

A MANUAL OF
INSIGHT KNOWLEDGE
VIPASSANĀ



as taught by
Mogok Sayadaw

ASHIN ADICCARAMSĪ (SAN LWIND)

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ASHIN ADICCARAMSĪ (SAN LWIN)

Mogok Sayadaw U Wimala

(1261 - 1324 BE)

Venerable Mogok Sayadaw was born in the year 1261 BE at Uyindaw Village, Myitngyae Township, Mandalay. At the age of nine, he was initiated into the monastic order as a novice (samanera) under Gwyawkyuang Sayadaw U Zagara, given the name of Shin Wimala.

He studied the Buddhist scriptures under Mingala Taikkyang Sayadaw U Suzata and Sayagyi U Ohn, especially Abidhamma.

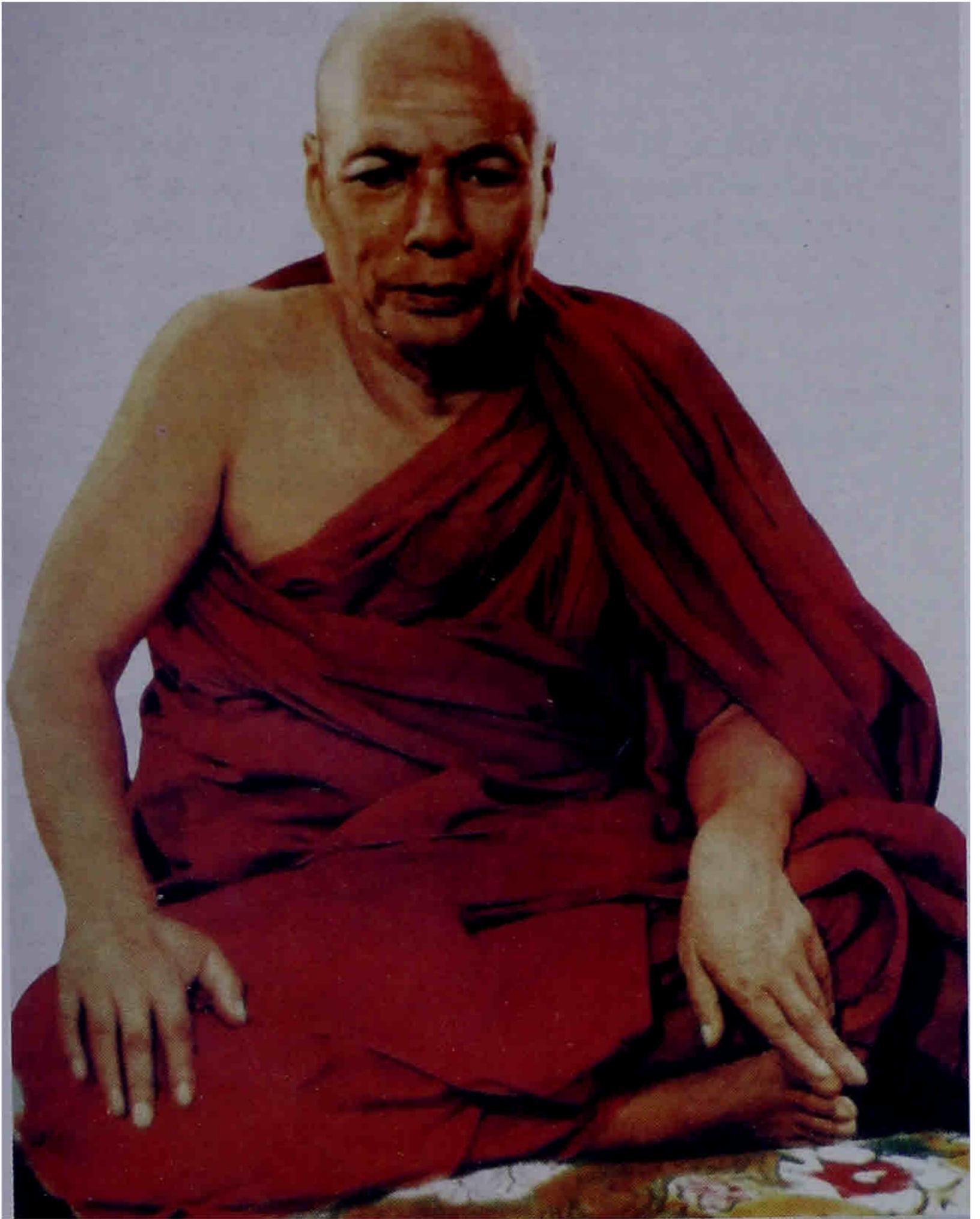
He was ordained as a Bhikkhu on the 8th waxing days of Waso, 1281 BE, under U Suzata, Mingala Taikkyang Sayadaw acting as his preceptor.

His elder Sister Nun Daw Thusayi and Nun Daw Wisayi from Mogok reordained him for the second time and he became famous as *Mogok Sayadaw*.

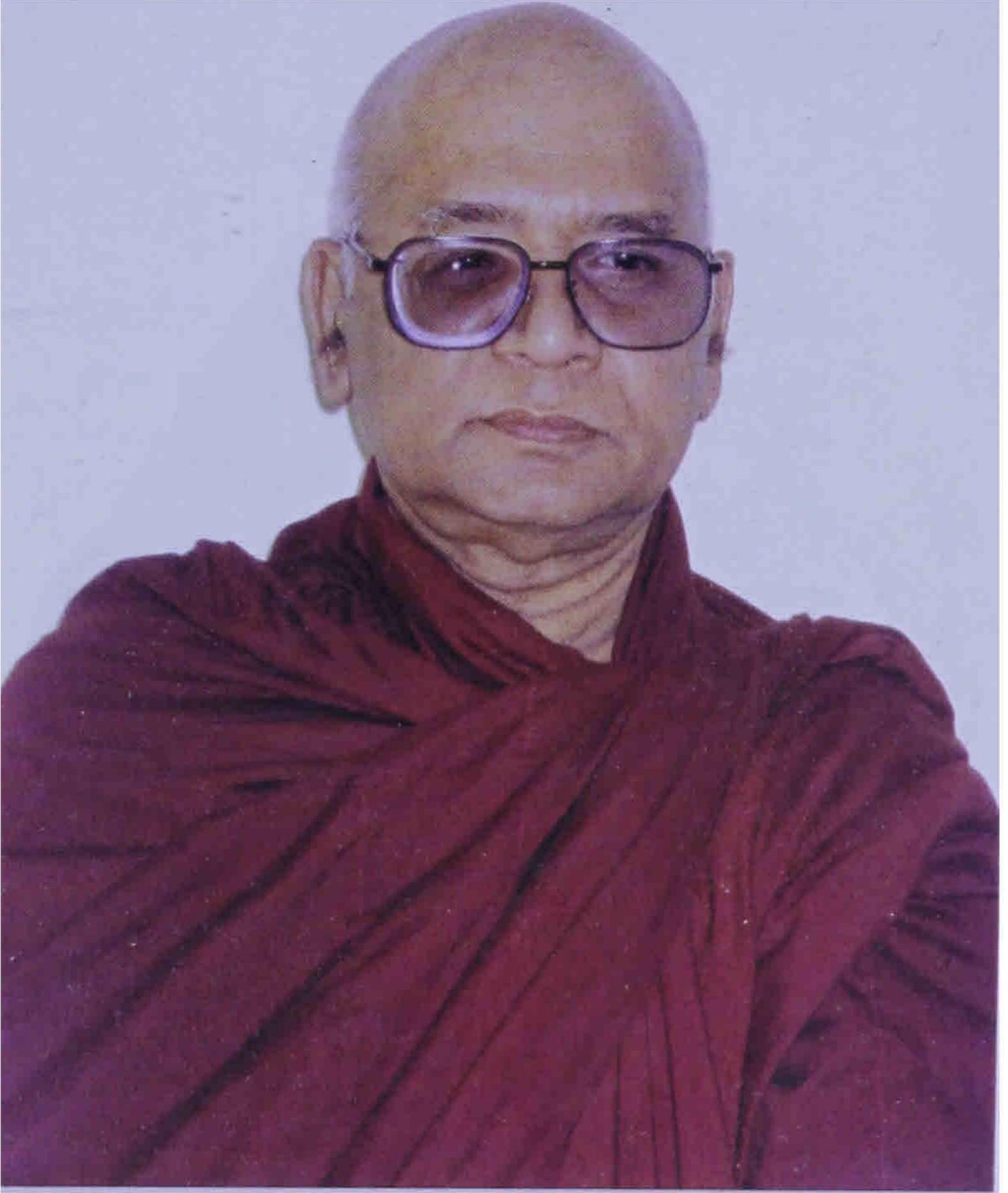
In 1286 BE, Sayadaw completed '*Abidhamma Tankhun Kyan*', unfinished work of Sayagyi U Ohn. He also composed the '*Yamaka Myinsayi*' and '*Puthuzana Alinpya Kyan*'.

In 1324, Sayadaw was honoured by the Government with the title of '*Aggamahapandita*'.

In 1234, on 4th waning days of Thadingyut, Sayadaw was released from cravings and attachment to life.



ကျေးဇူးတော်ရှင် အဂ္ဂမဟာပဏ္ဍိတ မိုးကုတ်ဆရာတော်ဘုရားကြီး



ဆန်းလွင် (ရှင်အာဒိစ္စရံသီ)

Sun Lwin
(Rev.Venerable Bhikku Adiccaramsi)
(1938-2002)

Born a Muslim on January 13, 1938 at Sandoway, Rakhine State, son of U Po Nyunt and Daw Hla Gyi. Education: M.A (Philosophy), Lecturer the Yangon University and the Myitkyina College. He became a Christian, at 18. But he later abandoned Islam and Christian faith. At 32, studied Buddhist Scriptures to write 'the Buddhist Ethic', And learned the truth of Dhamma became a Buddhist. At 58, he was ordained as a Bhikku and he founded the 'Shwe Minwun' Grove-The International Vipassana Centre. On 26.10.2002 passed away.

Written and published many books on philosophy, science, psychology, etc., under the *nom de plume* of Sun Lwin (Adiccaramsi). The following are among the most popular and best sellers that were published in Burmese.

- ***The Story of One Who Has Come to Revere the Buddhist Trinity - TIRATANA*** (Now being translated into English)
- ***On Climbing the Golden Mountain*** philosophy treatise.
- ***The Philosophy Of Blooming Wisdom.***
- ***The Philosophy Of Ascending Order in the Cycle of Life (Samsara).***
- ***The Philosophy on Death.***
- ***A Manual of Insight Meditation, as taught by Mogok Sayadaw.*** (Burmese & English)
- ***A Handbook Of Yogi.*** (Burmese & English)
- ***The Principles of Theravada - An Elementary Exposition.***
- ***The Experience of Insight - A Natural Unfolding*** by ***Joseph Goldstein***, Translated into Burmese together with U Han Htay (Research)
- ***What Buddhists Believe by Dr.K.Sri Dhammananda.*** Translated into Burmese.



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Introduction

Mogok Sayadaw and My Radical Conversion

1

First, I must confess one thing that I think I should have done before writing this book. I must admit I had mistaken for sometime in the belief that I was completely converted to become a genuine Buddhist as I was deeply engaged in the study of Theravāda during my early student days.

In brief, I was around 35 at that time when I made up my mind to renounce all the beliefs which had entangled me throughout my early life, including my ancestors' belief -- Islam, that of my beloved one – Christianity, and also the belief in which I was indoctrinated – Marxism.

That is the reason why I had been convinced that I was entirely free from all entanglements to become a strong adherent to the teachings of the Buddha, a confidant in Buddhist religion.

I must admit that belief led me to write a voluminous book, 15 years after the conversion, at the age of 50, on my ideological struggle and conversion, with the title of “**The One Who Comes to Revere in the Buddhist Trinity - *Tiratana*.**”

I must also admit that I should not have considered myself a new born in the life of a true Buddhist because, up to that age, I had never been to a meditation centre to practice *Vipassanā*.

Another thing that was hanging over me as a great obstruction in my way to spiritual development is nothing but my commitment and attachment to an idea or an inspiration of becoming a future Buddha, believing that I had a great vow in my

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previous existence. I had never found any reason to give up this conviction and it made me gratified ever, before I came to know the venerable teachings of the Late Mogok Mahāthera.

To become a truly converted Buddhist requires not just the knowledge of the scriptural text, said Mogok Sayādaw, but it is much more important to have practice in insight meditation – *Vipassanā*. In one of his sermons, Mogok Sayādaw, clearly distinguished the characteristics of a true Buddhist whom he called a confidant in Buddhist religion from those of an ordinary so-called Buddhist whom he designates as an outsider of *Sāsana*. He said: “Encounter with *Sāsana* necessarily means that one must try to convert himself to become an insider of the religion of the Buddha.”

I must admit again that only after having instructed, then I came to realize that I should not have been admitted as a confidant or a truly converted Buddhist in this religion.

Mogok Sayādaw’s instructions are very lucidly set out in his sermons. To become a true Buddhist or a confidant in this religion, one must have two kinds of distinct knowledge on the concept of human action in the world: one is the theory of the law of Kamma, *Kammasakāta ñāna* in Pali, and another is an awareness of noble truth – *saccanulomika nana* .

Kammasakāta ñāna means awareness of one’s own deeds or that intentional actions of a person are his own. I believe the existentialists in contemporary Western philosophy also hold similar view related to human action in the world. They claim that the essence of human existence is his own actions done in his freedom of choice. *Sāccanulomika ñāna* is an awareness of the truths of human existence as a conscious being. Pali word *Saccā* means truth. The Four Noble Truths are concise synthesis of the entire doctrine of Buddhism. They are (1) the Truth of human

existence as transient but full of strifes and sufferings (2) the Truth of the cause of painfulness, miseries and unsatisfactoriness (3) the Truth of the ultimate goal of a being which is an entire freedom from all sufferings – *nirvāna* or *nibbāna*, and (4) the last but not the least Truth of the Eightfold Noble Path that leads a man to his final liberation from repeated or round of rebirth in *Samsāra*, or the wheel of life, and from birth, old age and death – *Magga Saccā*.

2

I must admit that I found myself still fascinated with the belief that I had made a great vow to become a future Buddha. But, I now have a clear vision on the uniqueness of a true Buddhist, an insider of the religion of the Buddha, and that I can discriminate between the way of life of an ordinary Buddhist and the futile living of a worldling – *puthujjana* .

After realizing the situation of the Buddhists who are totally ignorant of their way of living, I came to notice that there arose a particular kind of compassion with which those who had made great vow to become a Buddha in the future are usually endowed in their hearts. Then I realized that I had cherished the thought of doing something to help those Buddhists who never have an awareness of the noble truth nor the absurdity of their way of living to let them know the truth of human existence so as to make them saved by themselves.

Now I can say I have already given up my hope to become a Buddha in the future, yet I cannot get rid of this compassion which is driving me all the time. I believe that I must help these

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worldlings to put themselves on the right track to enhance with the knowledge of the truth, to enable themselves to move to become, at least, a good virtuous person, a *cūla sotāpanna*.

The teaching of the Buddha clearly points out the danger of a man who dies as an ignorant worldling, a *puthujjana*, will definitely get into the life of woeful existence. He will be reborn in the life of lower state or condition, which is full of miseries, *apāya* .

