Channa Thera was one of the loyal attendants who followed the Prince Siddartha when he renounced the royal palace to seek for the Truth. Channa became a monk some time after the Prince Siddartha attained Buddhahood. It is remarkable that in spite of his ardent application in Vipassana Meditation, he had not been able to attain the first Magga Phala, i.e., Sotapanna. He went around and told the other monks although he had gained insight into Anicca and Dukkha, he had never been able to attain Magga Phala. Yes, he endeavored for over forty years, yet he had failed to realize even the first stage in spite of his insight into arising and passing away of Khandhas. He knew that Rupa was unenduring so were Vedana, Sanna, Sankhara and Vinnana. 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 that if all five Khandhas were Anatta, whom he had 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 in to a state of Parinibbana.

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

At last it occurred to him that Ananda Thera would be the right person to approach and could lead him to the right path. So he closed his monastery and went to Kosambi where Ananda Thera resided. On arrival he explained all about himself,

whereupon Ananda at once understood that it was due to lack of knowledge of Patīcasamuppāda which deterred him, and as such consoled him and taught him the Doctrine of Patīcasamuppāda in the same manner as the Buddha taught Kaccayana, son of Mantani.

After being well conversant with the Doctrine, monk Channa was able to exterminate and uproot Sakkaya, 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 realize even the first stage.

Needless to say that this Doctrine is indispensable to those Yogis who intent on the Vipassana 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 Khandhas and cessation of Khandhas 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, Avijja and Tanha will arise and dominate.**

Micca Ditthi, as has been mentioned before, is more harmful and deleterious than Avijja and Tanha, because it stands in the way of the first step of Sotapanna from which all the higher Magga and Phala will have to start. Moreover, Miccha Ditthi is the veritable seed bed for Apaya Bhumi (woeful existence, whereas Tanha does not hinder the ascent to Sugati Bhumi).

Ditthi is more dreadful and dangerous than Avijja and Tanha, because all modes of Avijja and Tanha do not fall under the category which is liable to the danger of falling into the Apaya Bhumi. This Avijja can be uprooted and exterminated only on the attainment of Arahantta Magga while Tanha can be uprooted in the next lower stage. Even with the presence of Avijja the lower three Magga Phalas can be attained.

Dayika Visakha, well known donor of Puppharama Monastery, was said to have burst into tears at the death of her beloved grandchild, although she was said to have attained Sotapanna Magga Phala, however such Domanassa and Upasaya as occurred to Visakha were not Apayagamaniya, i.e., these Domanassa and Upayasa were not liable to fall into Apaya Bhumi.

SATI MONK AND HOW HE HARBOURED THE WRONG VIEWS

This is the story of a certain named Sati, who was attached to the wrong view that Vinnana (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 Jatakas, i.e, Temiya, Janaka,

Suvannasama, Bhurida, Campeya, Vidhura, Mohasadha, Nemiya, Narada and Vessantara, he steadfastly held the view that the long line of existences from **Temiya** to **Vessantara** was one and the same with the exception of change in the bodies and the Vinnana (consciousness) was one and the same, enduring, changeless and permanent.

He spread his wrong view among the monk 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 view 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 Vinnana like all other Dhammas is unending, 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 Arammana (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 call cow dung fire; if it burns bamboo, grass, etc., In the same way consciousness arises accordingly to its Arammana (object) and Dvara (sense door). Therefore when this exists that comes to be, with the arising of this that arises. When this dies not exists that does not come to be. This is the causally relative series of events according to the Patikasamuppada. The consciousness of the present life cease as Cuti Vinnana (death consciousness) and new consciousness arises in the next existence as Patisandhi Vinnana (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 Vinnana. Similarly the consciousness of Prince Janaka, Vidhura, Suvannasama and Vessantara ceased in their respective existences as Cuti Vinnana and new consciousness arose again as Patisandhi Vinnana (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 Tavatisma 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 Causal 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 Vinnana (rebirth consciousness) of the Devaputta which was the Effect of the preceding cause that was the Cuti Vinnana (death consciousness) of the past life of the frog. In other words the Patisandhi Vinnana (rebirth consciousness) the Devaputta arose depending on the Cuti of the frog. It must be fully noted that the Vinnana of the Devaputta and the frog were not the same because no soul or Vinnana unites one existence to another. **No soul or consciousness passes on to the other. Consciousness as already been mentioned is transitory, impermanent, unenduring and cannot remain for two successive moments the same.**

In the same way, the most celebrated donor of the Puppharama Monastery, Visakha, when he 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 Dayika Visakha never followed the body of Sunimmita the Queen of Tussita Deva King, nevertheless the Patisandhi Vinnana arose in the new existence because of the preceding Cuti Vinnana (death consciousness) of Visakha of which Jati 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 there is wrong belief, viewed or mistaken that the consciousness of the present life and the ones 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 death of a being it amounts to Ucceda Ditthi. It is only the Middle Way which is free from two extremes that can lead to Magga and Phala. When there are obstacles and hindrances in the form of Ditthi Magga Phala could never be attained, not ever the first stage of in Magga Phala could be realised in spite of strenuous efforts on Vipassana Contemplation.

CHAPTER FIFTEEN

VIPASSANA MEDITATION

SATIPATTHANA SUTTA is universally known in the Buddhist world. As there are four Satipatthanas, they are like four stairways to a Pagoda. By whichever stairway one uses, you can reach the platform of the Pagoda. They are:

Kayanupassana - **Contemplation on Rupa (components)**

Vedananupassana - **Contemplation on sensations of feelings**

Cittanupassana - **Contemplation on mind or consciousness**

Dhammanupassana - **Contemplation on Sacca**

It is important to note that by taking up Kayanupassana, one does not exclude the remaining three Anupassanas. The only difference is in emphasis or predominance or propensity. It should be noted that in end paragraph of every chapter of Satipatthana, there are such sentences as "*Samudaya Dhammanupassiva viharati, Vayadhammanupassiva viharati, samudaya vayadhammanupassiva viharati.*" These three points are important factors in Vipassana Meditation, therefore until and unless these three points are contemplated it will always remain a Satipatthana which means only "**mindfulness**" or "**awareness**". It will not come up and develop to the stage of Vipassana. Generally, Yogis in spite of their noble intentions and earnestness can be stranded either in mindfulness or one-pointedness of mind (Samadhi) which is no doubt necessary up to a stage, that is, in building **Samadhi**.

Moreover, in the same Sutta, it will be seen that in the ultimate paragraph of every chapter there is a sentence "Atthi Kayotiva panassa sati paccuppatthita hoti". It means, in the Yogi there is only mindfulness or awareness of in and out breathing. There is another sentence, "Yavadeva Na namattaya patisamattaya Anissitosa viharati". It means, in this Yogi, has gradually developed his insight. At this point, the Yogi reaches Vipassana state, therefore he does not look upon Kaya, Vedana, Citta or Dhamma as his nor does he think: "I am meditating. It is I, who meditate, or my consciousness is very good, my mindfulness on Anapana is very satisfactory". "Naca Kinci loke upadiyati". The Yogi does not cling to any Kaya, Vedana, Sanna or Sankhara or Vinnana as I, or as my Kaya, or Vedana or Citta". "Evampikho Bhikkhave Kaye Kayanupassi viharati". It means really this is indeed the way that a Yogi meditates on Kayanupassana.

It can be safely said without any prejudice, that a close and careful inquiry about the present day Vipassana Meditation, will reveal that most of the Yogi reach only halfway because generally the most important point in Satipatthana Sutta has been overlooked, i.e., "Samudaya vaya Dhamma Nupassiva Viharati" which is the central core.