If an ordinary lay Buddhist can understand the truth of his life, and is conscious to have practice in *vipassanā*, insight meditation, so as to become a good virtuous worldling – *cūlasotāpanna*, then only will he be able to free himself from miserable rebirth in the next existence. In the first stage of the Buddhist way of spiritual development, an ordinary Buddhist must strive to develop himself to become a *sotāpanna* or a stream-winner, that is, the one who has already removed wrong views on the modes of his existence. In other words, such a person has eradicated his belief in the existence of Self or Ego. If a person attains to this first stage of sanctification he is taken to be entirely free from having rebirth in *apāya* or lower worlds.

But Buddhists usually think that to become a stream-winner is something that is inconceivable for an ordinary man. I do not want to blame them for there are many undesirable circumstances that lead them to think so. It is, however, not my concern here to deal with these unfavourable circumstances.

Therefore, I have made up my mind to strive for the development of *kalyāna puthujjana* or good virtuous person, which is much better and easier for an ordinary Buddhist to realize in his first stage of purification.

As the Buddha's system was a religious one, His philosophy, an applied one, the sermons, sayings and all the theories attributed directly to Him are non-metaphysical that do not have

a direct and practical bearing. His method of spiritual development that can produce a good virtuous person is simple and facile.

For an ordinary worldling – *puthujjana* – to put himself on the right track to make himself become a good virtuous person, it needs no labourious practice. Rather, it can be done by perfecting his knowledge on human reality as a component of five *Khandhas* or groups which, in deed, have no real ever-existing entity called Self or Ego. He needs only knowledge: first, the knowledge of modes of human existence, the knowledge of the Buddhist doctrine of Law of Dependent Origination or the cycle of rebirth in which how he is imprisoned. He should also understand how he could escape from this wheel of life.

3

The Buddha the Blessed One has explicated His view on human existence in His unique doctrine of Wheel of Life or the chain or causation known to us as the Law of Dependent Origination (*Paticcasamuppāda*).

The most venerable Mogok Sayādaw has given us his systematic description of this doctrine to illustrate the true nature of human reality and man's place in the universe in his explanation in answering the questions as to why we should eradicate the notion of Self or Ego (*Ditthi*), why we should remove the fetters, why we should go along the Noble Eightfold Path, what the prison-house in which we are chained up is, and what the goal to which we should hope the path will carry us is.

In his emphasis on the doctrine of Dependent Origination Mogok Sayādaw follows in the footsteps of his predecessor the

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most eminent scholar Ledi Sayādaw.

His technique of *Vipassanā* practice is unique and profound in the sense that he has firmly put it on the foundation of intellectual understanding. In our *Theravāda* tradition Mogok Sayādaw is the only exponent of an idea which is really challenging – there has appeared no one to refute this proclamation, but most of the people who claim themselves to be Buddhist leaders are willingly, if not openly, ready to accept it in silence. Mogok Sayādaw openly and repeatedly makes a proclamation that a certain practice of *Vipassanā*, having no basis upon intellectual understanding (*nāta priññā*) or by which one has not yet eradicated his wrong view on the existence of Self or Soul, he says, is feeble and frail *Dubbala Vipassana*. He holds the view that a *Vipassana* practitioner, still hanging on to the wrong view (*ditthi*) shall never attain to his enlightenment because his exertion has no vigour to achieve this end. According to Ven. Mogok Sayādaw, to exterminate *ditthi* or the belief in the existence of Self or Soul as an entity needs awareness on the doctrine of the Wheel of Life (*paticcasamuppāda*).

Therefore, in his teaching, Mogok Sayādaw has persistently attempted to make out the Buddhist theory of existence by elucidating the doctrine of *Patīccasamuppāda* or Dependent Origination, which summarizes the way in which the real facts of existence present themselves. His analysis of human being as a component of five groups (*khandhā*) in which the Buddha has summed up all physical and mental phenomena of a being, is very illuminating.

The so-called individual, being taken to be a self or I or he or she, as an uninstructed worldling usually tends to believe, is characterized as a process of form and mind – a process that has been going on since time immemorial, and that also will continue for unthinkably long period of time uninterruptedly even after an intermittence called death. These five groups or aspects called

khandhā, however, do neither singly or collectively constitute any self-dependent real Ego – entity (*atta*), nor is there to be found any such entity apart from them. Thus, Ven. Mogok Sayādaw disposes of the belief in the ultimate long-standing Self or Soul by proving it as an illusion or a wrong view (*ditthi*).

To make clearer this conception of five *Khandhas*, I would like, here, to quote an illustrative philosophic exposition of late Nyānatiloka Thera. He said: “I wish here to emphasize the fact that these five groups, correctly speaking, do merely form an abstract classification by the Buddha, but that as such, i.e., as just these five complete groups, they have no real existence, as – apart from corporeality and a number of mental formations – only single representatives of these groups may arise with any state of consciousness. But due to the lack of understanding of the real aspect of human existence, the five *Khandhas* or groups, as it were, are generally conceived as too compact, too substantial as more or less permanent entities, whereas in reality they really never do exist; and even their representatives have only an evanescent ‘existence.’* ”

This, I think, is an existentialist’s view peculiar to the Buddha, though he has never claimed to be an existentialist in modern sense. But for an ordinary uninstructed Buddhist, this contention will make him perplexed because the Buddhist statement on human existence seems to be paradoxical; for it, as we have seen, is holding human existence as non-existence or nothingness (*anatta*) and that it is only a void (*suñāta*). This conception on human existence of the Buddha has led contemporary existentialists in the West for more than 25 centuries ahead.

If someone gets confused on the problem of human existence as an emptiness, he will find himself quite clear in his awareness of the transient nature of his *khandhas* when he finds

* Nyānatiloka – Buddhist Dictionary , P - 74.

elucidation of this view in the teachings of Mogok Sayādaw in this book.

4

Venerable Mogok Sayādaw, in the later part of his life, was strenuously active in his effort to formulate a positive but realistic and unique method of developing insight knowledge, i.e., a *vipassanā* device, deliberately targeting to produce *sotapanna* or the stream-winner – the one who attains to the first stage of sanctification.

Unlike other beliefs in divinity, Buddhism never looks upon salvation as an escape from sin or hell. Rather it seeks escape from the unending, hopeless round of rebirth or *samsāra* by one's own efforts. Not only does the Buddha disclose the way of escape from the prison-house of the wheel of life in which the uninstructed ignorant worldling is chained up in fetters (*samyojana*), but He also discovers the Noble Eightfold Path along which the worldling should go to get his liberation from the imprisonment.

He also claims that a way of escape from this human imprisonment in the circle of unending, hopeless rebirth, old age, disease and death (*samsārā*) can be sought in his own attempt to put his ignorance (*avijjā*) and craving (*tanhā*) to an end. But in the Buddhist system this kind of salvation can never be attained in a union of God in an after-life, as in other beliefs based upon divine power. In Buddhist view salvation gained by the destruction of ignorance and craving is a victory that is possible to gain and enjoy in this present life and in this life only.

The technique of a meditation practice that can carry a being to his real freedom is, in Buddhism, called *vipassanā*.

or insight awareness, literally. Before the Buddha, there was no such practical device in India or anywhere else. This is a discovery of the Gotama Buddha and is peculiar to Him alone.

Vipassanā is a practice of mental development to realize a state of an intuitive awareness on the physical and mental phenomena of a being; that is, to know the real nature of human existence and the world around him. This is a practice in which one must try to perfect or purify his thoughts and actions, going along the Noble Eightfold Path, prescribed by the Buddha, which is his finding to accomplish the real freedom of a human being by removing all his anguish.

Mogok Sayādaw was one of the most eminent scholars and an enormous master in conducting actual practice of *vipassanā*. He attempts to put *vipassanā* practice on the foundation of intellectual understanding. He has clearly pronounced his verdict that a meditator should, first of all, go through certain steps in learning to have clear understanding of his view on human reality before he goes direct to have practice in meditation. To abolish his wrong views on human existence, i.e., the beliefs in the reality of Self or Soul as an entity, is immediate and inevitable beforehand. Any practice without having eradicated the so-called *ditthi* or wrong view on the notion of Self as an entity, as his preliminary step, Mogok Sayādaw says, is entirely futile, i.e. in the sense that it can give only merit, but not enlightenment – *magga*.

This is an outstanding demand of Mogok Sayādaw which finds no one to come up with refutation.

5

Mogok Sayādaw can make himself distinct in his discretion in determining to follow in the footsteps of Ledi Mahā Thera, advocating the greatness of the Law of Dependent Origination in almost all of his teachings. He is very conversant in his attempt in elucidating this doctrine (*Paticca samuppāda*) by mapping out all its contents in the form of a diagram.

Dr. T. W. Rhys Davids called this doctrine, “The Wheel of Life” or “Chain of Causation.”*

This doctrine was first formulated by the Buddha in *Mahā Vagga*, a *vinaya* Text.

According to Dr. Rhys Davids, we can put this doctrine into English as follows: But I venture to predict that though it is written in English, most of the readers who are non-Buddhists, will not understand a word of it.

“From ignorance springs the volitional actions.”

“From volitional actions springs birth consciousness.”

“From birth consciousness spring mind and form.”

“From mind and form spring the six doors of the senses.”

“From the six doors of the senses springs contact.”

“From contact spring sensations (feelings).”

“From sensations (feelings) springs desire.”

“From desire springs attachment.”

“From attachment springs existence.”

“From existence springs birth.”

“From birth springs old age, death, grief, lamentation, suffering, dejection and despair.”

Now what does all this mean?

* Buddhism – T. W. Rhys Davids, P 120

It would be impossible to explain it without first setting forth certain fundamental principles of the Buddhist doctrine such as the principle of impermanence. It is an essential doctrine, constantly insisted upon in the original Buddhist texts and by all the Buddhists, that there is nothing in this world of being that is permanent. There is no being – there is only a becoming. The physical and mental phenomena and their union constitute the individual. The volitional action is the essence of existence, which precedes existence. (This, I think, is quite contrary to the existentialists' belief that says "existence is prior to the essence.")

And as to the relation of its component parts – altogether five groups of *Khandhas* – that of one to another is ever changing, so it is never the same for two consecutive moments because no sooner did integration or individuality begin, than disintegration or dissolution immediately follows. These thoughts are quite familiar to all of us to acknowledge them as true for all inorganic substances as well as in living beings.

But the peoples of both East and West have inherited a belief that there is Self or Soul or spirits inside their bodies and also other spirits good and evil outside them. And to these spirits or souls they attribute an individuality that does not change, an Ego or Self, an ever-lasting real entity.

This, according to the Buddha, is entirely a wrong view (*ditthi*), which must be removed to envisage the real nature of existing things including human reality.

Secondly, a belief common to all schools of Buddhism is that the origin of anguish is precisely identical with the origin of individuality or *khandhas*. (This view also, I think, is contrary to the existentialists' conception of the origin of anguish, which asserts that man has to face anguish for the freedom of will.) When we come to the teachings of Mogok Sayādaw, we will have a clear understanding on the great fact of the existence of *dukkha*, i.e.,

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a sort of anguish in the life of human being, in his attempt to give a scientific explanation .

The individuality, as it has been observed before, as a union of physical and mental phenomena in the process of integration and disintegration is not denied in the Buddhist conception of a being. The quarrel of the Buddhist teachers is against those delusions (*sakkāya ditthi*) with respect to individuality, by which all persons still unintelligent to have true awareness on the nature of existence in itself, are necessarily deceived.

In the Buddhist view of *sakkāya ditthi*, what people naturally think that they have their own self, which is so important that it cannot possibly ever cease to exist, is believed to be delusions. It is ignorance or *avijja* that thus leads them to think “This is I” or “This is mine”, just as a bubble in the foam of an ocean wave or a cell in a living organism might think itself an independent being.

6

The Buddhist doctrine of *kamma* is an attempt made five hundred years before the birth of Christ to formulate a wider idea of human existence as mere temporary and mere result of causes that have been at work during immeasurable ages in the past and that will continue to act for ages yet to come. According to Buddhism men are merely the present and temporary link in a long chain of cause and effect, a chain in which no link is independent of the rest. Each link, as you have seen before, is the result of all that have gone before, and is part and parcel of all that will follow.

However, you can say that there is real identity between a man in his present life and the man in the future. But the identity is not in a conscious soul or self which will fly out away from his body after his death. The real identity is that of cause and effect. In that sense alone, according to Buddhism, man has a continuing life after death.

Dr. T. W. Rhys Davids clearly points out that this theory of *Kamma* is the doctrine in the Buddhist teachings, which takes the place of the very ancient theory of “souls” that the Christians have inherited from the savage beliefs of the earliest periods in history. *

The mystery of Fate is also explained in the Buddhist doctrine of *Kamma* as against the doctrine of predestination as in Christian belief. According to the Buddhist doctrine of *Kamma*, the result of one’s good or bad actions or the fruits of his *kamma* (action) will survive even when he dies, as Kammic energy or force.

We will see how this kammic force in the former existence becomes the potentiality that causes to produce a birth consciousness, as an effect, in the later life when we come to the explanation of Mogok Sayādaw as he deals with the doctrine of Wheel of Life.

* Buddhism – T. W. Rhys Davids , P 130

7

Mogok Sayādaw holds the view that a true converted Buddhist is precisely the being delivered from the delusion of Self with regard to the individuality, in which the ordinary unconverted, uninstructed man is still entangled. When the mind has become clear from these delusions or *ditthi*, a new and wider awareness of the world reveals itself to the mind of him who has “entered upon the Path.”

Mogok Sayādaw has clearly indicated a complete description of the means which must be adopted first to get rid of these delusions.

In Buddhism, transmigration of soul, or the passage of a ‘soul’ or an ‘I’, in any sense, from one life to the other, is completely denied.

Now I am able to make out the Buddhist theory of existence. The human being is composed of five groups consisting of one physical group and four mental ones.

Having explained the nature of human existence as consisting five groups or *khandhas*, Mogok Sayādaw has made his attempt to show the next step to be done – which is to find out the causes of these five *khandhas*, and how their several series are going on unceasingly over a long period of time. All this must be done without using the First Cause or so-called Creator in order to help us understand the causes of five groups. This gives occasion of an elaborate theory which is expressed in the formula of Dependent Origination (*Paticcasamuppāda*).

This, Buddhists generally believe, is a peculiar discovery of the Buddha at the time of His Enlightenment.

Mogok Sayādaw holds the view that in the development process of an uninstructed person to become a converted Buddhist or a good virtuous person, the entire awareness of the essence of the doctrine of Dependent Origination is inevitable. And a *Yogi* who has intention to make effort in *vipassanā* practice must, first of all, enhance himself with the knowledge of the nature of human existence, i.e., the nature of the constituent groups, and the causes of their origin and how they are perpetuated in an endless wheel of life.

8

I admit that my real intention, i.e., my long cherished wish, is to find a practical method to materialize my programme for the development of a good virtuous converted Buddhist, i.e., an insider in this religion, as I have shown before. I have found the teachings of Mogok Sayādaw quite applicable and adequate for my programme to be carried out.

But I was really in need of a proficient master who had experience in *vipassanā* meditation, in accordance with the teachings of Mogok Sayādaw. I was looking for such a master who can help me in any way in my attempt to actualize my idea of producing *kalyāna puthujjana* or good virtuous person.

It was in the year 1991 when I was luckily and unexpectedly brought to a turning point in my life as I found a starting point to make my dreams come true. Very fortunately, I got a letter from

in accordance with Mogok technique. During that time, I took an opportunity to reflect on the original lectures given by Mogok Sayādaw in his lifetime, listening to recorded cassettes.

An acknowledgement should be made here to U Aung Chi, Vice-president of Headquarter of Mogok Vipassanā Centre, Yangon, for his valuable aid to supply me with all the required cassette tape reels.