SATIPATTHANA

According to the Late Maha Thera Mogok Sayadaw, Satipatthana is divided into three parts: -

1. Satipatthana - **Mindfulness or Awareness**
2. Satipatthana Bhavana - **Contemplation on arising and perishing.**
3. Satipatthana Gaminipatipada - **The path leading to the cessation of Sankha or arising and vanishing.**

To elucidate:

1. **Fixing or concentrating the mind on any given object, i.e., inbreathing or out breathing or noting the movement of body or mind, is called Satipatthana.**
2. **Contemplating of Rupa, Vedana, Citta or Dhamma and their arising and instantly passing away (Samudaya Vaya Dhammanupassiva) is Satipatthana Bhavana.**
3. **The knowledge of conditioned phenomena i.e., arising and perishing of Khandhas (aggregates) as disgusting is called Satipatthana Gaminipatipada, the Path leading to the termination or cessation of Sankhara or arising and vanishing. It is to be noted that Anussati falls into the category of Samatha, whereas Anupassana is Vipassana, and until and unless there is knowledge of arising or vanishing of Khandhas as Anicca, Dukkha, Anatta, it never amounts to Vipassana.**

The Buddha said to Susima Parribajaka, "Susima Moggova Phalamva Nasamadhi nisandho, nasamaakhinisanso, nasamadhi nipphati. Vipassanaya pasena nisandho vipassanayanisanso, vipassanaya nipphatti". It means, Susima, it is not because of Samadhi that Magga Phala are realised and attained but because of Vipassana that Magga Phala are realised and attained. It is Vipassana 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 Dhammatitinanam pacca nibbidananam". It means "O Susima Yathabhutanam (penetrative knowledge of what actually and really is in our being which is always arising and vanishing) comes first and Nibbidananam follows after that. In other words, the Yogi with his penetrative insight realizes, firstly that the phenomenon of arising and vanishing is nothing but suffering and, secondly, there arises in him the knowledge that the conditioned phenomena are repugnant, disgusting and undesirable.

It is obvious now that the Buddha taught that by two stages of insight the final enlightenment can be realised. Whereas in the Dhammacakka Pavatanna Sutta the

Buddha taught that it can be realised by three stages of Wisdom - Sacca Nana, Kicca Nana and Kata Nana..

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

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 SIXTEEN

THE IMPORTANCE OF CITTANUPASSANA

IN THE ANGUTTARA NIKAYA 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 had 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 the Dhammapada:

**"Mano pubbamgama dhamma, Mano Setta mano maya,
Manasace Padutthena, Basativa Karotiva Tatonam
Dukkha Manveti Cakkamva Vahato padam."**

Another verse:

**"Cittena niyate Loka, Cittena parikassati, Cittassa
Ekadhammassa Sabbehva Vasa Manvagu."**

It means that the mind is the forerunner of all our action 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 the mind is controlled out body remains controlled. When the mind is free and uncontrolled, the physical action has no restraint, giving expression to our thought 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 elements dwells most, and it is the breeding place of Sakkaya Ditthi. **The delusion of I or Egoism, is the driving force behind the mind, hence what ever 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 Sakkaya Ditthi which clouds the mind. Moreover from the point of view of Anupassana, in the Commentary of Sammohavinodani, it is said, "Ditthi caritassapi mandassa natipabhedagatam cittanupassana satipatthanam visuddhi manggo." It means that for the Yogi who has the Propensity for Ditthi and which is intellectually dull, a simple and unelaborately formulated Citta-nupassana is suitable for the realisation of Magga. The Late Maha Thera Mogok Sayadaw being well versed in the Pitakas, having checked it all according to the Pali canons and found that it in conformity with Patikas and Commentaries, formulated the very simple and elaborate method of **Cittanupassana which is considered to be the most suitable for the present day Yogis**. Although Cittanupassana is given prominence it cannot be said that the remaining three Anupassanas 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 Anupassana is practised the remaining three are also included though not so predominant and pronounced as the first one. They are Sampayutta Dhamma, they coexist, are concurrent and synchronise in their arising and vanishing.

Coming again to Citsnupassana, in the Cacittapriyaya Sutta, Maha Sariputta 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 or Issa Micchariya occurs in your minds you can at once know that it is occurring and if it disappears, you may also know that it disappears.

It may be said that in Myanmar, many Burmese Buddhist are under the wrong impression with a perverted view that Vinnana transmigrates or reincarnate from one existence to another. It can also be said that many of the population wrongly believe in the existence of the soul. Some may go further to say that it is the soul which departs 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 as 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 Vinnana is enduring and permanent and only the body perishes.

They do not yet process the appropriate knowledge of Pattecasamuppada which enables them to understand that Vinnana 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 Maha Thera's main object is emphasising the importance of Cittanupassana is to eliminate the prevalence of long and deep rooted wrong view as regards Vinnana in the mind of the Buddhist population.

CHAPTER SEVENTEEN

HOW TO ELIMINATE MICCHA DITTHI

THE BUDDHA said that the root cause of falling into Apayagati (woeful and miserable plane of existence) must be exterminated and uprooted. The root cause is the manifestation of Miccha Ditthi. Those who have Miccha Ditthi inherent in them have no compunction to take life of a being, to steal, to commit sexual misconduct 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 Miccha Ditthi.

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

The majority of the people consider that it is the Akusala Kamma which is responsible for the Apayagati but through examination reveals that the real culprit is Miccha 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 Apayagati.

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 thought 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 phenomenon. A thought or consciousness arises as the result of the impact of Arammana (object) and Dvara (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 any doer. This is the resultant effect of the Causal Law. When Dosa Citta (hatred), or Lobha Citta (craving) arises, they are to be understood, observed and cognised 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 concur 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 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 understood and 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 inbreathing arise, it must be mentally noted as such, and when the consciousness or thought of outbreathing arises, it must also be noted as such, and not as I or Ego, who breaths in or out. This is very important for the Yogis to remember because most of the Yogis indulge themselves in Anapana with the wrong notion it is I, who is beathing in and breathing out. **When the personality or identify of I, Egoism is eliminated to some extent, Sakkaya Ditthi is said to be dispelled to some extent.** This is possible only if intensive practice is exercised with the Right View (Samma Ditthi) as the predominant factor.

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

Contemplation must not be led by Samma Samadhi or concentration, nut it must be led by Samma Ditthi, Samma Sankappa, followed by Samma Vayama, Samma Sati and Samma Samadhi.

Sakkaya Ditthi is prevalent when there is the idea of I, or Ego, or Me or Mine. However, whenever consciousness or Vedana or Sankhara arises, one should understand and comprehend that it is consciousness and nor I or Ego. Similarly, it is Vedana and not I, or Ego; it is Sankhara not I, or Ego. When the Yogi reaches this stage Sakkaya Ditthi is to be 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 noting, even under the most intensive contemplation. The more escapes there are from the mental noting, the longer will be the duration to exterminate Ditthi.

Should there be more uninterrupted mental notings, 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 the consciousness, Vedana and Sankhara, are arising one after another and they arise as a matter of course or insequence.

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

This stage is called Nama Pariccheda Nana and when this is fully understood, there is another and yet higher stage for the Yogi to take up. This is Aniccanupassana which will be dealt with in the following chapters.

CHAPTER EIGHTEEN

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 Tanha (craving) to eat, then again arises the overwhelming desire for it, followed by Kammabhava (physical action). In other words, Tanha takes place, followed up by Upadana and again followed by Kammabhava; this completes the three factors of Tanha, Upadana and Kammabhava.

The Buddha says, "Tanha paccaya Upadana". It means there is 'paccaya' between Tanha and Upadana. If there be no 'paccaya' or cause, there is no effect; hence there can be no Tanha or Upadana.

Again, the next link is "Upadana paccaya Kamma-bhavo". It is obvious that Kammabhava cannot come into being without the cause Upadana. Upadana not only arises but also vanishes leaving 'paccaya' for the arising of the next phenomenon. Thus it is clear that 'paccaya' is the Causal Continuum.

All sentient beings are circling around and in the whirlpool of the ceaseless Continuum of Tanha, Upadana and Kammabhava. We should check what is happening actually in ourselves to see if it accords with what is said in the Paticcasamuppada.

In 'Tanha paccaya Upadana', 'paccaya' between Tanha and Upadana is to be noted not as a separate factor, but as that which simply shows its function as a Causal Continuum. It is obvious that Upadana arises because of "paccaya"; Tanha vanishes leaving "paccaya", cause for the arising of Upadana, hence "Tanha paccaya Upadana". If the question arises why does Upadana arise? Does it arise on its own or because of Tanha?

At this stage, it will be clear to the Yogi that Upadana arises because of Tanha. This paragraph is reiterated again and again to acquaint and familiarise 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 Upadana and in this case, it is Tanha, which gives the way for the arising of Upadana and so Upadana arises because of "paccaya' Tanha. 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 Annihilationist Wrong View (Uccheda Ditthi). Should this Wrong View stand in the way he could never attain Sotapatti Magga.

Again there arises the desire or craving (tanha) to eat which is followed by the overwhelming desire or clinging to eating which clinging is again followed by Kaya 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 vanishes, leaving "paccaya" cause for Upadana to arise, so it must be noted that Upadana can only arise because "paccaya" cause functions as a connecting link between Tanha and Upadana. Again Upadana 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 recognise them as mere consciousness and nothing else. Whatever consciousness arises, he has to concentrate on it and must be cognizant 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, 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 Sakkaya Ditthi.

When the Yogi perceives and is cognizant of what he sees, it is merely eye consciousness, Vinnanakhandhas, by which he perceives, and in doing so there is only Sakkaya and no Ditthi. For example, when the eye consciousness arises and if it is taken that it is "I", who see, that is called Sakkaya Ditthi; similarly when ear consciousness arises and if it is taken that it is "I", who hear, it is called Sakkaya Ditthi; when nose consciousness arises and if it is taken that it is "I", who smell, it is Sakkaya Ditthi and so on. When mind consciousness arises and if it is taken that it is "I" who think, it is called Sakkaya Ditthi. When the consciousness is mistaken or Ego, or I, personality, it is called Sakkaya Ditthi. When the Yogi gains knowledge the '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 Sakkaya Ditthi is dispelled or eliminated.

The ordinary worldling is always apt to mix Sakkaya and Ditthi. What the Yogi should do is to try to mix Sakkaya and Samma Ditthi. It is the mixing of Sakkaya and Ditthi which constitutes the Wrong View of Sakkaya Ditthi.

Throughout the whole of the Samsara, we have combined and mixed Sakkaya 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 Ego, or personality.

Now the Yogi had attained a considerable knowledge of Sakkaya and so is able to associate Sakkaya with Samma Ditthi.

He is therefore, urged to disassociate with the undesirable Dhamma, but associate only with the desirable Dhamma, i.e., Samma Ditthi.

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

Footnote:

Yogis are advised that in order to practise Vipassana effectively, they are at first inquired to be fully conversant with the fundamentals, firstly, Namarupa, secondly the Doctrine of the Paticcasamuppada. 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 Nana Parinna. Tirana Parinna comes after Nana Parinna.

CHAPTER NINETEEN

CITTANUPASSANA (CONTEMPLATION ON MIND)

THOSE WHO ASPIRE to attain the final Enlightenment must pass through **Sotapatti Magga, Sakadagami Magga and Anagami Magga**. It is a widely known fact that in order to attain the first stage, Sotapatti Magga, we have to exterminate Ditthi and Vici Kiccha.

In the Sammohavinodani Commentary, it is said, “Ditthi caritassapi Mandasa natipa bhedagatam cittanupassana Satipathannam Vishuddi maggo.” It means that for the Yogi who has the propensity for Ditthi and who is intellectually dull, a simple and unelaborately for Ditthi and who is intellectually formulated Cittanupassana is suitable for the realisation of Magga.

The Late Maha Thera Mogok Sayadaw formulated a very simple and unelaborate method of contemplation on CITTANUPASSANA 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, Vinnana 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 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, “Annam Uppajjati Cittam, Annam 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 Maha Thera Sayadaw.

They are as follows:

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

They are called External Visiting Consciousness.

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

They are called Internal Visiting Consciousness

12. **Inbreathing** consciousness

13. **Out breathing** consciousness

These two are called Host Consciousness

The above thirteen kinds of Citta are all embracing and cover all the Cittas which belongs to the ordinary worldling, and it should be noted that whatever Citta arises it is only because of the impact of Arammana and Dvara (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 Vedana are Sahajata Dhammas (co-existing phenomena), moreover Vedana and Sanna are classified as Cittasankhara. It cannot be said that when Namakkhandha is contemplated. Rupakkhandha is excluded. As the Khandas are co-arising, co-existing and co-vanishing phenomena (Sampayutta Dhamma), it can be said that the contemplation of one kind covers all the remaining Khandhas, but here, as Citta is the most predominant and pronounced phenomenon, it is taken and named Cittanupassana. 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 Cittanupassana meditation is practised, Kayanupassana is included because inbreathing consciousness, and outbreathing consciousness are incorporated here as 'host' consciousness in the Cittanupassana, as such it could not be said that either Kayanupassana or Vedananupassana is excluded. Eventually all the other Anupassanas are confluent and have to terminate in Dhammanupassana, where Sacca is the final and deciding factor.

Reference to the list of 13 kinds of Cittas is invited. There is Lobha Citta to eat, to smell, etc. Issa Macchhariya comes under Dosa. Consciousness, or thought to give alms comes under Alobha or Vitaraga; 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 Aoha is Samma Ditthi Maggaganga or Panna (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 have 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 one's own mind cannot be said to be very difficult, because one can easily tell what kind of consciousness or thought is passing in one's being (mind). If Lobha Citta arises one can tell exactly that Lobha Arises and so on. Therefore, it is to be borne in mind that the observation and watching of 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 cognizant of the arising and vanishing of consciousness, he can be said to be on the right path to entrance to Nibbana.

When we open our eyes, we see everything before our eyes. This is what we may call the arising of the eye consciousness and it is for the Yogi to comprehend and to be cognizant 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 only body consciousness. The Yogi must comprehend and be cognizant of every arising and 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 centred 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, 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 time. The life span of consciousness is one/two. It is said, "Annam Uppajjati Cittam, Annam 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, "Hutva a bhavattena Anoccam". 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 persists in finding that the consciousness or Citta does not vanish or disappear, it must be said that it is not Aniccanupassana and as such the Yogi does not pass beyond the Nicca Sanna; 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 or Vipassana Insight, Dukkha will be seen and realised. When Dukkha is seen and realised by Vipassana 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 that 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 Vipassana Insight that the Yogi would be able to perceive it. It should be reiterated again that arising and dissolution of consciousness is called Cittaniyama

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 Yathabhuta Nana. 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 according to Vitthi. **What is essential at this stage, is to comprehend only the arising and the perishing of the Khandhas. 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 (Vipassana 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 will visit occasionally. Pali text say, "Pabhassaramidam Bikkhave Cittam Agantukehi Upakkilesehi", which implies that some thoughts are occasional visitors.

It may be asked, "When and where is this Cittanupassana to be practised?" At the Vipassana centres or monasteries? The answer is: Cittanupassana can be practised at the place where consciousness arises. Should the arising of Citta (thought) occur while walking, meditation must be done while walking (It must be observed and cognised that each and every consciousness not only arises, but also perishes with each and every step.). While the arising of consciousness occur 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 be to the Yogi. Should there be more distraction, restlessness and confusion, Kelisa (Lobha, Dosa and 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 Yogi, 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 words the vanishing Citta or consciousness is called Anicca because of its transient, successive moments, the same. And this vanished Citta which is Magga, because this immediately following consciousness is Vipassana Samma Ditthi or Vipassana 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 Vipassana 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 Citta that perishes and disappears 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 Citta which are relevant or irrelevant, desirable or undesirable. They must be also 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 of arising and perishing.

When there are only a few misses in the Yogi's observation and watchfulness in his Vipassana 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 (defilements) 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 defilements) and that the first stage (Sotapatti) Magga cannot be far too distant to achieve.

The Buddha said, "Idha Bhikkhave Ariyasavako Cittam Anniccanupassi Viharati Anicca Sanni Anniccapatisamvedi Sasatam Samitam Abbokinnam Cetassa adhimucca mano Pannaya pariyogamano so asavanam khaya anasavam ceto vimuttim Pannavimuttim. Ditthevadamme sayamabhinna sacchikatva upasampajja viharati," (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 uneduring and cannot remain 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 Asava (defilements) [Where 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] can attain and realise Nibbana in this very existence.

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

Attainment of the insight of the arising and perishing amounts to the attainment of Udayabbhaya or Yathabhuta Nana by which one sees the Khandhas as they really are, i.e., they are nothing but arising and vanishing or Dukkha Sacca.