10

Since I have been a professional writer in my lay devotee life, I consider I should contribute to making this profound technique known to the world, now that I have become a monk. The consequence of this thought had led me to compile this book in a readable form of a manual.

The technique, as we call Mogok Vipassanā, is outstanding in its own right: it is quite simple, permeable, profound, consistent and concise. But the entire system is the outcome of the master's own experience and his method of envisaging and experimenting with the constituents of *khandha* or human existence.

I must admit that leading thoughts and subjects dealt with in this manual are, most of all, taken from the book with the title of ONE LIFE, ONE SASANA – compiled by Ven. Ashin Gosita.

In the study of Buddhism, to get familiar with Pali terms is essential. Therefore, I have retained many Pali terms, presented

in italic form, which I think will probably be helpful to the readers and intending *Yogis*.

[The reader is advised to refer to the Glossary.]

- ADICCARAMSĪ

1

On *Ditthi*.

The Wrong View

On Ditthi : The Wrong View

The Programme For an Intending Yogi or A Meditator

At a time when the Buddha was residing at *Jetavunna* monastery in *Sāvutthi* in the capital of *Kosala*, a certain monk named *Bāhiya* approached the Blessed One and made a request to Him: “Venerable Sir , kindly accept my humble request, and out of your compassion, please bestow me, very briefly, a technique which can help me attain supramundane awareness in a short time.” Upon his request, the Master expressed a programme for an intending *Yogi*.

“tassamā ti ha tvam Bāhiya adime va visodhehi kusalesu dhammesu ko cādi kusalānum dhammānam silaṅca suvisuddham ditthica ujukā”

[Mahā vagga Samyut - 143]

“Bahiya, if you really want to attain Enlightenment or supra mundane knowledge, first of all, it is vital for you to have done purification in wholesome phenomena. The commencement of meritorious deeds means what ?

- (i) Purification of moral conduct, and
- (ii) Righteousness in belief.

“ya to ca khote Bāhiya silanca suvisuddham bavissati ditthi ca ujukā ta to tvam Bāhiya silam nissāya sile patitthāya cattāro satipatthana bāveyhāsi.”

“Bahiya , having cleansed your morality and corrected your view, then you are ready to start your intensive practice in any one of the four applications of mindfulness (*satipatthanas*) on the basis of the morality that has been secure. If you try to make effort in that way, you will find yourself improved in accomplishing merit; and in no way will you be degenerated.

According to the Pali canon, an intending *yogi* must, first, accomplish two important things, to wit: –

- (i) purification of *sila* or moral conduct, and
- (ii) clarification of *ditthi* or wrong view.

Traditionally, in Theravada, an intending *Yogi* who is an ordinary lay devotee (apart from *samaneras* and monks) are destined to pay homage to *Tiratana* or the Buddhist Trinity, i.e., the *Buddha*, *Dhamma* and *Sangha*, and he should make a promise to keep eight precepts in his own will. It is a requirement for an intending *yogi* to pay homage to *Tiratana* and to keep eight precepts. Nowadays, some people in the West are proclaiming that it is not necessary to pay homage to the Buddha and the *Sangha*, they need only *Dhamma* to profess, in their attempt to have practice in *Vipassana* or Insight Awareness. That is entirely out of *Theravada*, a deviation to pronounce Neo-Buddhism.

The intending *yogi* should recite the following prayer first:

Okasa Prayer

Okasa , okasa. okasa ,
kayakamma, physical transgression,
vaci kamma, verbal transgression, and
mano kamma, mental transgression, are three possible offences that I might have committed: and to be excusable from

these faults I venerate the three Jewels, the Lord Buddha, the Noble Law of *Dhamma* and the Noble Order of *Sangha*, raising my both hands in admiration, folding above my forehead and adore, honour and humbly pay homage once, twice and thrice I pray, O My Lord the Buddha, Sir.

By this seemly act of salutation may my endeavour in the practice for attaining insight knowledge, now, lead to the Noble Path and its Fruition, which in turn may favour to make it easier to attain the Ultimate Bliss of *Nibbana*, O My Lord the Buddha, Sir.

Namo tassa Bhagavato Arahato sammāsambuddhassa!

[Homage to Him, the Blessed One, the Exalted One, and fully Enlightened One.]

*Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami*

[**N.B** - These verses are preferable to be recited in Pali.]

Requesting For The Eight Precepts

Venerable Sir,

I request the Eight Precepts and Three Refuges.

Venerable Sir,

Out of favour, kindly administer the precepts to me.

For the second time, Venerable Sir, I request the Eight Precepts and Three Refuges.

Venerable Sir,

Out of favour, kindly administer the precepts to me.

For the third time, Venerable Sir, I request the Eight Precepts and Three Refuges.

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Venerable Sir,

Out of favour, kindly administer the precepts to me.

[Recite after me.]

Yes, Venerable Sir.

Taking The Three Refuges

I take refuge in the *Buddha*, the Enlightened One.

I take refuge in the *Dhamma*, the Teachings of the Buddha.

I take refuge in the *Sangha*, the Noble Order of the Buddha.

For the second time . . .

For the third time . . .

[The reception of refuge is properly completed.]

Yes, Venerable Sir.

Observing The Eight Precepts

- 1 . I undertake to observe the precept of abstaining from destroying the life of sentient beings.
- 2 . I undertake to observe the precept of abstaining from taking things not given to me.
- 3 . I undertake to observe the precept of abstaining from non-Brahma living or having sexual communion.
- 4 . I undertake to observe the precept of abstaining from telling lies or deceit.
- 5 . I undertake to observe the precept of abstaining from intoxicants and drugs that cause heedlessness.
- 6 . I undertake to observe the precept of abstaining from taking food after noon.

- 7 . I undertake to observe the precept of abstaining from dancing, singing, listening to music, watching theatrical performances and wearing ornaments.
- 8 . I undertake to observe the precept of abstaining from seating on a high and luxurious seat.

[Having thoroughly observed the Eight Precepts together with Three Refuges, strive on with diligence.]

Yes, Venerable Sir.

Secondly, the most important task that should be done before actual exercise in *Vipassanā* meditation for an intending *yogi* who has complied with the Eight Precepts, is to eliminate his misconception or *ditthi* to accomplish himself with right view or right understanding on human reality.

Casting Off Ditthi Prior To The Actual Practice

Venerable Mogok Sayādaw, one of the most eminent learned scholar and outstanding instructor, the expounder of a unique and profound *vipassanā* technique, who was considered to be an Arhat in Myanmar, held the view that an intending *yogi*, the one who happens to be a beginner in practicing *vipassanā*, must, first of all, make an effort to cast off his misconception (*ditthi*) on his existence before he enters into actual practice in *vipassanā* meditation. He said that the process of the removal of misconception on life must be grounded on intellectual understanding accomplished by learning the nature of the reality of his own existence, i.e., *ñātapriññā* in Pali. He openly claimed that any attempt to attain enlightenment would be entirely futile if it is still entangled with the wrong view on life or *ditthi* (*sakkāya ditthi*)*. He used to say the same doctrine very repeatedly throughout

* *sakkāya ditthi* will be explained later.

in the eternal existence of Soul or Self as an independent agent of five groups of existence, and this soul is continuing even after death, transmigrating from one life to another. The Buddha envisaged this view as an entirely wrong one.

- (iii) *Uccheda ditthi* = This is an annihilation belief. It holds that a personality falling prey to absolute annihilation at death.

Therefore, Ven. Mogok Mahā Thera, persistently took advantage of advising his disciples as:

- Do alms giving (*danā*) if you want to, but later.
- Do moral conduct (*sīla*) if you want to, but later.
- Do concentration (*samatha*) if you want to, but later.
- Do also *vipassanā* if you want to, but later. However, what you must do first and foremost is to eradicate your wrong view (*ditthi*) upon your own existence.

This teaching is entirely unique in itself and is really profound. There is no one who can come up with an argument against him because he had very strong authority to say it without vacillating. It becomes his formula for he proclaimed it emphatically and very frequently when he was alive.

The Important *ditthis*

Ditthis are of two kinds, namely:

- 1 . *Sammā ditthi* and
- 2 . *Micchā ditthi* .

Sammā means good, right; *ditthi* means, as you know, view or belief.

Micchā means wrong or bad; *ditthi* means as before.

Out of all *ditthis*, the *yogi* should know more elaborately about *micchā ditthi*. According to the Buddha there are 62 varieties of wrong views (in India as his contemporaries.) All of them, He considered, are the wrong views. To put them in abridgement they fall within the domain of 3 main *ditthis* that we shall deal with in details now.

The Meanings Of The Three Main Ditthis

Now, let us deal with the subject on *ditthi* extensively. Our being is composed of 5 groups or *khandhas*, namely:

- 1 . *Rupakkhandha* – material group
- 2 . *Vedanakkhandha* – sensation group
- 3 . *Sannakkhandha* – perception group
- 4 . *sankharakkhandha* – volition group, and
- 5 . *viññānakkhandha* – consciousness group.

These five groups are, according to the Buddha, reducible to two categories, namely, matter and mind. (*Nāma Rūpa*). Therefore, the constitution of mind and matter also denotes the existence of 5 *khandhas*; they are of the same thing.

- 1 . Some people take the view that the psycho-physical constitution of a being is disintegrated at the time of death. The material body as remains is inhumed, cremated, submerged or set afloat; but mental groups are left intact. The consciousness, they believe, is a soul which transfers from one life to another after death. It means that the mind or consciousness of a person never comes to an end; it is an everlasting Ego or a Self (an *atman*). This kind of belief in the eternity of soul is considered to be a wrong view or eternalism in

Buddhism. The Buddha designated this kind of belief as *sassata ditthis*. [*sassata* = eternal, *ditthi* = view]

- 2 . Some other people hold the view that the five groups which is a mind-body system is entirely put to an end and completely vanished at the time of death. There is no more existence or life after death. Both mind and matter are extinguished, and that they can have no more interconnection between themselves to form another being. They have lived and lived alone only for this very life. Life, for them, is like a falling leaf which is dropped and drifted when it gets old and dried, and which will never be tender green again as it is entirely cut off from the tree forever. So is an individual completely cut off from one life and perished like a leaf which falls to the ground; there is no transmigration of a being from one life to another; there is no life after death. At the time of death, both mind and matter come completely to an end; no personality is ever to continue in any form of life. This belief is considered in Buddhism as *Uccheda ditthi* – annihilation view. [*uccheda* = annihilation, *ditthi* = view]
- 3 . The third kind of wrong view, according to the Buddha, is called *sakkāya ditthi*. In the ultimate sense only psycho-physical phenomena is a flux, though we call it a group or a *khandā*, but which is constantly changing is real. This form of evanescent existence is called in Pali *sakkāya*. *Ditthi*, as you know, here, is wrong view. If we put them together it becomes *sakkāya ditthi* or *ditthi vipallāsa* which means the delusion on human reality. [In the Sutta (i.e., M. 44) it is said to be a name for 5 groups of existence (*khandā*): “Sakkāya, O Brother Visākha, is by the

Blessed One said to be the name for five groups as objects of clinging” (*upadanakkhanda*).*]

The Cause Of Sakkāya ditthi And Its Consequences

According to Ven. Mogok Sayādaw, *sakkāya* is divided into *sa* or *sam* + *kāya*. *sa* or *sam* necessarily means that which really exists, and *kāya* means 5 groups. If we put the words together, it signifies the real existence of 5 groups.

What are the conditions that lead to the growth of *sakkāya ditthi*?

When 5 groups (*pañcakkhandhā*) are taken to be an individual having a Self or a Soul, and are thought to be “I” or “She” or “He”, there arises misconception on human reality. According to Buddhism, in 31 realms of existence,* wrong conception on the real nature of beings, i.e., *ditthi*, is claimed to be the most harmful and destructive obstacle in one’s progress in his religious or spiritual life.

“*Vijjānam bikkhave miccha ditthi paramani*,” said the Blessed One.

“O monks, out of all offences, the wrong view on the reality of being, is the most deleterious and harmful.”

In Anguttara Nikāya, the Buddha has made an exposition that there are twenty modes of *sakkāya ditthi*, they never carry a being over from a lower form of existence to a higher and pleasurable realm of existence; but can easily drop a being to one

* Nyanatiloka Thera – Buddhist Dictionary. p-135

* Woeful existences – 4; Human being – 1; Celestial abodes – 6; Brahma – 20.

of the four woeful existences – *apāya* .

Like the tiny pebble that never float on the surface of water, an individual being entangled with *sakkāya ditthi*, never develops to have rebirth in a higher realm of existence in the cycle of life – *samsāra* .

Sakkāya ditthi is a birth-place and breeding ground of 62 modes of *micchā ditthi*. They are new sprouts of *sakkāya ditthi*. Therefore, to give preference to the removal of *sakkāya ditthi*, the Buddha cautioned His followers:

“*Satthiyā viya ummattho dassya manovā mattake
sakkāya ditthīm pahanāya sato bikkhu paripabbaje* ”

This Pali means as follows:

“Like a man who has caught fire on his head, and has a spear pierced in his chest, the bikkhu who is so mindful must try to get rid of *sakkāya ditthi*, immediately.

If a person who is still entangled with this wrong view is, no doubt, reborn in a pleasurable realm of existence by means of the meritorious deeds he has done, such as alms-giving, keeping precepts to purify his moral conduct, and developing his mindfulness or concentration, etc. But he could never hope to attain enlightenment – *magga* and *phala*, to put all his anguishes to an end.

He who has *sakkāya ditthi* has no compunction to commit matricide, patricide and shedding the blood of the Buddha. For him any form of evil or crime is of no account. It was this very *sakkāya ditthi* that encouraged Devadatta to conspire to assassinate the Buddha by all conceivable means in order to make himself the Buddha.

The prince Ajātasattu being ill-advised by his teacher Devadatta into believing that he could never become a king in

his youth so long as his father King Bimbisara continued to live, and being so self-conscious to become a king when he was still green that he had his father killed. It was *sakkāya ditthi* that prompted him to have his father, the old king, murdered.

Patācāri, daughter of a wealthy merchant, was afflicted with dementia because she was delusive in considering the 5 groups as if they were her husband, her son, her daughter, her father and her mother. *Sakkāya ditthi* or *ditthi vipallāsa*, i.e., delusion or perversion of view, that plunged her into the state of insanity.

Therefore, the Buddha said:

“*ukkhittā puññenatejena kāma, rūpa gatini gotā bhavaggam tampi sampāta puna gacchantini duggatini .*”

The meaning of the Pali goes as follows:

One can rise up to the world of sensual pleasure (*kāma loka*), material world (*rūpa loka*) and immaterial world (*arūpa loka*), but in his circle of life, eventually, he will be back definitely to the world of miseries (*duggati bhava*) because of *sakkāya ditthi* inherent in him.

On the basis of *sakkāya ditthi* branch out four other kinds of dreadful and perilous *ditthis*, namely, *akariya ditthi* (view of inefficacy of actions), a *hetuka ditthi* (view of uncausedness), *nattika ditthi* (nihilistic view) and *issariya nimmāna ditthi* (view on the reality of First Cause, or the Creator God).

Akariya ditthi: Buddhism denounces this belief which advocates the inefficacy of actions, as a wrong view. According to it, all actions either physical or verbal or mental, whatsoever it is, and wholesome or unwholesome, right or wrong, moral or immoral,

are all devoid of effects, fruitless, barren and amount to nothing at all.