Question may arise: what benefit does the Yogi derive who attains the knowledge of arising and perishing of the Khandhas? The answer is: for example, on the arising of Lobha Consciousness, if Vipassana 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 Patikasamuppada 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 Upadana, which is in turn will be followed by Jati. When Jati is obtained it amounts to obtaining Dukkha and eventually Patikasamuppada is circumscribed. The cycle of Samsara 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 (samsara). This is the work for breaking asunder the spokes of the wheel of Samsara. It is the work for cutting asunder the links and chains of the Patikasamuppada, or in other words, it is the work for exterminating Avijja and trying to gain the insight (Vijja) by contemplating of Udaya and Vaya, i.e, arising and perishing of Pancakkhandha which intrinsically is nothing, but Dukkha Sacca, that can only be perceived and comprehended by Vipassana Insight.

When this penetrative insight is gained Vijja appears and Avijja disappears. In the Dhammacakka Pavatta Sutta, it is said, "Cakkhum Upadani, Nanam Upadani, Panna Upadani, Vijja Upadani, Aloka Upadani." It means that when penetrative insight into Dukkha Sacca is obtained, Avijja becomes Vijja; hence it is said Avijja disappears and Vijja comes in its place.

According to Patikasamuppada, when Avijja becomes Vijja, Sankhara has no force to link Vinnanam, in other words, Section I cannot link with Section II. Reference of Diagram is invited. When the linking does not take place, Sankhara does not built up or produce any result that may bring about a fresh Jati (generally Apaya Jati) [The Buddha said, "Out of the one hundred dead, there can hardly be a single being who attains a higher plane of existence." (Nakhasikha Sutta)] or in other words, Patikasamuppada is broken from the beginning. Linking means building up

of fresh Khandhas for the next existence. By practicing Vipassana new sets of functions which tend to produce material for Jati (new existence or rebirth) will not be forthcoming. They will stop from the moment when Avijja becomes Vijja, hence it must be definitely said that the links of Paticcasamuppada are broken from the beginning; therefore there will be no more building of Apaya Khandhas.

When Ditthi is eliminated all the Khandhas that are the consequence will come to a stop; similarly, Vica Kiccha can be eliminated and when it is done, all the Khandhas which arise because of Vica 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 Maha Thera Mogok Sayadaw, with great compassion repeatedly exhorted Yogis to meditate upon the arising and perishing of the Khandhas.

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

This stage is far better and higher than the position of the Monarch of the Universe, or the Cakka Raja of Devaloka, because according to the saying of the Buddha, "Ctuhā Payehica Vippamutto". Sotapanna is free from danger of falling into four stages of Apaya (miserable existence) and again in the same sutta, it is said, "Caccabi thanani Ababba Katum". It means that a Sotapanna will 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 Arahantta Magga Phala, and the final state of Nibbana.

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

According to Sacca, the arising and perishing is Dukkha Sacca, the knowledge there of is Magga Sacca. Extermination of Tanha, Mana, Ditthi is the cessation of Samudaya Sacca; non-appearance of Jati, Jara Marana is Nirodha Sacca.

Therefore, meditation or contemplation on arising and perishing amounts to or covers the whole of the four noble truths, Catu Ariya Sacca, hence this Vipassana 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.

This practice of Vipassana is the only way which can forestall any latent danger of falling into Apaya Bhumi (woeful existence) in the next rebirth.

CHAPTER TWENTY

A CERTAIN PUTHUJJAN MONK AND THE FOUR ARAHANTS

WHILE THE BUDDHA was residing at the Jetavana Monastery, a certain monk being anxious to know how one can realise and attain Nibbana approached an Arahant and asked, "Kitta vatanukho Avusa Yathabhutam Nanadassanam Suvisuddham ahoṣi?" "My dear friend, what is it that is required for a clear vision of Nibbana?" The Arahant replied, "Yatokho Avuso channam Ayatanam Samuddhamhoṣi". *"My dear friend, in order to have a very clear vision of Nibbana, it is required to know and perceive the arising and perishing of the six sense bases as they really are"*. Ayatana (sense bases) are eye, ear, nose, tongue, body and mind. Rupa (matter or corporeality) and Nama (mind) must be comprehended as they really are, which nothing but the phenomenon of arising and perishing. Should one be able to comprehend and perceive these six sense bases as they really are, one will be able to see and realise Nibbana.

The enquiring monk being a Putthujjana (ordinary worldling) was not satisfied with the answer because he thought the number of things which he has 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 Arahant and asked the same question.

The second Arahant answered that in order that a monk might be able to see and realise Nibbana, he should try to perceive and comprehend the arising and perishing of Pancakkhandha (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 Putthujja 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 Arahant and asked the usual question. The third Arahant answer that one would be able to see and realise Nibbana if he perceived and comprehended the arising and perishing nature of the Mahabhutas (four elements) - Pathavi, Apo, Vayo and Tejo (Pathavi - Element of hardness and softness, Apo - Element of cohesion, Vayo - Element of motion and Tejo - Element of heat and cold).

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 second answers. He failed to see that the significance did not lie in numerical, but in the arising and perishing.

Then he went to the fourth Arahant and put the same question. The fourth one answered, "Yam Kinci Samudhaya dhammam Sabbantam nirodhadhammanti"

"What ever phenomenon that arises is bound to perish and he who comprehends this Dhamma will be able to see and realise Nibbana."

The monk was not at all satisfied with this last Arahant's answer, because he thought that he had yet to comprehend the two Dhammas. He never realised that what he had to comprehend was the arising and perishing and not the Six Ayatanas, Five Khanshas, Four Mahabhutas; and that it is the arising and perishing or Anicca, which is the essence and central core of the Vipassana. So he went to the Buddha and explained what he had heard from the four Arahants 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 that the butea tree was black and 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 the 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 the sheaths, because he only saw the tree when it was bearing 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 Arahants 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 Atthangamanca.

It is to be noted that it is neither the Six Ayatanas, nor Pancakkhandhas nor Four Mahabhutas (elements) nor any norm, but it is "Samudayanca or Atthangamanca" arising and perishing which is the CRITERION because in our being, there is nothing but the arising and perishing. In Vipassana 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 Sacca can be perceived. It is said that without the comprehension of Anicca, it is impossible to gain even the Saccanulomika Nana (insight knowledge of Sacca). What is important to the Yogi 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 Vipassana Meditation must start from Udaya and Vaya (arising and perishing). Hence the so called "Vipassana Meditation without Udaya and Vaya" cannot be said to be a pure and unadulterated Vipassana, as such it is not to be relied upon.

The Buddha said, “Sabbe sankhara aniccati Yada pannaya passati, Atha nibbindati Dukkhe Esamaggo Visuddhiya.” It means all conditioned and composite things are impermanent; as and when this fact is comprehended through Vipassana Nana, there arises in the Yogi’s mind a complete disgust and abhorrence on Khandha because of its ceaselessly and continuously arising and perishing nature, which is nothing but Dukka Sacca. 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 of Nibbana.

The Buddha said again, “Aniccavata sankhara Uppadavaya dhammino, Uppajjitva Nirujjhanti Tesam Vupasamo 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; cessation or annihilation or arising and perishing, i.e., suffering, is the bliss (Nibbana).

Now it will be quite clear to the Yogi, that these two well known Pali Gathas (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 Vipassana practice.

Whereas in the Satipattana Sutta, it will be seen that in all the four Anupassanas, there is the most norm, i.e., “Samudaya dhamma nuppassiva, Vaya dhammanupassiva viharati, samudaya vayadhammaanupassiva viharaiti.” It means that the monk must dwell meditating on the arising and perishing only.

Now it will be evident to the Yogi, how important, essential and indispensable is the norm of arising and perishing [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)] in the Vipassana Meditation.

CATECHISME OF THE TWO GREAT SAVAKAS OF THE BUDDHA

During the time of the Buddha, one day Kotthika Thera approached the Buddha’s chief disciple, the Maha Sariputta, and asked, “Brother Sariputta, how and what a Puthujjana an (ordinary worldly) who has pure morals (Sila) and right attitude (Yoniso-manasikara) should do for the attainment of Sotapatti Magga?” Maha Sariputta replied, “Brother, 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 Sotapatti Magga”. Again Kotthi Thera said, “Well, Brother, may I put it to you again how and what a Sotapanna must do in order to attain Sakadagami Magga (once returner)”. To this Maha Sariputta replied that a Sotapanna with the right attitude must contemplate on the nature of arising and perishing.

In the same way, Koththika Thera, again asked Maha Sariputta as to how and what Sakadagami and Anagami must do in order to attain the next higher stage. Maha Sariputta 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 Arahant must continue to meditate on the natural phenomenon of arising and perishing in order that he might enjoy the bliss of Phala Samapatti (the attainment of fruition).**

Here Yonisomanasikara (right attitude) means right attitude towards the right knowledge that Rupa is Rupa (corporeality) and not I, or Me; Vedana is Vedana (feeling) and not I, or Me; Sanna Sankhara are Sanna and Sankhara, and not I, or Me; in other words Yonisomanasikara means seeing things as they really are by way of Paramattha Dhamma (ultimate reality).

Arahant Koththika, although he himself was an Arahant, put these questions to Maha Sariputta for the benefit of the younger monks.

Without Yonisomanasikara 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 Ariya and conducive to Samadhi.

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

Those who meditate on Vedana (feeling) will be called by Vedana to come and see that it is perishing; similarly Cutti 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 the knowledge and awareness. It must not be with Tanha or with Dosa that the Yogi may respond to that call. It means when the Yogi respond to Sukkha Vedana with Tanha, or Dukkha Vedana with Dosa or Domanassa, the process of Paticcasamuppada 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 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 Sacca will follow.

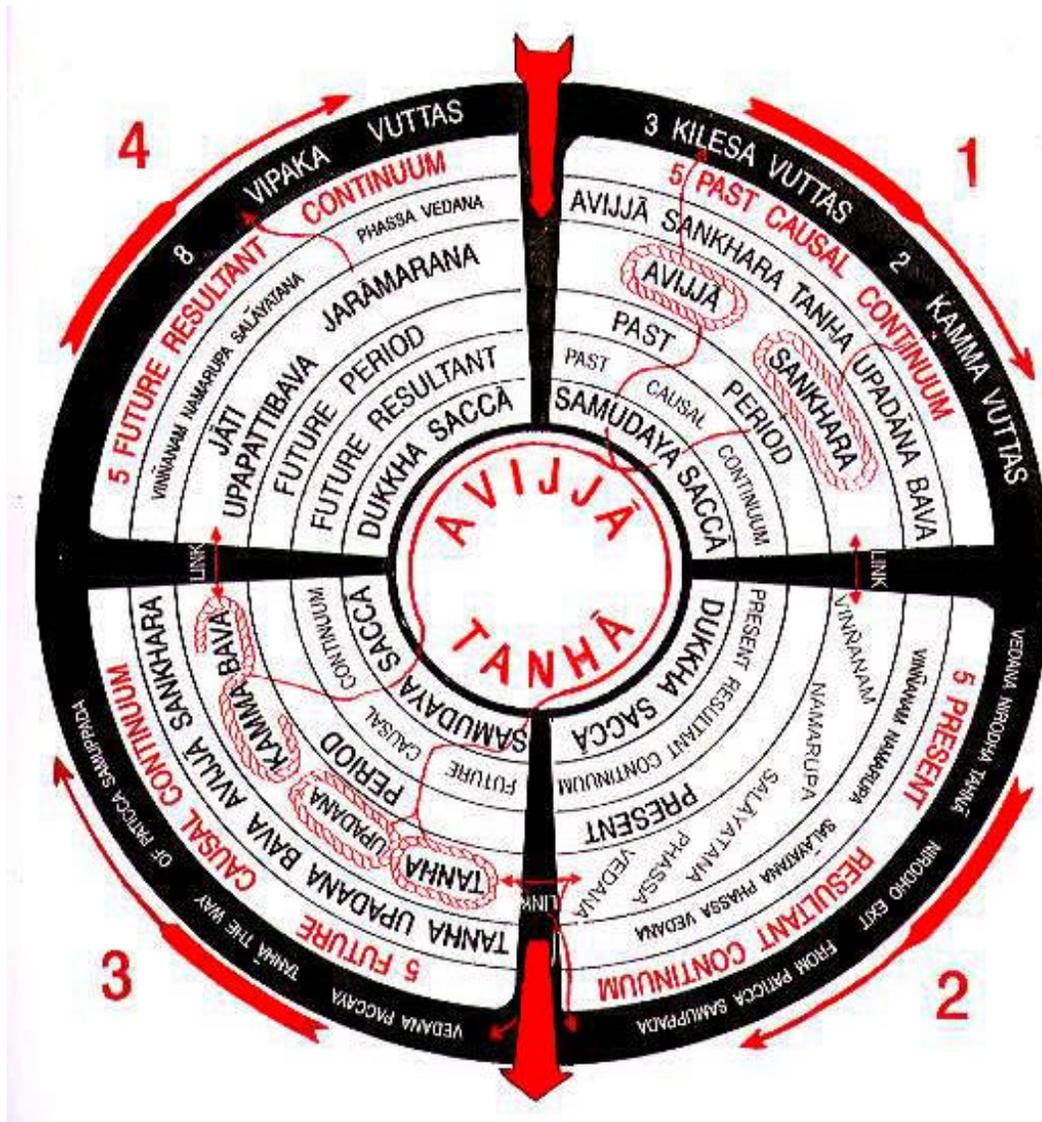
Ignorance of Khadhas, with its inherent inability to cognise the arising and perishing deluded the Yogi into thinking impermanence as Permanence, Dukkha as Sukha (bliss) because he does not come across in reliable teacher, or he does not care to take the trouble of seeking a reliable Kammathana teacher is predomonantly Paticcasamuppada in conjunction with Sacca, how it starts revolving and how the spokes and wheel of this Paticcasamuppasa can be broken asunder.

CHAPTER TWENTY ONE

VEDANAKKHANDHAS AND PATICCASAMUPPADA

WHO IS READING this book? Is the reader a man, a woman or Vedana? What will be the answer? Vedana 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 Pattecasamuppada, it is said, “Phassa paccaya Vedana” which means depending on Phassa (contact) there arises Vedana. This is the effect of the foregoing cause.



Again it may be asked, “**When and where does Vedana arise?**” The answer is Vedana 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 vedana. Vedana is like the sky. Whenever one points one’s finger there is the sky. Similarly there is not a single moment which is free from Vedana. It is to be observed in one’s self with knowledge and awareness. The Buddha said to the Nakulapita, that any one in possession of Khandhas, claims that he is free from Vedana for a single moment is nothing but stupidity. Vedana is ubiquitous; it exists everywhere. Some Yogis seek Vedana because of the ignorance of the presence of Vedana. Wherever and whenever sensory organ comes into contact with an object, there arises Cakkhu Samphassaja Vedana (feeling caused by the eye consciousness). Whenever ear comes into contact with a sound there arises Sota Samphassaja Vedana (Feeling caused by ear consciousness). In like manner whenever nose, tongue, body or mind reflects there arises the respective Vedanass – Ghana Samphassaja Vedana, Jiva Samphassaja Vedana, Kaya Samphassaja Vedana, Mano Samphassaja Vedana and so on. Occasionally there arise Sukha Vedana, Dukkha Vedana and Upekkha Vedana (indifference) according to desirable, undesirable and neutral objects.

Vipassana Meditation can lead one to the realisation of Nibbana. Everybody knows pain is Vedana, however, it is not sufficient for the intending Yogi to know. He ought to know how much more than that. When he meditates on Vedana, and if he still finds Vedana, it cannot be said that is right on the point because if he still finds Vedana existing he is said to find Vedana Nicca i.e., he finds Vedana which is PERMANENT AND ENDURING. It is not so. The Buddha said, “Vedanam Aniccam”, which means Vedana is not Permanent and Enduring. Vedana 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 Vedana. The life of Vedana is one/two, i.e., it arises and the moment, it perishes.

By way of examples, 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 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 Vedana (feeling) arises and vanishes, and that it is not a long continuous pain or aches is generally believed. However Yogis are advised not to force themselves into thinking that Vedana 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 Vedana, the Paticcasamuppada should never be lost sight of; otherwise the Yogi will never arrive at the Truth.