Ahetuka ditthi - This also is another kind of pernicious wrong view, *ditthi*, which tends to refute the law of causation. Everything either animate or inanimate does not come into being because of an intention or a cause. This is a view of uncausedness. The exponents of this view hold that anything that happens in the life of being and the world he lives in are formed not because of *causa si-ne qua non*, but because of chance, or an accident.

Natthika ditthi- This is a nihilistic view. This view is more pernicious than the other *ditthis* because it refutes both cause and effect. Everything that happens in this world has no reason; an action whether it is good or evil is entirely insignificant and meaningless. Mogok Sayādaw said that one who holds this ditthi is more dangerous and detrimental than the one who commit *pañcānantariya kamma*, the five tremendously evil acts that bring immediate retribution. They are :

- 1 . Killing one's mother
- 2 . killing one's father
3. killing an Arhat
4. raising a blister on the Buddha,
- and 5. causing a schism in the Order.

Issariyanimmāna ditthi - This also is another wrong view, according to the Buddha, which believes in the Creation and the existence of God. This is a view of pre-termination. Mogok Sayadaw cautioned us to be careful not to get entangled with this kind of *ditthi* with or without knowledge.

The Cause of Ditthi

*Khandhā avijjā phassoca
saññā takko ayoniso
dummitto parato ghoso
ditthi thānāni athadā*

- 1 . Because of the lack of understanding on the nature of human reality, there arises *ditthi*.
- 2 . Because of ignorance (*avijjā*) there arises *ditthi*.
- 3 . Because of contact (*phassa*) there arises *ditthi*.
- 4 . Because of misperception there arises *ditthi*.
- 5 . Because of thought conception (*vitakka*) there arises *ditthi*.
- 6 . Because of silly consideration (*ayoniso manasikara*) there ariss *ditthi*.
- 7 . Because of acquaintance with misconducting friend there arises *ditthi*.
- 8 . Because of ill-advice there arises *ditthi*.

These are 8 conditions that produce various *ditthis*.

As the Blessed One has explained that the main cause that gives rise to *ditthi* is the lack of knowledge or understanding on the nature of human reality, it can easily be understood that to have the knowledge of the real nature of human existence is crucial.

Mogok Sayādaw pointed out that in understanding the real meaning of human existence, the knowledge of the Law of Dependent Origination is essential. He quoted the story of Channa Thera to strengthen his argument. As it is pertinent or relevant to this subject, Mogok Sāyadaw said he would like to present the story of Channa as an instance.

The Story Of Channa Thera

Channa was one of the royal attendants who followed the Prince Siddattha when he renounced the royal palace and his family to seek the truth.

Some time after the prince Siddattha attained Enlightenment and was known to the world as the Buddha, Channa, formerly one of the councillors in the royal palace, made up his mind to become a member of the order of *Sanghā*. Then he made an ardent practical application in *Vipassanā*. But his experience in insight was remarkable; for, though he could get clear knowledge on the transient character of material and mental phenomena, he was unable to attain even to the first stage of sanctification, i.e., Path Knowledge (*magga*) and its Fruition (*phala*) to become a Stream-enterer (*sotāpanna*). He went round to visit other monks to tell the problem that he had confronted. He told them that he could clearly realize the true nature of things that they are transient, nothing but ever-changing phenomena (*anicca*), and he said that he could understand that their modes of existence are also unsatisfactory (*dukkha*). But he said that he did not know why he was too stupid to attain the first stage of enlightenment. Indeed, Channa had spent nearly 40 years in the practice of insight meditation, but this experience left him puzzling with uncertainty; he failed to attain the first stage, i.e., the lowest stage of noble wisdom – *sotāpanna*. He believed that he could well understand the real nature of physical phenomenon (*rupa*), which is transitory and lasts only for a moment. In the same way, the sensation group, perception group, mental formation group and consciousness group are all in the state of changing or in the state of flux. However, when he envisaged the nature of non-substantiality of the Self or personality, he said, he found himself quaking with a sort of fear; that experience he said was like falling into an abyss.

And he continued to say that if the five groups are non-substantial or *anatta*, what would be that he could have recourse to as his refuge. Whenever he contemplated upon the nature of *anatta* he usually had the same feeling of fretfulness. Thus it went on like this for 40 years but Channa found no answer to his problem. Up to the time when the Buddha passed away, he was left in a state of uncertainty to achieve his end.

The Buddha had advised His followers to admonish Channa by condemning him to the punishment of Brahma, i.e., a penalty allowing him to do what he likes, for which he is neither to be blamed nor praised. The Order of Sangha carried out as they had been advised to do by their Master.

Then dejected and remorseful monk Channa went from one monastery to another imploring other monks to admonish and counsel him, but to no avail.

At last, it occurred to him that Ven. Ananda Thera would be the one to approach; and who could, he believed, lead him to get on the right path. Then Channa went to Kosambi where Ananda Thera was dwelling for the time being after shutting the doors of his monastery. On arrival at Ananda's residence he exposed all that had happened to him, whereupon Ananda at once realized Channa's problem. It was not because of his stupidity but due to the lack of understanding on the Law of Dependent Origination – *Paticcasamuppāda*. Lack of Knowledge on the Wheel of Life probably was the deterrent on the way to spiritual development of Channa. Then, Ananda consoled Channa first, and later taught him the doctrine of *Paticcasamuppāda* in the same way as the Buddha taught Kaccayana, the son of Mantani.

After being well conversant with the doctrine, Channa was able to eradicate three main *ditthis*, viz: *sakkaya*, *sassata* and *uccheda*. There upon the first knowledge of Path (*maggā*),

its fruition (*phala*) had arisen. It is quite clear why Channa had been delayed for 40 year in his attempt to attain the first state of enlightenment. As we have seen from the story of Channa, the stumbling block, on his way to deliverance, was that of ignorance on the doctrine of *Paticcasamuppāda* .

Mogok Sayādaw, therefore, put much emphasis on the teaching of this doctrine. Needless to say that the knowledge of this doctrine is indispensable to those *yogis* who are intent on *Vipassanā* practice. Unless a *yogi* is well conversant with this doctrine, he will never understand the reality of human existence, the five groups or *khandhās*. In the absence of the knowledge of how these *khandhās* are arising and passing away, the *yogi* would not be able to eliminate *ditthis* which dwell in and are attached to the *khandhas*. If there is *ditthi*, *avijjā* and *tanhā* (ignorance and craving) will inevitably arise as companions and will be inseparable.

Micchā ditthi as we have known before, is more harmful and deleterious than *avijjā* and *tanhā* , because *avijjā* and *tanhā* cannot take us down to the lower form of existence and the *tanhā* or craving does not inhibit a being from arising to a pleasurable state of existence. Only *ditthi* can bring a being down to the lower states of existence including hell and animal kingdom.

We can completely eradicate *avijjā* only when we attain to the stage of *Arhat*. *Tanhā* is possible to be exterminated when a *yogi* can attain to the second and third stages of *ariyamagga*, i.e., *sakadāgāmi - magga* (the Path of Once-Returner, and *anāgāmi - magga* (The Path of Never-Returner). The Path of Once-returning stage is attainable to those who is still endowed with *avijjā*. Even with the presence of *avijjā* and *tanhā*, the Path of Never-Returner or *anāgāmi - magga* can be realized.

Visakhā, the donor of *Pubbāramana* monastery, who was a Stream-Winner, was said to have burst into tears at the death of

her beloved grandchild. However, such grief (*domanassa*) and despair (*upāyāsa*) as occurred to Visākhā were not *apāyagāminiya*, i.e., the conditions liable to fall into awful states of existence.

Sāti, the monk, and how he harboured the wrong views

This is the story of a certain monk called Sāti, who harboured a wrong view (*ditthi*); he had conceived a firm belief for quite a long time. He thought that the consciousness (*viññāna*) continued to exist after death, though the body, as remains, is subject to change and perishes. He tried to tell his thought to the other monks as if it were exactly the same with what the Buddha taught. On hearing the Buddha's discourse on ten *jātaka* (birth stories), viz. Temiya, Janaka, Suvunna sāma, Bhūrida, Campeya, Vidūra, Mohosadā, Nārada and Vissantarā, Sāti, the monk, steadfastly held the view that former births of the Buddha in a long line from Temiya to Vissantarā were not varied, but were one and the same thing that continued to exist from one form of being to another, with the exception in individuality. But Sāti held the view that in former birth stories of the Buddha, though there was difference in his individual life, his *viññāna* or consciousness was enduring, changeless and permanent, transmigrating from one life to another, together with the merits accumulated throughout a long period of time when he was perfecting himself.

Sāti, the monk, was propagating his wrong view among the *Sanghās* who enjoined him not to abuse the true Dhamma of the Great Teacher, the Buddha. But he was so stubborn that he continued to spread the view which he believed was true; thereupon the monks, being unable to restrain him, went to the Buddha and reported the whole matter with Sāti.

The Buddha immediately sent for Sāti and asked him directly whether it was true that he held such a wrong view as it has been reported by *Sanghās*. Sāti admitted and answered that he was still holding such a view because he understood that his view was not contrary to the view that had been expounded by the Buddha Himself. Then to admonish Sati the Buddha said, “You stupid monk, from whom have you heard that I have taught such an unfounded 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 consciousness (*viññāna*) like all other *Dhammas* is unenduring, transitory, impermanent, ever changing and cannot continue to stay the same for two successive moments?

Then, the Buddha, turning to the monks and said: “O Monks, whenever there arises consciousness, there is the cause that produces it. Depending upon the contact of two physical phenomena such as sense organ or door (*dvāra*) (e.g. eyes) and sense object (*aramana*) (e.g. visual object), consciousness (*viññāna*) arises (i.e., eye consciousness). Depending on eye and visual object, eye consciousness arises. Similarly, depending on ear and sound, ear consciousness arises; contact of nose and smell produces nose consciousness; contact of tongue and taste produces tongue consciousness; contact of body and touch produces body consciousness; contact of mind and idea produces mind consciousness respectively. The burning of fire is because there is the fuel. It is through the cause, the effect comes to be. If it burns wood, we call it woodfire; if it burns bamboo, we call it bamboo fire; if it burns grass, grass fire; if it burns dried cow dung, cow dung fire, etc. In the same way, consciousness arises according to its object (*arammana*) and sense door (*dvāra*). Therefore, when A exists, B exists; When A ceases to exist, B ceases to exist. This is called causal relation. The Buddha discovered the doctrine of *Paticcasamuppāda* as a Law which

represents the series of events related to each other in the mode of cause and effect. This is called the Law of Dependent Origination, which explains the wheel of life; elucidating the relation between *cuti* (death consciousness) in present life and arising of *patisandhi* (rebirth consciousness) in future life.

The consciousness in present form of existence comes to an end as *cuti* (death consciousness) but it becomes the cause of the arising of *patisandhi* (rebirth consciousness) as a consequence in future existence. *Patissandhi* is a new consciousness that arises as a result in another womb; it is not a reincarnation, but it should be considered as an act of reproduction. Let us examine former birth stories of the Buddha. The consciousness (*viññāna*) of Prince *Temiya* came to an end as death consciousness and it caused to reproduce a new consciousness in the following existence; it arose as a rebirth consciousness to begin new life. Similarly the consciousnesses of *Janaka*, that of *Vidhūra*, *Suvannasāma*, and *Vissantarā* ceased in their present lives and transforming as *cuti citta*, and by means of kammic force it reproduces *patisandhi citta* to begin a new life.

For example, a little frog in a story was listening to a sermon, not knowingly that it was the sermon of the Buddha. The little frog liked to listen to it because it was lucid and very pleasant to hear. While it was listening to the sermon, the frog accidentally met its death under the pointed stick of a cowherd. Then, the little frog was reborn as a celestial being – a *devaputta* in a celestial realm called *Tāvātimsā*. In this story, we should understand the relation of the consciousness of a little frog and that of the *devaputta*. *Viññāna* of the frog in the previous existence neither got out from the body of the frog nor it entered the body of a *devaputta*. It must be understood only as a causal connection. Buddhism neither believes in transmigration of soul nor reincarnation of it. What, actually, took place in the story was the rebirth consciousness (*patisandhi viññāna*) of a celestial being

(*devaputta*), which was the effect of the preceding cause of the little frog's death consciousness (*cuti viññāna*). Therefore, it must be noted that the consciousness of the frog and that of the celestial being were not one and the same thing because Buddhism does not accept the unity of soul which unites the two forms of existence. The consciousness as we have explained is transitory, impermanent, unenduring and cannot remain the same for two consecutive moments.

In the same manner when the most celebrated donor of *Pubbāramana* monastery called *Visākhā* died, she was reborn in the life of a *deva* and became the celestial queen of the *deva* king of *Tussitā* and was known as *Sunimittā*. Here also caution must be made as in the case of above cited anecdote, the consciousness of *dāyika visākhā* never followed the body of *Sunimittā*, the queen of celestial king of *Tussitā*. Nevertheless, the rebirth consciousness arose in the new form of existence as a result or consequence of the preceding cause, i.e., death consciousness (*cuti viññāna*) of *visākhā*. It should be reiterated that in the wheel of life, nothing passes from one life to another. It is the function of the Law of Cause and Effect that forms the connection between the past life and the present life, and the present and the future.

Therefore, so-called eternalism or *sassata ditthi* arises when the consciousness of present life and that of the life after death are taken to be one and the same thing; whereas if one holds the view that there is nothing that comes to have another mode of existence after one comes to an end in this present life, it amounts to nihilism or *uccheda ditthi*. Only the Middle doctrine, which is free from the two extremes, namely, eternalism or nihilism can lead an intending *yogi* to get on the right Path and its Fruition (*magga* and *phala*). If there are obstacles of *ditthi*, attaining to the state of purity of knowledge (*ñāna visuddhi*) is impossible.

How to Eliminate *Micchā Dīṭṭhi*

The Blessed One pointed out that the root cause of falling into four lower miserable forms of existence (*apāya gati*) is nothing but the wrong view on the human reality (*micchā dīṭṭhi*) as we have known before. Therefore, to exterminate the wrong view is crucial. Those who inherent *micchā dīṭṭhi* have no compunction to take the life of a being, to steal, to commit sexual misconduct, to commit matricide, patricide or to commit the greatest crime of shedding the blood of the Buddha. Hence, all sorts of wrong doings or misdeeds are the outcome of *micchā dīṭṭhi*; that is the reason why the Buddha insisted in his claim on the elimination of *micchā dīṭṭhi*.

The majority of the people usually consider that *akusala kamma* (unwholesome deed) is responsible for the *apāya gati* (woeful realms of existence) but a careful examination reveals that the culprit is *micchā dīṭṭhi*. No doubt it is the hangman who executes the condemned man, but the real power is with the magistrate who passes the capital punishment. In the same way it is not the *akusala kamma* but that very *dīṭṭhi* that carries the sentient being (*satta*) to the lowest form of existence (*apāya gati*). So we can clearly see the fact that the most harmful and deleterious agent that determines the destiny of a being is what we call *dīṭṭhi* or *micchā dīṭṭhi*. Why *dīṭṭhi* becomes the root cause that hurls us into the hell and other forms of miserable realms of existence should be examined here as follows:

When there emerges a desire to eat, a desire to sleep, a desire to speak, etc., one usually conceives these desires as his own self or personality, and mistakenly considers as, I want to eat, I want to sleep, I want to speak and so on. It was shown by the Buddha how the wrong view of an Ego-centric predicament originated. To remove this kind of Ego predicament, the Buddha

elucidated the truth of existence on the basis of an analysis of the origin or emergence of present *khandhas* (*paccupanna khandha*). He pointed out the fact that a mental phenomenon such as a consciousness arises as the result of the impact of object (*arammana*) and sense organ (*dvaṛā*). But the ignorant worldling has no knowledge to understand the process and functions of the consciousness; therefore, he takes the consciousness which arises at the present as a conditioned phenomenon, as his personality, and comes to believe that he has a mind as an entity which has the power of knowing and understanding things.