For instance, if there arises Sukkha Vedana (pleasurable feeling), and if the Yogi fails to observe and contemplate on the arising and perishing (Anicca) of it, there will inevitably follow Upadana which again will cause Kammabhava to arise and as a result, Jati, Jara Marana and etc., will come about. Thus the whole chain of Paticcasamuppada will continue its ceaseless revolution. This is how the revolution of Paticcasamuppada starts from the middle.

On the other hand, if the Yogi observes and contemplates on the arising and perishing of Sukha Vedana, Tanha (craving) for it will not be able to arise and if there is no Tanha, the arising of Upadana will not take place and when there is no Upadana, Kammabhava cannot arise. Hence Jati, Jara, Marana, etc., will not arise. So the chain of Paticcasamuppada will be cut asunder in the middle of it.

When Dukkha Vedana is not observed and contemplated in the aforesaid manner – Soka, Parideva, Dukkha, Domanassa, Upadaya, etc., will inevitably follow, as such the whole train of the Paticcasamuppada will start revolving from the end.

In the same way, if Upekkha Vedana, is not observed and contemplated properly, there will inevitably arise Avijja and the consequence will be the starting of Paticcasamuppada in the beginning.

Failure to observe and contemplate on the three kinds of Vedana properly will cause the Paticcasamuppada to resolve 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 Paticcasamuppada will be broken asunder in the beginning, in the middle and in the end.

The Buddha said that when Sukha Vedana is followed by Tanha, the realisation of Nibbana, can never be attained; similarly, when Dukkha Vedana is followed by Dosa and Domanassa, the realisation of Nibbana can never be attained.

When Upekkha Vedana is not contemplated upon, there will arise Avijja (Moha) and consequently Paticcasamuppada will start revolving from the beginning. Therefore, the Yogi, is urged to observe and contemplate on the arising and perishing. In the Nidana Vagga Samyutta, it is said, “Asava Nirodha Avijja Nirodha”. It means when one is free from Asava, Avijja becomes Vijja and as such Paticcasamuppada is broken from the beginning. Paticcasamuppada can be broken asunder in three placesm wherever and whenever the three kinds of Vedana are contemplated and observed closely. Unless this is done the Paticcasamuppada will start from the middle, from the end and from the beginning.

Sukkha, Dukkha and Upekkha Vedana arise and perish alternately. In the absence of observation and meditation on them, there will arise Avijja, which will cause Sankhara to arise and so on, the whole process of Pattecasamuppada will follow.

For instance, Vinnana, will arise because of Sankhara. Vinnana means Patisandhi Vinnana (rebirth consciousness) which is generally Apaya Patisandhi. (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 Apayagati).

VEDANANUPASSANA (MEDITATION ON VEDANA)

Vedana 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 paccaya Vedana” because of Phassa, there arises Vedana.

Therefore, Vedana is not to be purposely searched for. It arises whenever and wherever there is Phassa (contact). Vedana arising on eye base, ear base, nose base and tongue base is Upekkha. Vedana arising in the body is either Sukha or Dukkha. The Vedana which arises in the mind is either Somanassa or Domanassa.

Sometimes one may enjoy Somanassa Vedana (Pleasurable Sensation) when one is in favourable and pleasant surroundings. At other times, one may experience Domanassa Vedana when one is dissatisfied with one’s unfavourable surroundings or adverse business or family matters.

Sometimes one may experience Upekkha when one resigns oneself to one’s own Kamma whatever may come.

The Late Maha Thera Mogok Sayadaw, for the benefit of Yogis, formulated and laid down easy method of Vedananupassana Meditations as follows:

1. Six external visitors:

- i. Upekkha Vedana arising on Eye base**
- ii. Upekkha Vedana arising on Ear base**
- iii. Upekkha Vedana arising on Nose base**
- iv. Upekkha Vedana arising on Tongue base**
- v. Sukha Vedana arising on Body base**
- vi. Dukkha Vedana arising on Body base**

These six are called external visitors.

2. The three internal visitors:

- i. Somanassa Vedana on Mind base
- ii. Domanassa Vedana on Mind base
- iii. Upekkha Vedana on Mind base

3. Three Hosts Vedanas

- i. Inbreathing and outbreathing with Somanassa Vedana in the event of Joy, pleasure or in the state of elation.
- ii. Inbreathing and outbreathing with Domanassa Vedana in the event of displeasure, pain and despair.
- iii. Inbreathing and outbreathing with Upekkha Vedana in the event of neither pleasure nor displeasure.

It is important for the Yogi to contemplate on Vedana where and when it arises. It has been a general practice to fix it on the chest or on the head, but Vedana appears anywhere in the body as 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 an agreement with Vedana. Nobody can fix Vedana in any particular place. It will arise where there is Phassa preceding. When a Yogi finds and believed that the Vedana he meditates on in one moment is the same in another moment, it must be said that he has a long way to go. The Buddha said, “Vedanam Bhikkhave Aniccatam Janato passato”. It means “Monks, it must be cognised and seen with insight that Vedana is transient, impermanent and never remains the same for two consecutive moments”. If the Yogi fails to cognise and perceive with insight wisdom that Vedana is Anicca he is still off the track (It is generally believed that Vedana is a long continuous suffering).

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

In the Satipatthana Sutta, it is said, “Samudaya Dhammanupassiva Vedanusa Viharati Vayadhamma rupassiva Vedanasu viharati. Samudaya vayo dhamma nupassiva vedanasu viharati”. It means that the Yogi, must dwell meditation on the arising of Vedana and perishing of Vedana and both the arising and perishing of Vedana is not to be sought after purposely. It is generally believed that when one gets pain, ache, or illness, it is called Vedana but Vedana is more than that. It is prevalent all the time. One of the six Vedana is arising either on the eye, ear, nose, tongue, body and mind.

There is not a single moment that is free from Vedana, so the Yogi must try to cognise, comprehend the arising and perishing of the Khandhas of which Vedana 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 and Magga, and when there is no other intruding Kilesas (defilement and 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 Vedana is noted or comprehended it is Aniccanupassana, whereas, when a Yogi practises just only the noting of the Vedana, it is called Nama Pariccheda Nana, which is not a higher knowledge or higher Nana.

THE EFFECT OF VEDANA ON THE PUTTHUJJANA AND ON THE ARAHANT

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

Vedana (feeling) and Citta (consciousness) are Sahajata 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 (Vedana); again he craves for the healing of the pain, so in him there arises Tanha. He is never aware of the arising of Domanassa Vedana, nor is he aware of craving for the healing (Tanha). This is Avijja. Hence when a Puthujjana suffers Vedana it can be said that he is thrust four times with a spear.

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

In the case of An Arahant, when he suffers Vedana, he only suffer physically, as 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 Vedana as the arising and perishing of it (Anicca), and as such to him neither does it becomes “Vedana paccaya Domanassa”, nor “Vedana paccaya Tanha”, but it becomes “Vedana paccaya Panna” instead. In other words, Vedana does not become the cause of either Domanassa or Tanha, but it becomes the cause of wisdom, because Vedana has realised what it really is, i.e., Vedana is Anicca, impermanence and unenduring, and cannot remain for two consecutives moments the same time.

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

While meditating, the Yogi is bound to get Dukkha Vedana. 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 Upayasa cannot arise. Thus the Pattecasamuppada is cut asunder in the middle.

Avijja is to be clearly understood as a factor which is, co-arising, co-existing and co-dissolving with the other factors, i.e., Tanha or Soka, Parideva and Domanassa, and as such when these factors (Tanha, Soka, Parideva, Domanassa) are eliminated, Avijja cannot remain as Avijja, but it becomes Vijja (Vijja Udayapada). When Vijja appears in place of Avijja it must be understood that Pattecasamuppada is broken in the beginning – “Avijja Nirodha Sankhara Nirodha”.

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, “Vedana paccaya Tanha”. It is important that the entry of Magga (Vipassana Magga or Pubbabhaga Magga) must be made between Vedana and Tanha or in other words, Yogi must meditate upon the arising and perishing of what ever Vedana that arises, so that the linking of Vedana with Tanha cannot take place. Section II cannot link with Section III. Reference to the Diagram is invited. The link in the chain of Samsara or Pattecasamuppada is broken; or Pattecasamuppada is broken asunder in the middle.