Thereby, the personality or the misconception of Self or Ego comes in. To remove this misconception (*ditthi*) we must be careful or must have mindfulness not to get confused on the origin of the real nature of five groups. When eye has contact with a visual object (*rupārammana*), there arises eye consciousness as a result. But an uninstructed worldling is used to put 'seeing' and 'I' together and believes that *he* is seeing. He cannot discriminate seeing as a form of consciousness, and he mixes seeing and his personality and tries to convince himself as "I am seeing", "I am hearing." Because of ignorance (*āviṛja*), as we have seen before, the notion of Self or *ditthi* arises and misconceives seeing as 'I see', hearing as 'I hear', and so on. According to Buddhism, there is no such an entity as seer, hearer, or doer. As a matter of fact, the *citta* (*viññāna*) or consciousness is the resultant of a cause. When the consciousness of aversion or avarice (*dosa citta* or *loba citta*) arises, these mental phenomena should be understood, observed and cognized as unenduring phenomena having evanescent characteristic, tending to be vanished. They are subject to the Law of Causation and are arising and vanishing in accordance with their own function and assignment. If a *yogi* has experience in *Vipassāna* practice to some extent, it will occur to him that what he thinks as an existence is nothing but a consciousness, but not as a gap as an existentialist believes;

it really is a stream of consciousness, a series of mental phenomena, resultant of the impact of sense door and sense object. When a *yogi* comes to this stage, he can have clear awareness on the arising and vanishing of mental states, and can come to convince that there is nothing but a flux having no such an entity as "I" or "He" or "She" or an Ego or a Self.

Sometimes the jealousy probably will arise: sometimes the desire for alms-giving will arise; whatever desire or thought may occur, it should be understood as mental factors which are bound up with the simultaneously arising consciousness and conditioned by its presence.

When a desire for or thought about smoking arises, it should be noted as a mental concomitance or a *cetasika*, but not as "I" want to smoke. There is nothing that can represent the self identity in the consciousness. Consciousness is one of the 5 groups of existence (*khandhā*). About the dependent arising of the six kinds of consciousness, Vis. XV says: "conditioned through the eye, the visual object, light and attention, eye-consciousness arises. Conditioned through the ear, the audible object, the ear-hole and attention, ear-consciousness arises. Conditioned through the nose, olfactive object, air and attention, nose-consciousness arises. Conditioned through the tongue, the gustative object, humidity and attention, tongue-consciousness arises. Conditioned through the body, bodily impression, earth element and attention, body-consciousness arises. Conditioned through the subconscious mind (*bhavangamano*), the mind object, and attention, mind-consciousness arises."*

To understand how *khandhas* or physical and mental groups are coming into being, we should deal with consciousness and its functions more extensively because consciousness, according to the Buddha, is one of the five *khandhas*. According to philosophy of the Buddha (*Abhidhammā*), the functions

* Visuddhi Magga – Nānamoli - Pp. 557

of consciousness (*vīññāna kicca*) are of 14 in number, namely:

1. Rebirth (*Patissandhi*)
2. Sub-consciousness (*Bhavanga*)
3. Advertence (*Avijjana*)
4. Seeing
5. Hearing
6. Smelling
7. Tasting
8. Body-Consciousness
9. Receiving (*sampaticchāna*)
10. Investigating (*santirāna*)
11. Deciding (*Votthāpana*)
12. Impulsion (*Javana*)
13. Registering (*tad-ārammana*)
14. Dying (*cuti*).

Therefore a single unit of sense-consciousness (e.g. eye-consciousness), being conditioned through a sense organ and its corresponding object, forms in reality an extremely complex process, in which all single phases of consciousness are following one after another in rapid succession while performing their respective functions. For example:

“As soon as a visible object has entered the range of vision, it acts on the sensitive eye-organ (*cakkhu pasāda rūpa*) and condition thereby takes place, braking off the sub-conscious stream.

“As soon as sub-conscious stream is cut off, the functional mind element grasping the object and breaking through the sub-conscious stream, performs the function of adverting (*avijjana*)...

“Immediately thereupon there arises at the eye door, and based upon sensitive eye-organ, the eye-consciousness, while performing the function of seeing ...

“Immediately thereafter there arises mind-element, performing the function of Receiving (*sampaticchāna*) the object

of that consciousness ...

“Immediately thereafter there arises mind-consciousness element while investigating (*santirana*) the object received by the mind element ...

“Immediately thereafter there arises the functional rootless mind-consciousness element accompanied by indifference, while performing the function of deciding (*votthāpana*) the object ...

“Now, if the object is great, then immediately afterwards there are flashing forth 6 or 7 impulsive moments (*Javana-citta*) associated with one of the 8 wholesome or 12 unwholesome, or 9 functional classes of consciousness.

“Now, if at the end of the impulsive moments, the object at the five-sense door is very great, and at the mind door clear, then there arises, once or twice, one of the 8 root-accompanied karma-produced classes of consciousness of sense sphere or one of the 3 rootless karma-produced mind-consciousness elements ...

“Now, because this consciousness process the faculty, after the vanishing of the impulsive moments, to continue with the object of the sub-consciousness, taking the object of the sub-consciousness as its own object, therefore, it is Registering (*tad-ārammana*, lit ‘that object’ or ‘having that as object’) consciousness. [Vis. XIV]

However, if the sense object is weak, then it reaches merely the stage of impulsion (*javana*) or of deciding (*votthāpana*); if very weak, only a breaking of the sub-consciousness stream takes place.

The process of the mind-consciousness is as follows:

In case the mind object entering mind-door is distinct, then it passes through the stages of advertence at the mind-door

(*manodvaravajjana*), the Impulsive stage and registering stage, before finally sinking into the sub-consciousness stream.

In his actual practice, *yogi* will experience in his in-breathing exercises, the rising of consciousness, and he must mentally note the rising of consciousness in his outbreathing, too.

In actual practice, *yogi* will have direct experience of the emergence of consciousness in his breathing exercise; the rising and vanishing of consciousness in the act of in-breathing and out-breathing must be mentally noted.

It is essential to have true awareness on the existence of consciousness. Most of the *yogis* indulge themselves in their practice of *ānāpāna* (breathing exercise), with the wrong notion that it is “I” who is breathing in and breathing out. *Yogi* who tries to enhance his knowledge of the real nature of consciousness, can eliminate his wrong conception of identification of consciousness with the Self of I. If he removes this notion of Ego or Self to an extent, then can eradicate the most deleterious *sakkāya ditthi* to that extent. The dispersion of *sakkāya ditthi* is practicable and feasible by means of intensive exercise in *vipassanā* meditation strengthened by Right Understanding (*sammā ditthi*). It must be noted that, in an attempt to eliminate wrong view (*ditthi*), *sammā dhi* or concentration is to enforce the leading *sammā ditthi* with the setting up of one-pointed concentration. Here *yogi* must be well aware of the fact that in dispelling *ditthi*, the leading factor is Right Understanding and Right Thought, but not concentration (*samādhi*).

However, in actual practice, the Right Understanding and Right Thought, which lead the exercise, must be followed by Right Effort, Right Attention and Right Concentration.

If a *yogi* is able to discriminate between consciousness (i.e., one of the 5 groups) and the idea of I or My or Ego, sensation (*vedanā*) and I, and mental formation (*sankhāra*) and I, then he

will be free from the entanglement of *sakkāya ditthi*, temporarily. However, the actual practice is not as easy as reading the book. During an intensive exercise, probably, there are occasions in which concentrated mind can come to distraction and scatter. The more mental noting is distracted and scattered, the longer will be the duration to exterminate the *ditthi*.

Should there be more uninterrupted mental noting, the cognitive mind becomes more pronounced and it will take less time to achieve one's end. The *yogi*, for developing his insight knowledge, must contemplate on his 5 groups, viz: consciousness, sensation (*vedanā*) and mental formations (*sankhāra*) and etc.

This level of contemplation does not amount to *anupassanā* which contemplates on the 3 characteristics of real mode of existence, to wit, *anicca* (transitory), *dukkha* (unsatisfactory), and *anatta* (insubstantiality), i.e., arising and vanishing of psycho-physical phenomena.

This level of thought should be designated *Nāma piccheda ñāna*, the analytical knowledge of mental process. When this knowledge is fully developed, there is another and yet a higher stage for the *yogi* to take up, that is, *anicca nupassanā*, i.e., insight contemplation upon *anicca* (impermanency) of existence, which we shall deal with in the following chapters.

2

On *Paticcasamuppāda*.

Paticcasamuppada as an Arm Against Ditthi

This doctrine defines and describes the cause of 5 groups (*Khandha*) and its effects. As a kindergarten student needs the knowledge of multiplication table $2 \times 2 = 4$ up to 16 times, if he is truly intent upon learning multiplication and division, an intending *yogi* who is going to practice *Vipassanā* meditation must have knowledge of 5 groups (*pancakkhandhā*) as his prerequisite. If a *yogi* is truly intent upon attaining spiritual endowment of *magga* and *phala*, he or she must, first of all, acquire the knowledge of this doctrine – *Paticcasamuppāda*. Unless he furnishes himself well with the comprehensive knowledge of this doctrine, he will probably never be able to disentangle himself from the evils of various *ditthis*, and that he cannot expect even to become a good virtuous person (*cūlasotāpanna*). In sooth, he may gain merit from his meditation either on mind or matter, but the state of purification of wisdom or knowledge (*ñāna visuddhi*) will be out of his reach, because the *ditthis* stand as principal obstacle on his path to purification.

Therefore, Ven. Mogok Sayādaw persistently proclaimed that complete understanding of this doctrine is an indispensable part of practice in *vipassanā*, because without this knowledge even the first stage of enlightenment – to become a *sotapanna* (a stream winner) – is hardly realized.

The Essence of The Doctrine of *Paticcasamuppāda*

Of all the doctrines of *suttanta* of the Buddha Dhamma, the Four Noble Truth stands out predominantly as the most important and essential teaching of the Buddha. Four Noble Truths, as expounded by the Buddha, is important and essential because it finds its foundation on human problem of existence and its solution.

The first Noble Truth is that of the fact of suffering. “Birth is suffering; disease is suffering; decay is suffering; death is suffering; presence of objects we dislike, separation from objects we love, not to obtain what we desire, are all forms of suffering. In short, the five attachment groups or five-fold clinging to existence is suffering.* (The five-fold clinging refers to conditions of or components of a being: body, feeling (sensation), perception, will and consciousness.) We can clearly see that how realistic the Buddha is in starting with the fact of suffering (*dukkha*) in its exposition of the truth of existence.

The Buddha’s analysis of the origin and characteristics of *dukkha* deserves careful study because *dukkha* or suffering is an inherent characteristic of finite existence, inseparable from life itself.

The second Noble Truth is a procedure that tends to lead to the diagnosis of the human problem of existence. This is the Noble Truth as to the origin of *dukkha*. Having explained the nature of human being as a component of five groups (*khandhā*), the next thing done by the Buddha is to show the causes of these five groups and how their several series are perpetuated. All this must be done without recourse to the First Cause or the Creator God. This gives occasion for an elaborate theory which is expressed in the formula of Dependent Origination – *Paticca sumuppāda*.

This doctrine is also called the Middle Doctrine as it avoids both extremes of eternalism (*sassata ditthi*) and nihilism (*uccheda ditthi*).

Therefore Mogok Sayadaw stressed insistently on the fact that the understanding of this doctrine is vital for an intending

* The Four Noble Truths are expounded in the *Digha Nikāya*, the *Majjima Nikāya* and the *Anguttara Nikāya* as well as in the *Vinaya Pitaka*.

yogi in his attempt to remove these three major misconceptions or dogmas.

This doctrine is peculiar to the Buddha: it was discovered by Him. As we have seen before, the First Noble Truth stated the nature of the existence of a living being in the world of becoming – the existence characterized by *dukkha* or suffering .

It is in the Second Noble Truth, in His attempt to discover the true causes of suffering that He found out this doctrine of Dependent Origination or Middle Doctrine. The Buddha discovered the root causes of *dukkha* are *avijjā*, ignorance, and *tanhā*, desire or craving. These are two sources of the Wheel of Life.

In the Third Noble Truth, the *Tathāgata* pointed out that the conditions of *avijjā* and *tanhā* (ignorance and craving) are not something that are incurable. This is the noble truth of cessation of suffering – *dukkha*; it ceases with the complete cessation of craving (*tanhā*); and *tanhā* in turn would come to an end with the removal of ignorance by the comprehensive awareness of the real nature of existence. This doctrine not only presents how the cycle of life is going on but it also points out the way to stop the wheel and remedy *dukkha*. This is, therefore, the Buddha's theory of hope; an affirmation that man can do something good to his predicament. To see clearly the ramification of this teaching, it is necessary to understand clearly the Buddhist doctrine of Dependence Origination or the Wheel of Life in its relation to the Law of *Kamma*.

To envisage the true essence of the doctrine of *Paticcasa muppādā*, I would like to quote from Ven. U Thittila's lecture given at London Buddhist Vihāra on 9th October 1983.*

Pattccasamuppada, answers the following three great questions:

*Ashin Thittila - Essential Themes of Buddhist Lectures

• Pp - 156.

First question : 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 question : Why are we here ?

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

Third question : Where are we going ?

Answer : We go to the effect of our causation. Those whose labors are unfinished merely go round the Wheel of Life (*samsarā*) and return again to labor towards fuller completion. Those who have followed the Middle Way and finished their labors reach the state of *Nibbāna*, complete cessation of all sufferings.

As we have shown before, for the uninstructed worldlings, the knowledge of the doctrine is crucial in his attempt to demolish (i) *sakkāya ditthi* (ii) *sassata ditthi* and (iii) *uccheda ditthi*. Mogok Sayādaw has demonstrated the attainment of the first stage of liberation (*sotāpattimagga*) depends upon the removal of these *ditthis* or wrong views. *Sotāpanna* is the first state of sainthood on which realization of the higher states of sainthood, namely, *Sagadāgam*, *Anāgam* and *Arahanta*, should have

firmly founded.

Elimination of these *ditthis* by the knowledge of *Paticca samuppāda* would help the common worldling to get free from the danger of getting into *apāyagati*, woeful realm of existence in his next existence or life after death; he will be reborn definitely in *sugati* (higher pleasurable realms of existence) for seven times utmost and, eventually, he will attain to the *Nibbāna*; entirely free from all sufferings, having no more rebirth.

What Is *Paticca samuppāda* ?

Paticca samuppāda is a Pali word, a combination of three constituent words, i.e., *Paticca* means 'because of' or 'dependent upon', *sam* means 'well', *uppāda* means 'arising of effect as a consequence of one or more conditions which execute as an antecedent.' This doctrine is known to the world as Dependent Origination or Wheel of Existence or Cycle of Rebirth.

Before we go to the doctrine of the Dependent Origination, I hope that the reader will be able to make out the Buddhist theory of existence, as we have dealt with the nature of the 5 groups to a certain extent. An intending *yogi* must be clear in mind that the Buddhist view of human existence does not correspond to either eternalism or nihilism. The human being is composed of 5 groups. But each of the elements that together forms a group is an independent existence, and is real enough while it lasts. All things we know are formed from one or more of these groups. When the Buddhist says the transformation of a being in the Cycle of Rebirth, it does not say that an underlying substance has entered a new mode of being, but that we have a new existence.

Having explained the nature of the human being as consisting of 5 groups, the next thing that is important to be done is to show the causes of these 5 groups and how they continue to

perform their modes of existence in their several senses of events. All this must be done without having to recourse what we call a First Cause or The Creator. This gives occasion for an elaborate theory which is expressed in the formula of Dependent Origination. This formula is sometimes called the Wheel of Life or Existence; and some people in the West are reluctant to interpret it as “The Causal Chain.” This is definitely misleading. For one thing, it implies that the Buddha was trying to get back to a First Cause; as a matter of fact, the Blessed One taught that the Wheel is without known beginning in the sense of genesis. Neither did He mean to imply that some causal “entity” passed over into an “effect”. He spoke of “dependent origination” and was concerned with making clear the steps whereby a person tied up in the knots of Egocentrism and blindness or ignorance could begin to see that the present phase of his existence was not the whole chapter in the book of becoming.*

Bearing in mind the Buddha’s non-speculative concern, let us look at the wheel more closely.

*Vissudhi Magga - Warren - 17 - Pp - 168 - 170

Paticcasamuppāda : the Middle Doctrine #

[A translation from the Samyutta Nikāya xxii]

“ The world for the most part, O *Kaccana*, holds either to the belief in being or to the belief in non-being. But for one who in the light of the highest knowledge, O *Kaccanā*, considers how the world arises, belief in the non-being of the world passes away. And for one in the light of the highest knowledge, O *Kaccana*, considers how the world ceases, belief in the being of the world passes away. The world is for the most part bound up in a seeking attachment, and proclivity [for the groups], but a priest does not sympathize with his seeking and attachment nor with the mental affirmation, proclivity, and prejudice which affirms an Ego. He does not doubt or question that it is only evil that springs into existence, and only evil that ceases from existence, and his conviction of this fact is dependent on no one besides himself. This, O *Kaccanā*, is what constitutes Right Belief.

That things have being, O *Kaccanā*, constitutes one extreme of doctrine; that things have no being is another extreme. These extremes, O *kaccanā*, have been avoided by the *Tathāgata*, and it is middle doctrine he teaches :-

On ignorance depends *karma*:

On *karma* depends consciousness;

On consciousness depend name and form;

On name and form depend the six organs of sense:

On the six organs of sense depends contact;

On contact depends sensation:

On sensation depends desire;

On desire depends attachment;

On attachment depends existence:

On existence depends birth:

On birth depend old age and death, sorrow, lamentation, misery, grief, and despair. Thus does this entire aggregation of misery arise.

But on the complete fading out and cessation of ignorance ceases karma;

On the cessation of karma ceases consciousness;

On the cessation of consciousness cease name and form;

On the cessation of name and form cease the six organs of sense;

On the cessation of six organs of sense ceases contact;

On the cessation of of contact ceases sensation;

On the cessation of sensation ceases desire;

On the cessation of desire ceases attachment;

On the cessation of attachment ceases existence;

On the cessation of existence ceases birth;

On the cessation of birth cease old age and death, sorrow, lamentation, misery, grief, and despair.

Thus does this entire aggregation of misery cease.

On one occasion, the Blessed One addressed the priest. He spoke as follows:

“O priest, on ignorance depends karma (*kamma*-Pali) ... Thus does this entire aggregation of misery arise.”

“Reverend Sir, what are old age and death? and what has old age and death?”

“The question is not rightly put,” said The Blessed One, “O priest, to say: ‘What are old age and death? and what has old age and death? and to say: ‘Old age and death are one thing, but it is another thing which has old age and death’ is to say the same thing in different ways. If, O priest, the dogma obtain that the soul and the body are identical, then there is no religious life; or, if O priest, the dogma obtain that the soul is one thing and the body another, then also there is no religious life. Both these extremes, O priest, have been avoided by the *Tathagāta*, and it is a

Middle Doctrine he teaches: "On birth depends old age and death."

"Reverend Sir, what is birth? and What it has birth?"

"The question is not rightly put," said the Blessed One. "O priest, to say: "What is birth? and what it has birth?" and to say: "Birth is one thing, but it is another thing which has birth, is to say the same thing in different ways. If, O priest, the dogma obtain that the soul and the body are identical, then there is no religious life; or if, O priest, the dogma obtain that the soul is one thing and the body another, then also there is no religious life. Both these extremes, O priest, have been avoided by the *Tathāgata*, and it is a Middle Doctrine he teaches: "On existence depends birth."

"Reverend Sir, what is existence? ... attachment? ... desire? ... sensation? ... contact? ... the six organs of sense? ... name and form? ... consciousness? ... karma? ... and what has *karma*?"

"The question is not rightly put," said the Blessed One. "O priest, to say: 'What is *karma*? and what has *karma*?' preclivity and to say: '*Karma* is one thing, but it is another thing which has *karma*,' is to say the same thing in different ways. If, O priest, the dogma obtain that the soul and the body are identical, then there is no religious life; or if, O priest, the dogma obtain that the soul is one thing and the body another, than also there is no religious life. Both these extremes, O priest, have been avoided by the *Tathāgada*, and it is a Middle Doctrine he teaches: "On ignorance depends *karma*."

"But on the complete fading out and cessation of ignorance, O priest, all these refuges, puppet shows, resorts, and writhings, – to wit: What are old age and death? and what has old age and death? or old age and death are one thing, but it is another thing which has old age and death; or the soul and the body are identical, or the soul is one thing and the body another, – all

such refuges of whatever kind are abandoned, uprooted, pulled out of the ground like a palmyra tree, and become non-existent and not liable to spring up again in the future.

But on the complete fading out and cessation of ignorance, O priest, all these refuges, puppet-show, resorts and writhings – to wit: What is birth? ... existence? ... attachment? ... desire? ... sensation? ... contact? ... the six organs of sense? ... name and form? ... consciousness? ... *karma*? ... and what is it has *karma*? or *karma* is one thing, but it is another thing which has *karma*; or, the soul and the body are identical, or the soul is one thing and the body another, – all such refuges are abandoned, uprooted, pulled out of the ground like a palmyra tree, and become non-existent and not liable to spring up again in the future.”

[Translation from the *Visuddhi magga* (Chap: xvii)]

Inasmuch as it is dependent on each other, in unison and simultaneously that the factors which constitute dependence originate the elements of being, therefore did the Sage call these factors Dependent Origination.

For the ignorance, etc., which have been enumerated as constituting dependence, when they originate any of the elements of being, namely, *karma* and the rest, can only do so when dependent on each other and in case none of their number is lacking. Therefore, it is dependently on each other and in unison and simultaneously that the factors which constitute dependence originates the elements of being, not by a part of their number nor by one succeeding the other. Accordingly the Sage, skillful in the art of discovering the signification of things, calls this dependence by the name of Dependent Origination.

And in so doing, by the first of these two words is shown falsity of such heresies as that of the persistence of existence, and by the second word, a rejection of such heresies as that exis-

tences cease to be, while by both together is shown the truth.

By the first: The word “Dependent,” as exhibiting a full complement of dependence and inasmuch as the elements of being are subject to that full complement of dependence, shows an avoidance of such heresies as that of the persistence of existence, the heresies, namely, of the persistence of existences, of uncaused existences, of existences due to an overruling power, of self-determining existences. For what have persistent existences, uncaused existences, etc., to do with a full complement of dependence?

By the second word: –The word “Origination,” as exhibiting an origination of the elements of being and inasmuch as the elements of being originated by means of a full complement of dependence, shows a rejection of such heresies as that of the annihilation of existences, the heresies, namely, of the annihilation of existences, of nihilism, of the inefficacy of *karma*. For if the elements of being are continually originating by means of an antecedent dependence, whence can we have annihilation of existence, nihilism, and an inefficacy of *karma*?

By both together: –By the complete phrase “Dependent Origination,” inasmuch as such and such elements of being come into existence by means of an unbroken series of their full complement of dependence, the truth, or middle course, is shown. This rejects the hearsay that he who experiences the fruit of the deed is the same as the one who performs the deed, and also rejects the converse one that he who experiences the fruit of the deed is different from the one who performs the deed, holds fast by nominalism.

The intending *Yogi* who can clearly envisage the middle way after removing wrong views on the mode of existence of human being, and escaping from two extremes, i.e., eternalism

and nihilism, can start, according to Mogoke Sayādaw, his actual practice in *Vipassanā* meditation.

But to have an intellectual understanding he should, first, try to study the doctrine of Dependent Origination in detail. The Law of Dependent Origination, consisting twelve factors which exhibit all the psycho-physical phenomena in this universe are relative, conditioned states, arising and vanishing depending upon some other factors which condition them.

This doctrine of Dependent Origination explains how a living being comes into existence as a result of ignorance and the volitional activities (or karmic force) that he has done in previous life. But one must not be mistaken into assuming that the first factor mentioned in the wheel is the first cause. Buddhism never believes in the First Cause or in an act of creation, because it holds the view that everything in this world are interdependent, they arise because of a cause as an antecedent and the consequence follows accordingly. Therefore, there can be no First Cause.

Now, I think it would be much better to deal with the 12 factors in detail to have an extensive awareness on the doctrine of Dependent Origination.

Bearing in mind the Buddha's non-speculative concern, let us look at the Wheel more closely. While the 12 factors are interdependent, the doctrine begins the exposition at ignorance or blindness (*avijjā*).

1. Ignorance (*avijjā*)

To explain the nature of ignorance, let me quote *Visuddhi Magga* (Chapter xvii) here.

According to the *Sutta Pitaka*, ignorance is want of knowledge concerning four matters, namely, misery etc. According to the *Abhidhammā Pīṭaka*, concerning eight, namely, in addition to the above, anteriority etc.,

For it has been said as follows:

“What is ignorance? Want of knowledge concerning miseries, want of knowledge concerning the origin of misery, want of knowledge concerning the cessation of misery, want of knowledge concerning the path leading to the cessation of misery, want of knowledge concerning the anteriority, want of knowledge concerning posteriority, want of knowledge concerning an anteriority and posteriority, want of knowledge concerning definite dependence and of the elements of being sprung from dependence.”

In the above quotation ignorance is only considered in its aspect as a concealer of varieties cited, although except in the case of two transcendent truths (i.e. the truth concerning the cessation of miseries, and the truth concerning the path leading to the cessation of misery), it also comes into being with reference to objects of sense. Having come into being, it conceals the truth concerning misery, and does not allow of the comprehension of its essential elements and characteristics, as also it conceals the origin of misery, the cessation of misery, the path, the five groups of the past, otherwise called anteriority, the five groups of the future, otherwise called posteriority, and both definite dependence and the elements of being sprung from dependence, and does not allow of the comprehension of their essential elements and characteristics, so that one can discriminate and say, “This is ignorance; this is karma (*kamma*), and so on ...; want of knowledge concerning both definite dependence and the elements of being sprung from dependence.”

But why is ignorance put at the beginning? Is it because ignorance, like the *natura naturans* of the Sankhya philosophers, is a causeless primary cause of the world? It is not causeless. For in the quotation, “On the arising of depravities (*asavō*) depends the arising of ignorance, the cause of ignorance is declared. But there is an occasion when ignorance may be said to be a primary cause. What is that occasion? When it is made the starting point

of a discourse concerning the round of rebirth.

For the Blessed One in His discourses on the round of rebirth (*samsāra*) was accustomed to choose from Dependent Origination two of the factors of being as His starting points: either on the one hand, ignorance, as when He says: “As I have told you, O priest, the first beginning of ignorance cannot be discerned, nor can one say, ‘Before a giving point of time there was no ignorance, it came into being afterwards.’ Nevertheless, O priest, it can be discerned that ignorance possesses a definite dependence;” or, on the other hand, desire for existence, as when He says, “As I have told you, O priest, the first beginning of desire for existence cannot be discerned, nor can one say, ‘Before a giving point of time there was no desire for existence, it came into being afterwards.’ Nevertheless, O priest, it can be discerned that the desire for existence possesses definite dependence.”

. But why was the Blessed One in His discourses on the round of rebirth accustomed to choose these two factors of being as His starting point? Because they constitute the difference between the *karma* which conducts to blissful states of existence and the *karma* which conducts to unhappy states of existence. For the cause of the *karma* which conducts to unhappy states of existences is ignorance. And why do I say so? Because, just a cow about to be slaughtered, overcome by weariness due to fiery heat and to blows of the stick, will, as the result of that exhaustion, drink water that is hot, although it is unpleasant and does her harm; so the unconverted man, overcome by ignorance will take life and perform many other kinds of *karma* which conduct to unhappy states of existence, although such *karma* is unpleasant on account of the fiery heat of the corruption and does him harm by casting him into unhappy states of existence.

But the cause of the *karma* which conducts to blissful states of existence is desire for existence. And why do I say so? Because just as the cow described above will thirstily drink cold

water, and the drink will be pleasant to her and remove her weariness; so unconverted man overcome by desire for existence, riddling himself of the fiery heat of the corruptions, will cease from taking life and perform many other kinds of karma which conduct to blissful states of existence, and such *karma* will be pleasant, as it conducts to blissful states of existence and removes the weariness of the misery of unhappy states of existence.

Now in His discourses on the round of rebirth the Blessed One sometime sets out from only one of these factors, as when He says, "Thus, O priests, ignorance causes *karma*, *karma* causes consciousness," etc.; or "When a man lives, O priests, absorbed in his fascination of objects of attachment, then does desire increase, and desire depends attachment," etc.; sometimes from both, as when he says, "O priest, it is because the fool is blinded by ignorance and joined to desire that thus his body comes to be. Such is the origin not merely of one's own body, but also of name and form existing outside. Verily, it is in dependence on these two, ignorance and desire, that arise contact and the six organs of sense, and the fool experiences happiness and misery" etc.

Whereas, however, sorrow etc. are mentioned last, they constitute the fruition of the ignorance mentioned in the Wheel of Existence's opening phrase, "On ignorance depends *karma*." And it is to be understood that this Wheel of Existence constantly and continuously rolls onward, without known beginning, without a personal cause or passive recipient and empty with a twelve-fold emptiness.

If it asked: How do sorrow etc. constitute the fruition of ignorance? How is the Wheel of Existence without known beginning? How is it without personal cause or passive recipient? How is it empty with the twelve-fold emptiness?, we reply:

Of him who is not free from ignorance, here is sorrow, grief, and despair, and of him who is infatuated, there is lamentation.

Thus it is when sorrow etc., have ripened that ignorance attains to fruition.

Moreover, it has been said, "Ignorance springs from the depravities." Sorrow etc., also spring from the depravity of sensual pleasure as soon as the object of sensual desire is removed.

Also sorrow etc. all spring from the depravity of heresy. As it is said:

"When he has become possessed with the notion: I am form; form belongs to the I; then through the changing and alteration of form arise sorrow, misery, grief, and despair."

And just as they spring from the depravity of heresy, so also do they spring from the depravity of desire for existence, as occurs in the case of the gods when frightened by the fear of death on perceiving the five omens. As it is said: "Also the gods long-lived, handsome, and dwelling long ages in lofty palaces in a plenitude of bliss, they also on hearing the doctrinal instruction of the *Tathāgata* become afraid, alarmed, and agitated.

And just as they spring from the depravity of desire for existence so also do they spring from the depravity of ignorance. And it is said: "The foolish man, O priests, experiences even in the present life a three-fold misery and grief."

Thus, inasmuch as sorrow etc., spring from the depravities, therefore in ripening they accomplish the fruition of the depravities, which are the causes of ignorance. Thus it is when the depravities have ripened that ignorance attains to fruition, as it is one of them.