Sotapatti, Sakadagami, Anagami and Arahantta Magga are attained at this point, i.e., between Vedana and Tanha; in other words Tanha is cut away from Vedana by Magga.

It is said, “Vedana Nirodha Tanha Nirodha, Tanha Nirodhoti Magga.” It means when Vedana is exterminated, and when Tanha is automatically exterminated and when Tanha is exterminated, Magga is attained. When the cause is killed, the effect cannot take place, so Vedana is meditated upon as Anicca, there will not arise Tanha (desire, lust or craving).

The Late Maha 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 Tanha was cut out from Vedana.

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 Paticcasamuppada. The unlinking is nothing but meditating on Vedana as arising and perishing (Anicca) so that Tanha may not arise.

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

IS THE SWAYING MOTION OF THE BODY COMPATIBLE WITH THE PRACTICE OF VIPASSANA MEDITATION

During the life time of the Buddha, **Maha 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”. (Maha Vagga Samyutta)

In the Patisambhida Magga, vide Anapana Sati Katha, it is said, **‘The body or Mind of the Yogi who practises the concentration of Anapana Samadhi (Samatha) will not sway, nay, not in the least, either on the body or mind’** Now it is clear that the Yogi who practises Anapana Sati Samadhi 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 Sasana, namely; **Sila, Samadhi** and **Panna**. Here Panna means Vipassana Panna (higher wisdom).

Nobody could deny that Samadhi is higher, nobler and more virtuous than Sila, whereas Panna is higher, nobler and more virtuous than Samadhi, hence Panna is said to be the higher and noblest of the virtues because it is only Panna which will enable the Yogi to exterminate all the Kilesas (defilements) and attain Nibbana. It is the embodiment of all Ariya Magganga with Samma Ditthi as its leader. In the Samatha, Samma Samadhi is the leader, therefore Samatha cannot claim to be the practice of all embracing Panna, i.e., Vipassana Panna, which can be attained by the practice of meditating on the phenomenon of arising and perishing of one of the Pancakkhandha. Therefore it can be definitely mentioned here that in Vipassana Meditation there simply cannot be any swaying of either body or mind because it

embraces the right attitude and the right knowledge (Yonisomanasikara and Maha Kusala Nana Sampayutta 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 Vipassana, it must be definitely mentioned that such unpleasant events will never occur as it is impossible for a Vipassana Yogi because the practice itself is Maha Kusala Nana Sampayutta Citta under the guidance of Samma Ditthi and Samma Sankappa.

Samma – right; Ditthi – view. Sama Ditthi – Right View; therefore the Yogi who has the right view and right thought and Yonisomanasikara (right attitude) gains Yathabhuta Nana, which means seeing things as they really are, or viewing Pancakkhandha as they really are, i.e., arising and perishing (Anicca and Dukkha Sacca).

Therefore it must be emphatically mentioned here for the benefit of those intending Yogis that it is absolutely impossible in Vipassana to experience such undesirable incidents. Nowhere in the Pali 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 Vipassana Meditation.

Footnote:

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

<http://www.geocities.com/CapeCanaveral/Runway/5787/paticcasamuppadaC.html>

Appendix – A

Basic Requisites

Many in Myanmar went through the novice initiation and the basic requisites under this appendix are very familiar to them - much like bread and butter in their daily routine. However, to a beginner Yogi who have not been exposed to the monastic education, the basic requisites are much like Greek literature to them. For the benefit of all our readers, I have added this appendix.

To begin Vipassana meditation, a Yogi must have all the basic requisites: observed the basic five precepts; and complete understanding of the “Four Noble Truth” (Thitsar Lay Par)”and the “Eightfold Noble Path” (Maggin Shit Par).

The Yogi then go further on to study and understand the “Dependent Origination” (Pedeccasamupadha) and “Anatalakkhana Sutta”, “Anapanasati Sutta “, “MahaAnapanasati Sutta” and the Five Aggregates – (Khandhas). If one is bored of reading and understanding these basic fundamental of attaining the enlightenment, the Yogi should not proceed further into practicing Anapana (breath in and out), Vipassana meditation. The elementary requisites for Yogi’s are:

- (a) Five Precepts – Ngar Par Sila*
- (b) Four Noble Truth – Thitsa Lay Par*
- (c) Eightfold Noble Path – Maggin Shit Par*
- (d) The Three Universal Law -Anattalakkhana Sutta*
- (e) Dependent Origination – Paticca Samuppada*
- (f) The Great Discourse on the Foundations of Mindfulness.
Maha-satipatthana Sutta*
- (g) The Seven Factor of Enlightenment – Satta Bojjhanga*
- (h) The Five Aggregates – Khandhas*
- (i) The Four Great Elements (Dhatu)*

Without a clear knowledge of the above, one cannot gain much benefit in practicing Anapana and Vipassana. When Buddha delivered the Four Noble Truth, for the first time in this world, to the Five Ascetic – Ven. Kondanna , Venerables Vappa, Ven. Bhaddiya, Ven. Mahānāma & Ven. Assaji, Ven. Kondanna was the only one who could penetrate the Vision of Nibbana. The remaining four Ascetics were unable to see the vision of Nibbana. It was at a later time; after intensive training by Buddha did they all attained the Sotapanna and Arahatsip, later.

(a) The Five Precepts

1. Panatipata veramani sikkhapadam samadiyami

I undertake the precept to refrain from destroying living creatures.

2. Adinnadana veramani sikkhapadam samadiyami

I undertake the precept to refrain from taking that which is not given.

3. Kamesu micchacara veramani sikkhapadam samadiyami
I undertake the precept to refrain from sexual misconduct.

4. Musavada veramani sikkhapadam samadiyami
I undertake the precept to refrain from incorrect speech.

5. Suramerayamajja pamadatthana veramani sikkhapadam samadiyami
I undertake the precept to refrain from intoxicating drinks and drugs which lead to carelessness

(b) The Four Noble Truths

- 1. Dukkha Sacca = Noble Truth of Suffering,**
- 2. Samudaya Sacca = Noble Truth of Origin of Suffering,**
- 3. Nirodha Sacca = Noble Truth of the Cessation of Suffering,**
- 4. Magga Sacca = Noble Truth of the Path leading to the Cessation of Suffering.**

(c) The Noble Eightfold Path

(1) Right View. *Right view consists of an understanding of the Four Noble Truths: Right view also consists of an understanding of kamma: "Beings are the owners of their actions....whatever deeds they do, good or bad, of those they shall be heirs."*

(2) Right Intention: *Right intention consists of the intentions of Renunciation, Good Will (Metta) and Harmlessness.*

The intention of renunciation means that the pull of desire (craving) is to be resisted and eventually abandoned, because it is the root of suffering. "Turning away from craving becomes the key to happiness, to freedom from the hold of attachment."

The intention of good will (metta) involves the development of selfless love for other beings.

The intention of harmlessness involves the development of thought guided by compassion, the wish that all beings will be free of suffering.

(3) Right Speech : *Right speech means abstaining from false speech, slander, harsh or hurtful language, and idle chatter.*

(4) Right Action : *Right action means abstaining from killing other sentient beings (not just human beings), abstaining from stealing, and abstaining from sexual misconduct (sexual relations which are harmful to others).*

(5) Right Livelihood : *Right livelihood means earning one's living in a righteous*

way: legally, honestly, peacefully, and without producing harm and suffering for others.

(6) Right Effort : *Right effort involves the undertaking of four "great endeavors":*

(i) to prevent the arising of unwholesome mental states (such as sensual desire, ill will, dullness and drowsiness, restlessness and worry, and doubt),

(ii) to abandon arisen unwholesome mental states,

(iii) to arouse wholesome mental states (such as the seven factors of enlightenment: mindfulness, investigation of phenomena, energy, rapture, tranquility, concentration, and equanimity),

(iv) to maintain arisen wholesome states.