After this manner, therefore, is to be understood the clause, *Ignorance attains to fruition in sorrow etc.*

Inasmuch, however, as when ignorance has thus attained to fruition in sorrow etc. as being one of their causes, there is then

no end to the succession of cause and effect, “On ignorance depends *karma*; on *karma* depends consciousness.” etc.; therefore, we have twelve-membered Wheel of Existence without known beginning, continuing to exist by virtue of a concatenation of cause and effect.

If it be objected – “In that case it is contradictory to say, ‘On ignorance depends *karma*’ and to call this the beginning.” we reply – “This is not the beginning; this merely enunciates the chief of the elements of being.” For ignorance is chief in the three rounds. For when the fool seizes hold of it, then the rounds of corruption of *karma*, and of the fruition of *karma*, coil themselves about him; just as when a man seizes the head of a serpent, all the rest of the body coils itself about his arm. But when the annihilation of ignorance has been effected, deliverance is thereby gained; just as when the serpent’s head has been cut off, the arm become delivered of the coils. As it is said:

“On the complete fading out and cessation of ignorance ceases *karma*,” and so forth.

Thus inasmuch as ignorance is the imprisonment of him who seizes it, and the deliverance of him who lets it go, it is the chief but not the beginning.

This is to be understood the clause: *The Wheel of Existence is without known beginning.*

Now inasmuch as the factor of being, *karma* etc. exist by reason of their own causes, ignorance etc., therefore is this same Wheel of Existence wanting in any other cause for the round of rebirth, such as Brahma etc., conceived of under the names of Brahma, Great Brahma, the Chief, The Victorious One, and is also wanting in any Ego passively recipient of happiness and misery, conceived of as “This I that talks and feels.” Thus is to be understood the phrase: *Without a personal cause or passive recipient.*

Inasmuch, however, as ignorance is empty of stability from being subject to coming into existence and disappearing from existence, and is empty of loveliness from being corrupted and one of the corruptions, and is empty of happiness from being harassed by coming into existence and disappearing from existence, and is empty of a self-determining Ego from being subject to dependence, and similarly with reference to *karma* and the remaining terms; or, in other words inasmuch as ignorance is not an Ego, belongs to no Ego, is comprised in no Ego, possesses no Ego, and similarly with reference to *karma* and the rest – therefore, is it to be understood of the Wheel of Existence that it is *empty with a twelvefold emptiness*.

When he has learned this, he next perceives that ignorance and desire are its root; that the past etc. are its three times; and that these contain two, eight, and two members respectively.

Respecting this Wheel of Existence, it is to be understood that the two factors *ignorance and the desire are its root*; and that this root is twofold: the root ignorance, deriving from the past and ending with sensation; and the root desire, continuing into the future and ending with old age and death. Here the first of these two roots is specified with reference to him who is inclined to heresy, the latter with reference to him who is inclined to desire. For the ignorance of those who are inclined to heresy, and desire of those who are inclined to desire, conduct to the round of rebirth. Or again, the first is designed to destroy the heresy of the annihilation of existence by showing that the causes for the springing up of fruit are never annihilated; the second to destroy to heresy of the persistence of existences, by showing that those causes which have sprung up are subject to old age and death. Or again, the first is to show the gradual coming into existence of such beings as are born from the womb, the latter instantaneous coming into complete existence of apparitional existences.

The past, the present and the future are its three times. As touching the question which those members are which are stated by the text to occur in each of these *respectively*, – ignorance and *karma* are the *two* which belong to past time; those belong to present time are the *eight* which begin with consciousness and end with existence; while birth and old age and death are the *two* belong to future time.

Again it is to be understood that this Wheel of Existence has three connections of cause and effect and of cause and a predecessor; that it has four divisions, twenty component spokes, three rounds, and incessantly revolves.

Mogok Sayadāw explained the consisting parts of the Wheel of Existence – *Paticcasamuppāda*, very concisely as follows:-

Beginning with two roots, performing two truths in four divisions and in twelve factors, having three connections bringing about three rounds of resultant in three periods with twenty component spokes, The Wheel of Life incessantly revolves.

Visuddhi Magga continues to explain the cycle of life as: Here between *karma* and rebirth – consciousness is one connection of cause and effect; between sensation and desire is connection of effect and cause; and between existence and birth a connection of cause and effect. Thus is to be understood the phrase *this Wheel of Existence has three connections of cause and effect and of cause and a predecessor*.

Its four divisions begin and end at these connections, namely, ignorance and *karma* form one division; consciousness, name and form, the six organs of sense, contact, and sensation, the second; desire, attachment, and existence, the third; birth and

old age the fourth. This is to be understood the statement that this Wheel of Existence *has four divisions*.

**Five causes are there in the past
And five fruitions now at hand.
Five causes are now at hand
And five fruitions yet to come.**

With these twenty spokes called components are to be understood that it has twenty component spokes. Of the causes mentioned in the phrase *five causes are there in the past*, two ignorance and *karma*, have been mentioned above; but inasmuch as the ignorant man has strong desires and having strong desires attaches himself, and on attachment depends existence, therefore desire, attachment, and existence are also included. Therefore has it been said,

“In a former *karma*, longing desire, approximating attachment, and thought existence, these five factors were the dependence for conception into this existence.”

Here by the phrase *in a former karma existence* is meant a *karma* existence taking place in a previous birth.

Infatuation-ignorance means the ignorance belonging to that previous birth which consists of infatuation in respect of the truths concerning misery etc., under the influence of which infatuated man produces karma.

Initiatory karma consists of the antecedent thought of the one who performs that *karma*, as for instance, the antecedent thought of him who gets ready objects to give away in alms, in order that he may give them away a month or a year later. The thoughts, however, of him who places a gift in the hands of a recipient is thought existence. Or again, thought in the six swift-ness containing one contemplation in initiatory *karma*. The seven thought is existence. Or again, any thought is existence; the conjoined thought is initiatory *karma*.

Longing desire is that desire on the part of him who performs *karma* which consists in a longing or aspiration for its fruition in a rebirth existence.

Approximating attachment – This attachment is any approximating, seizing hold of, or affectation that has become the dependence of *karma* - existence, as for instance, “This action will yield sensual pleasure in such and such a grade of being,” or again, “I shall be annihilated.”

Thought–existence is thought–existence as explained at the end of initiatory *karma*. Thus are these expressions to be understood.

Now as to the phrase, *and five fruitions now at hand*, there are five beginning with consciousness and ending with sensation. As it has been said,

“Rebirth-consciousness, the descent of name and form, the sensitiveness of the organs of senses, the contact experienced, the sensation felt, these five factors belonging to the originating - existence of the present time depends on the *karma* of previous existence.”

Here by *rebirth-consciousness* is meant the consciousness called rebirth, inasmuch as it springs into a being by a process of rebirth into another existence. [The subject will be elucidated extensively when we come to rebirth-consciousness.]

The descent of name and form consists in the descent of the elements of being into the womb not only of those with form but also of those without, as it were, their coming and entering.

The sensitiveness of the senses – By this are meant the five organs of sense, eye, etc.

The contact experienced – The contact which arises from contact experienced when in contact with an object of sense.

The sensation felt consists in the fruition-sensation that springs into being in company with either the rebirth consciousness or the contact which depends on the six organs of sense. Thus are these expressions to be understood.

Five causes are there now at hand – These are desire, attachment, and existence as mentioned in the text above; but when existence has been obtained, then *karma*, either that which is antecedent to existence or conjoined with it, is included; and that ignorance which, in the taking up of desire and attachment is conjoined with these two factors, or that whereby the infatuated man performs *karma*, that also is included. Thus there are five.

“When the senses have matured, then infatuation-ignorance, initiatory *karma*, longing desire, approximating attachment, and thought-existence, these five factors of a present *karma*-existence are the dependence of rebirth in the future.

Here by the phrase *when the senses have matured* is shown in the infatuation which occurs at the time of the performance of *karma* in the case of one who has his sense matured. The meaning of the rest is plain.

By *five fruitions yet to come* are meant the five consciousness etc. These are all included in speaking of birth; and old age and death are the old age and death of them alone. Therefore it has been said,

“The rebirth consciousness, the descent of name and form, the sensitiveness of the organs of sense, the contact experienced, the sensation felt, these five factors belonging to the originating-existence of a future life depend on the *karma* performed in this one.”

After this manner, therefore, has this Wheel of Existence *twenty component spokes*.

An incessantly revolves – Here it is to be understood that

karma and existence form the round of *karma*: ignorance, desire, and attachment form the round of the corruptions; and consciousness, name and form, the six organs of sense, contact and sensation form round of fruition. And it is through these three that this Wheel of Existence is said to have three rounds; and as long as the round of corruption is uninterrupted, because its dependence has not been cut off, the Wheel of Existence is *incessant*; and inasmuch as turns over and over again, it *revolves*.

Symbolic representation of Ignorance *

Ignorance (*avijjā*) is symbolised in the Ajanta fresco is a blind camel led by a driver. In the Tibetan picture it is simply a blind man feeling of his way with a stick.

2. *Sankhāra or karma*

This word *sankhāra* is varried in meaning according to its context. Generally *sankhāra* is rendered into English as mental formation; but it is not all embracing. U Shwe Zan Aung in his Compendium of Philosophy had made an attempt to have an elucidation on wide range of meaning the word *sankhāra* has. He said: “*Sankhāra* as volition is one aspect, *sankhāra* in *sankharakkhandā* is another. *Sankhāra* is a collective name given to the fifty mental proerties (*cetasika*) which go to make up *citta* or consciousness. [The reader who wants to know the meaning of this word in wide range should study U Shwe Zan Aung’s book.] #

But most of the Western scholars used the word *karma* (volitional action) in their attempt to present the doctrine of the Wheel of Existence or Dependent Origination. I have followed Warren’s translation of *Visuddhi Magga* here to see the doctrine closely. [from *Visuddhi Magga* . Chap. - xvii]

* Buddhism - T. W. Rhys Davids - Pp . 156 -

U Shwe Zan Aung - Compendium of Philosophy Pp.273-276

The kinds of *karma* are those briefly mentioned, as consisting of the triplet beginning with meritorious *karma* and the triplet beginning with bodily *karma*, making six and all.

To give them here in full, however, meritorious *karma* consists of the eight meritorious thoughts which belong to the realm of sensual pleasure and show themselves in alms-giving, keeping the precepts, etc. and five meritorious thoughts belong to the realm of form and show themselves in ecstatic meditation – making thirteen thoughts; demeritorious *karma* consists of the twelve meritorious thoughts which show themselves in the taking of life etc.; and *karma* leading to immovability consists of four meritorious thoughts which belong to the realm of formlessness and show themselves in ecstatic meditation accordingly these three *karma* consist of twenty nine thoughts.

As regards the other three, bodily *karma* consists of the thoughts of the body, vocal *karma* of the thoughts of the voice, mental *karma* of the thoughts of the mind. The object of this triplet is to show the avenues by which meritorious *karma* etc. show themselves at the moment of the initiation of *karma*.

For bodily *karma* consists of an even score of thoughts, namely, of the eight meritorious thoughts which belong to the realm of sensual pleasure and of the twelve demeritorious ones. These by existing gestures show themselves through the avenue of the body.

Vocal *karma* is when these same thoughts by exciting speech show themselves through the avenue of the voice. The thoughts, however, which belong to the realm of form, are not included, as they are not from a dependence for subsequent consciousness. And the case is the same with the thoughts which belong to the realm of formlessness. Therefore they also are to be excluded from the dependent of consciousness. However, all depend upon ignorance.

Mental *karma*, however, consists of all the 29 thoughts, when they spring up in the mind without exciting either gesture or speech.

Thus when it is said that ignorance is the dependence of the *karma*-triplet consisting of material *karma* etc., it is to be understood that the other triplet is included.

But it may be asked, "How can we tell that these *karmas* are dependent on ignorance?" Because they exist when ignorance exists.

For when a person has not abandoned the want of knowledge concerning misery etc., which is called ignorance, then by that want of knowledge concerning misery and concerning anteriority etc., he seizes on the misery of round of rebirth, with the idea that it is happiness and hence begins to perform the three-fold *karma* which is its cause; by that want of knowledge concerning the origin of misery and by being under the impression that thus happiness is secured, he begins to perform *karma* that ministers to desire, though such *karma* is really the cause of misery; and by that want of knowledge concerning cessation and the path and under the impression that some particular form of existence will prove to be the cessation of misery, although it really is not so, or that sacrifices, alarming the gods by the greatness of his austerities, and other like procedures are the way to cessation, although they are not such a way, he begins to perform the three-fold *karma*.

Moreover, through this non-abandonment of ignorance respect of the Four Truths, he does not know the fruition of meritorious *karma* to be the misery it really is, seeing that it is completely overwhelmed with the calamities, birth, old age, disease, death etc.; and so to obtain it he begins to perform meritorious *karma*, with a havenly nymph will know himself in its three divisions of bodily, vocal, and mental *karma* just as a man in love

down a precipice. When he does not perceive that at the end of that meritorious fruition considered to be such happiness comes the agonizing misery of change and disappointment, he begins to perform meritorious *karma* described above, just as a locust will fly into the flame of a lamp, or a man that is greedy about honey will lick the honey-smearred edge of a knife. When he fails to perceive the calamities due to sensual gratification and its fruition, and, being under the impression that sensuality is happiness, lives enthralled by his passions, he then begins to perform demeritorious *karma* through the three avenues, just as a child will play with filth, or one who wishes to die will eat poison. When he does not perceive the misery of the change that takes place in the constituents of being, even in the realm of formlessness, but has a perverse belief in persistence etc., he begins to perform mental *karma* that leads to immovability, just as a man who has lost his way will go after a mirage.

As, therefore, *karma* exists when ignorance exists but not when it does not exist, it is to be understood that this *karma* (*sankhāra*) depends on ignorance. And it has been said as follows:

“O priest, the ignorant, uninstructed man performs meritorious *karma*, demeritorious *karma*, and *karma* leading to immovability. But whenever, O priest, he abandons his ignorance and acquires wisdom, he through the fading out of ignorance and coming into being of wisdom does not even perform meritorious *karma*.”

From these two, ignorance and *sankhāra* (*karma*), many forces are at work here; prominent among them being the force of *karma*, which collectively give rise to the Rebirth-consciousness as a sub-conscious mind, the first stage in the present life. To understand the Buddhist theory of Rebirth in the Cycle of Life, it is necessary to have a very clear thought on the notion of sub-consciousness (*bhavangha*); and hence, I am taking the chance to explore the nature and problems of sub-conscious mind which

has taken a good part in *Abhidhammā* of the Buddha.

Symbolic representation of Ignorance

The symbolic representation of *karma* or *saṅkhāra* in the Ajanta fresco is a potter working at his wheel, surrounded by pots. In the later Tibetan picture, represented by the wheel and the pots without the potter.

3 . *Rebirth consciousness (viññāna)*

First of all we should pay attention on the Buddhist view on the notion of consciousness in ordinary common perspective before we go to the study of rebirth-consciousness which is liable to intricate in modern western minds.

“What is consciousness according to the Buddhist belief?”, asked Milinda.

The answer was given by the Arahāt called Ven. Nagasena as follows:

“Your majesty, consciousness is the act of being consciousness.”