(7) Right Mindfulness : *"The ultimate truth, the Dhamma, is not something mysterious and remote, but the truth of our own experience...It has to be known by insight...What brings the field of experience into focus and makes it accessible to insight is mindfulness." Right mindfulness is cultivated through the practice of the four foundations of mindfulness. They are mindful of contemplation of the body, feelings, states of mind, and phenomena.*

(8) Right Concentration : *Right concentration (one-pointedness of mind) "makes the mind still and steady...opens vast vistas of bliss, serenity and power," and helps us to "generate the insights unveiling the ultimate truth of things." It is developed through meditation on specific objects*

(d). The Three Universal Law (Anatalakkhana Sutta)

(i) Impermanence (Anicca)

The law of impermanence asserts that all phenomena are subject to constant change, to rise and fall, and no permanent states, either physical or animate, exists. The dynamic nature of phenomena is today a common place of science. But until quite recently many physical features of the universe were considered immutable, and in the human plane the belief in enduring states or characteristics is still an article of faith in many religious systems. The law of anicca establishes impermanence as the basic universal law

(ii) Suffering (dukkha)

*The law of dukkha states that all complexes of phenomena, are in the final analysis **unsatisfactory**. It means that no compounded thing or state could be considered as a universal norm of goodness or beauty. It imparts the normative dimension into the consideration of objective reality which is the hallmark of the Dhamma. The*

law of dukkha is usually considered in relation to the human situation, and here unsatisfactoriness manifests itself as "suffering", which is the popular rendition of the term. It is in this sense that it constitutes the first of the four Noble Truths.

(iii) Non-Self (Anatta)

*The third law states that there is no permanent essence, 'self', ego, or soul in phenomena. The term originates as the negation of the concept of atta (âtman) which was the equivalent in the old Brahmanical religion of the Buddha's day to what other religions have called the "soul". The Buddha advanced psycho-physical explanation of the individual which leaves no room for a soul. The Buddha recognized that the delusion of self or ego was one of the most powerful of human instincts, and at the same time one of the most potent sources of ignorance and wrong action. In applying the **anatta** doctrine to the phenomena of the external world some care must be exercised. Early Buddhism did not deny the reality of the external world. It argued that the phenomena of the external world could be broken down into its constituent components, and that nothing else other than these components existed. It was only in this sense that the phenomena of the external world were declared to be empty (suñña). Some schools of Mahayâna Buddhism have taken the doctrine of emptiness (suññâtâ) to imply a denial of the reality of the external world. This interpretation is foreign to early Buddhism. Early Buddhism only asserts that there is no fixed essence or being in phenomena, but **only a process of becoming** (bhâva).*

(e). The Law of Dependent Origination (Paticca Samuppada_

- 1. Ignorance is the condition for karmic activity;*
- 2. Karmic activity is the condition for consciousness;*
- 3. Consciousness is the condition for the name and form;*
- 4. Name and form is the condition for the six sense organs;*
- 5. Six sense organs are the condition for contact;*
- 6. Contact is the condition for feeling;*
- 7. Feeling is the condition for emotional love/craving;*
- 8. Emotional love/craving is the condition for grasping;*
- 9. Grasping is the condition for existing;*
- 10. Existing is the condition for birth;*
- 11. Birth is the condition for old age and death;*
- 12. Old age and death is the condition for ignorance; back to (1) and the cycle continues...*

(f). The Great Discourse on the Foundations of Mindfulness . Maha-satipatthana Sutta

"Herein, monks, a monk who has gone to the forest, or to the foot of a tree, or to an empty place, sits down cross legged, holding his back erect, arousing mindfulness in front of him."

(i) *This means that any person belonging to the four types of individuals mentioned in this teaching -- namely, **bhikkhu** (monk), **bhikkhuni** (nun), **upasaka** (layman) or **upasika** (laywoman) -- desirous of practicing this meditation.*

If he breathes in a long breath, he should with full awareness comprehend this. If he breathes out a long breath, he should comprehend this with full awareness. If he breathes in a short breath, he should comprehend this with full awareness. If he breathes out a short breath, he should comprehend this with full awareness.

(ii) The Eight Steps

To help practitioners in developing this meditation, the commentators and meditation masters have indicated eight graduated steps in the practice. These eight steps will first be enumerated, and then they will be explained in relation to the actual meditative process.

*The eight steps are named: counting (**ganana**); following (**anubandhana**); contact (**phusana**); fixing (**thapana**); observing (**sallakkhana**); turning away (**vivattana**), purification (**parisuddhi**); and retrospection (**patipassana**). These eight cover the whole course of meditative development up to the attainment of arahatship.*

(iii) Contact and Fixing

These two aspects of the practice indicate the development of stronger concentration. When the mindfulness of breathing is maintained, the breathing becomes more and more subtle and tranquil. As a result the body becomes calm and ceases to feel fatigued. Bodily pain and numbness disappear, and the body begins to feel an exhilarating comfort, as if it were being fanned with a cool gentle breeze.

(iv) Observing -- (f) Retrospection

*A person who has reached **jhana** should not stop there but should go on to develop insight meditation (**vipassana**). The stages of insight are called "observing" (**sallakkhana**). When insight reaches its climax, the meditator attains the supramundane paths, starting with the stage of stream entry. Because these paths turn away the fetters that bind one to the cycle of birth and death, they are called "turning away" (**vivattana**).*

(v) The Seven Stages of Purification

*The person who has taken up the practice begins by establishing himself in a fitting moral code. If he is a layman, he first establishes himself in the five precepts or the ten precepts. If he is a **bhikkhu**, he begins his meditation while scrupulously*

maintaining the moral code prescribed for him. The unbroken observance of his respective moral code constitutes purification of morality (sila-visuddhi).

(g) *The Seven Factors of Enlightenment - Satta Bojjhanga*

"Bojjhanga! Bojjhanga! is the saying, Lord. Pray, Lord, how far is this name applicable?" queried a monk of the Buddha. "They conduce to enlightenment, monk, that is why they are so called," was the succinct reply of the Master. Further says the Buddha, "Just as, monks, in a peaked house all rafters, whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak is reckoned chief, even so monks, the monk who cultivates and makes much of the seven factors of enlightenment, slopes to Nibbana, inclines to Nibbana, tends to Nibbana."

The Seven Factors are -

1. *Mindfulness*
2. *Keen Investigation of the Dhamma'*
3. *Energy*
4. *Rapture and Happiness*
5. *Calm*
6. *Concentration, and*
7. *Equanimity (upekkhā).*

(h). *The Five Aggregates (Khandhas) Of Clinging –*

When we look at an individual, we are composed of five factors called five aggregates of clinging. This clinging is the desire to enjoy and to live is the one that continuously keep us in this cycle of birth and rebirths – Samsara. We all Yogi's must understand the five aggregates. The five aggregates are our burden, but at the same time they provide us with the indispensable soil of wisdom. To bring suffering to an end we have to turn our attention around and see into the nature of the aggregates. The Blessed One said,

“Now what, monks, are the five aggregates?”

***a. Form (Rupa)-** "Whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.*

***b. Feeling -** "Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling.*

c. Perception - "Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.

d. Mental Fabrication - "Whatever (mental) fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication.

c. Consciousness - "Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.

(i) The element of existence - Four Kinds of Element (Dhatu)

To get oneself established in the Dhamma or to attain the Light of Dhamma-vavatthana-nana, it may properly be asked: "What absolute minimum must one understand about materiality and mentality so as to attain this truth?" The answer is: by understanding the four kinds of Element (*dhatu*), namely, -

1. the Element of Extension (*pathavidhatu*),
2. the Element of Cohesion (*apodhatu*),
3. the Element of Heat (*tejodhatu*),
4. the Element of Motion (*vayo dhatu*),

1. **Pathavi**: Element of Extension:-
Pathavi has the property of hardness (*kakkhala*) or softness (*mudu*). This property is the **Earth Element** in the ultimate sense.
2. **Apo**: Element of Cohesion:-
Apo has the property of cohesion (*abandhanam*) and liquidity (*paggharanam*). This property is the **Water Element** in the ultimate sense.
3. **Tejo**: Element of Heat:-
Tejo has the property of heat (*unha bhavo*) and cold (*sita bhavo*). This property is the **Fire Element** in the ultimate sense.
4. **Vayo**: Element of Motion:-
Vayo has the property of support (*vitthambhanam*) and motion (*samudiranam*). This property is the **Wind Element** in the ultimate sense.

First, a Yogi must have certain knowledge of the above requisites to follow the method of practicing Anapana to Vipassana. The benefic will be tremendous for those Yogi who understand the meaning of all the requisites,