As a matter of fact consciousness, according to Buddhism is one of the 5 groups of existence. About the dependent arising of the 6 kinds of consciousness, *Vissuddhi Magga*, Chap. xv says: “Conditioned through the eye, the visible object, light and attention, eye-consciousness arises. Conditioned through the ear, the audible object, the ear-hole and attention, ear-consciousness arises. Conditioned through the nose, the olfactive object, air and attention, nose-consciousness arises. Conditioned through the tongue, the gustative object, humidity and attention, tongue-consciousness arises. Conditioned through the body, bodily impression, earth element and attention, body-consciousness arises. Conditioned through the subconsciousness mind (*bhavanga mano*), the mind object and attention, mind-consciousness arises.

In *Anhidhamma* functions of consciousness enumerated in 14 numbers out of which we should have a comprehensive view on Rebirth-consciousness, the first of 14 functions. Rebirth – consciousness in Pali is called *Patisandhi*.

In *Majjhima Nikāya* (Sutta 38) the Buddha said: “O priest, Consciousness is named from that in dependence on which it comes into being. The consciousness which comes into being in respect of form in dependence on eye is called eye-consciousness. The consciousness which comes into being in respect of sound in dependence on the ear is called ear-consciousness. The consciousness which comes into being in respect of odors in dependence on the nose is called nose-consciousness. The consciousness which comes into being in respect of taste in dependence on the tongue is called tongue-consciousness. The consciousness which comes into being in respect of things tangible in dependence on the body is called body-consciousness. The consciousness which comes into being in respect of idea in dependence on the mind is called mind-consciousness.

The Buddha explained the arising of consciousness in dependence on the objects of consciousness with an analogy of fire which can burn in dependence on which it burns.

In *Visuddhi Magga* Ch. xvii it states as: *On karma depends consciousness*, consciousness is sixfold, eye-consciousness etc.

Here eye - consciousness is twofold, being either a meritorious or demeritorious fruition – likewise ear-consciousness, nose-consciousness, tongue-consciousness, and body-consciousness.

But in the doctrine of *Paticcasamuppāda* or Dependent Origination, the relation between *karma* formation in the past life and rebirth-consciousness in the present life is stated as:

Through the *karma* formation (in past life) is conditioned (rebirth)-consciousness (in the present life)” – In Pali: *Sankhara paccaya - viññanam*.

The term *patisandhi* (rebirth) is applied to the resultant consciousness, as determined by the past efficient action (*Janaka karma*) of that which is being conceived as an individual. From and after the moment of conception the current of being is said to be renewed in the form of a series of fifteen or sixteen subconscious moments (*bhavanga's*). These have for their object either the past efficient action itself, or a symbol of the past action (*karma-nimitta*) or a sign of the tendencies (*gati-nimitta*) that are determined by the force of that past action. (The explanation of these three technical terms is better postponed till we come to the consideration of the philosophy of death. Suffice it for the present to state the Buddhist hypothesis of decease and rebirth – namely that, whatever object was presented to the mind at the stage of apperception immediately before death in the previous existence, there is invariably presented, or represented, to the new consciousness, all the subconscious moments and there-decease (*cuti*) of the existence immediately following.

Next the new spheres of existence, as an object, enters the field of presentation, and produces perturbation in the stream of being, causing this, as it were, to vibrate (as a lamp flickers before it goes out) for two moments. The first of these moment is termed “vibrating” (*bhavanga calana*) but the second is termed “arrest” (*bhavanguppaccheda*), because at the end of the latter the stream is ‘cut off’ by the faculty of reflection, or mind door cognition – i.e., mind proper (*manodvāravajjana*). And this faculty is capable of reflecting on the new existence. The ‘arrest’ is thus, as has been already observed, the threshold of consciousness, by which thought is devided from mere being.

This reflecting in turn is followed by a series of seven apperceptives, accompanied by a strong desire to live the new life (*bhava nikanti - lobha-javanāni*).

Consciousness thereafter loses itself in living (*bhavanga*); sinks, as it were, into the stream of being, until its current is interrupted by some new obstacle or sensation.*

As it has been a long time controversial subject, I would like to implore the reader to have patience to follow me in my attempt to explore in rebirth linking consciousness according to the Theravada tradition. Here I have quoted *Visuddhi Magga* [Chap : xvii 2 (b) from 133 to 145] #

[2 (b) AT REBIRTH – LINKING]

133. In order to show the rebirth-linking in detail it may be asked:

- (i) How many kinds of rebirth-linking are there?
- (ii) How many kinds of rebirth-linking consciousness?
- (iii) Where and by what means does rebirth-linking come about?
- (iv) What does rebirth-linking (consciousness) have as its object?

- 134.
- (i) Including the rebirth-linking of non-percipient, being there are 20 kinds of rebirth-linking.
 - (ii) There are 19 kinds of rebirth-linking consciousness.
 - (iii) Herein, rebirth-linking by means of the unprofitable resultant root-causeless mind consciousness element comes about in the states of loss.

* Compendium of Philosophy – U Shwe Zan Aung . Pp. 26 - 7.
Visuddha Magga → The Path of Purification - Bikkhu Nānamoli

Rebirth-linking by means of the profitable resultant comes about in the human world among those blind from birth, born deaf, born mad, born drivelling, the sexless, and so on. Rebirth-linking by means of the eight principal resultant consciousness with root cause comes about among dieties of the sense sphere and the meritorious among men. That by means of the five fine-material resultant kinds come about in the fine-material *Brahma* World. That by means of the 4 immaterial sphere resultant kinds come about in the immaterial world. So rebirth-linking (consciousness) has three kinds of objects, namely, 'past', 'present', and 'not-so-classifiable'. Non-percipient rebirth-linking has no object.

135. Herein in the base consisting of boundless consciousness and the base consisting of neither perception nor non-perception the object of rebirth-linking is past. That of the rest is not-so-classifiable. But while the rebirth-linking consciousness occurs thus with three kinds of objects, the death consciousness, next to what it occurs, has only a past or 'not-so-classifiable' object, there being no death consciousness with a 'present' object. Consequently it should be understood how it occurs in the happy destinies and the unhappy destinies as follows, that is to say, how rebirth linking consciousness with one of three kinds of objects occurs next to death consciousness with one of two kinds of objects.

136. [*From happy to unhappy destiny*] For example, firstly in the case of a person in the happy destinies of the sense-sphere who is an evil-doer when he is lying on his death-bed, his evil karma according as it has been stored up, or its sign, comes into focus in the mind door. For it is said, Then [the evil deeds that he did in the past] ... cover him [and overspread him and envelop him]. (M. iii, 164), and so on. Then next to the cognitive series of impulses ending in registration that arose contingent upon that [karma or its sign], death consciousness arises making the life continuum's objective field its object. When it has ceased, rebirth-linking consciousness arises contingent upon that same karma or

karma sign that has come into focus, and it does so located in the unhappy destiny, being driven there by the force of defilements that have not been cut off. This is the kind of rebirth-linking that has a past object and comes next to death (consciousness) with a past object.

137. In another case, owing to karma (*kamma*) of the kind already described, there comes into focus at the mind door at the time of death the sign of the unhappy destinies with the appearance of fire and flames, etc. in the hell, and so on. So when life continuum has twice arisen and ceased, three sorts of cognitive-series consciousness arise contingent upon that object, namely, the one adverting, impulsion numbering five because of the slowing down due to the nearness of death, and two registration. After that, one death consciousness arises making life continuum's object field its object. At this point eleven consciousness have elapsed. Then having same object, which has a life span of the remaining five conscious moments, his rebirth-linking consciousness arises. This is the kind of rebirth linking that has a present object and comes next to death with a past object.

138. In another's case there comes into focus in one of the five doors an interior object that is a cause of greed, and so on. When a series of consciousness up to determining have arisen in due succession, there arise impulsion numbering five because of slowing down due to the nearness of death, and two registration. After that, one death consciousness making the life continuum's objective field its object. At this point 15 consciousness has elapsed, namely, two life continuum, one each adverting, seeing, receiving, investigating, and determining, five impulsion, two registration, and one death consciousness. Then having that same object which has a life span of one conscious moment his rebirth-linking consciousness arise. This also is the kind of rebirth-linking that has a present object and come next to a death consciousness with a past object.

This, firstly, is how rebirth-linking in an unhappy destiny with past and present objects occurs next to death-consciousness in a happy destiny with a past object.

139. [*From unhappy to happy destiny*] In the case of one in an unhappy destiny who has stored up blameless karma all should be understood in the same way, substituting the bright for the dark side thus: His good karma [according as it has been stored up], or its sign comes into focus in the mind door [and continuing in the way already stated.]

This is how rebirth-linking occurs in a happy destiny with past and present objects next to death-consciousness in an unhappy destiny with a past object.

140. [*From happy to happy destiny*] In the case of one in happy destiny who has stored up blameless karma when he is lying in his death-bed, his blameless karma according as it has been stored up, or its sign, come into focus in the mind door. For it is said: Then the good deeds he did in the past] ... ‘cover him [and overspread him and envelop him]’ (M. iii 171), and so on. And that applies only in the case of one who has stored up blameless sense-sphere karma. [550] But in the case of one who has stored up karma of the exalted spheres only the sign of the karma comes into focus. Then next to the cognitive series of impulses ending in registration, or of the simple impulse, that arose contingent upon the [karma or its sign], death-consciousness arises making the life-continuum’s objective field its object. When it has ceased, rebirth-linking consciousness arises contingent upon that same karma of sign of karma that had come into focus, and it does so located in the happy destiny, being driven there by the force of defilements that have not been cut off. This is the kind of rebirth-linking that has a past or not-so-classifiable object and comes next to death-consciousness with a past object.

141. In another's case, owing to blameless sense-sphere karma, that comes into focus in the mind door at the time of death the sign of a happy destiny, in other words, the appearance of the mother's womb in the case of the human world or the appearance of pleasure groves, devine palaces, wishing trees, etc., in the case of the devine world. His rebirth-linking consciousness arises next to the death-consciousness in the order shown for the sign of an unhappy destiny. This is the kind of rebirth-linking that has a present object and comes next to death-consciousness with a past object.

142. In another's case, relative present [object to him] at the five-sense door, such as visible datum as object, perhaps, flowers, garlands, flags, banners, etc., saying "This is being offered to the Blessed One for your sake, dear, set your mind at rest"; or a sound as object, perhaps preaching of the Dhamma, offerings of music, etc., or an odour as object, perhaps incense, scents, perfumes, etc.; or a taste as object perhaps honey, molasses, etc., saying "Taste this dear, it is a gift to be given for your sake," or a tangible datum as object, perhaps Chinese silk of Somara, saying "Touch this dear, it is a gift, to be given for your sake." Now when that visible datum, or whatever it may be, as object has come into focus for him and the consciousness ending in determining have arisen in due succession, there arise in him impulsion numbering five because of slowing down due to the nearness of death, and two registration; after that, one death consciousness, making the life continuum's objective field its object. At the end of that, having that same object, which last only a single conscious moment, rebirth-linking consciousness arises. This also is the kind of rebirth-linking with a present object and come next to a death-consciousness with a past object.

143. [*From unhappy to unhappy destiny*] In the case of one in an unhappy destiny who is an evil doer, that karma or its sign, or the sign of destiny, comes into focus in the mind door, or in the five doors, as the object that is the cause for the unprofitable

rebirth. Then his rebirth-linking consciousness arises in due succession at the end of the death-consciousness and located in the unhappy destiny and with one of those objects as its object.

This is how rebirth linking occurs with a past or present object next to death in an unhappy destiny with a past object.

Symbolic representation of consciousness

Viññāna or consciousness is represented in Ajanta fresco by a symbol of an ape.

4. Name and Form (*Nāma Rūpa*)

[From the Visuddhi Magga Chap: xvii]

By “Name or *Nāma*” are meant the three groups (*khandā*) beginning with sensation [i.e. sensation (*vedanā*), perception (*Saññā*) and predisposition, or mental formation (*sankhara*)]; by “form”, the four elements and form derivative from the four elements.

[From the Visuddhi Magga Chap. xviii]

Name or *Nāma* has no power of its own, nor can it go on its own impulse, either to eat, or to drink, or to utter sounds, or to make a movement. Form also is without power and can not go on its own impulse. It has no desire to eat, or to drink, or utter sounds, or to make a movement. But Form goes on when supported by Name (*Nāma*) and Name when supported by Form. When Name (*Nāma*) has desire to eat, or to drink, or to utter sound, or to make a movement, then Form eats, drinks, utters sound, or makes a movement.

To make this clear they give the following illustration:

It is as if two men, one blind from birth and the other a cripple, were desirous of travelling. And the man blind from birth were to say to the cripple as follows: “See here! I am able to use my legs, but I have no eyes with which to see the rough and smooth places in the road.”

And the cripple were to say to the man blind from birth as follows: "See here! I am able to use my eyes, but I have no legs with which to go forward and back." And the man blind from birth, pleased and delighted, were to mount the cripple on his shoulders. And the cripple sitting on the shoulders of the man blind from birth were to direct him, saying "Leave the left and go to the right; leave the right and go to the left."

Here the man blind from the birth is without power of his own, and weak, and cannot go on his own impulse or might. The cripple also is without power of his own, and weak, and cannot go on his own impulse or might. Yet when they mutually support one another, it is not impossible for them to go.

In exactly the same way, Name is without power of its own, and cannot spring up of its own might, nor perform this or that action. Form also is without power of its own, and cannot spring up of its own might, nor perform this or that action. Yet when they mutually support one another it is not impossible for them to spring up and go on.

[The dependent existence of being is illustrated in Visuddhi Magga Chap. xx] as follows:

"No heap or collection of material exists for the production of Name and Form; nor are Name and Form sprung from any such heap or collection of material; and when Name and Form cease, they do not go to any of the cardinal or intermediate points of the compass; and after Name and Form have ceased, they do not exist anywhere in the shape of heaped-up material. But just as when a lute is played upon, there is no previous store of sound; and when sound comes into existence, it does not come from any such store; and when it ceases, it does not go to any of the cardinal or intermediate points of the compass; and when it has ceased, it exists nowhere in a stored-up state; but having previously been non-existent, it came into existence in dependence on the body

and neck of the lute and the exertions of the performer; and having come into existence passes away; in exactly the same way, all the elements of being, both those with form and those without, come into existence after having previously been non-existent; and having come into existence pass away.

Here we should go to the notion of sub-conscious mind or undercurrent forming the condition to being or existence (*bhavanga*) to explain how the life has taken place in the present form of human being. Professor Floyd H. Ross has pointed out that the first stage in the present life is Sub-conscious Mind. On Subconscious Mind depends Name and Form (the psycho-physical organism).*

No doubt, it is the point where the present aspect of *khandā* (*paccuppan khandā*) has taken place. Therefore, to have a clear understanding on the origin of present aspect of 5 groups and how it works at the moment, we should say something about the sub-conscious mind called *bhavanga* in Pali.

First, please let me quote Ven. Narada Thera in my elucidation of the notion of *bhavanga*. He says as follows:

“Each thought moment hangs on to some kind of object. No consciousness arises without an object, either mental or material.

When a person is fast asleep and is in a dreamless state, he experiences a kind of consciousness which is more or less passive than active. It is similar to the consciousness one experiences in the initial moment of conception and at the final moment of death. This type of consciousness is in *Abhidhammā* termed *bhavanga*. Like any other consciousness it also consists of three aspects – genesis, static and cessation. Arising and perishing every moment it flows on like a stream not remaining the same for two consecutive moments.

* Floyd H. Ross – The meaning of Life in Hinduism and Buddhism:

When an object enters this stream through the sense-doors the *bhavanga* consciousness is arrested or interrupted and another type of consciousness appropriate to the object perceived arises. Not only in a dreamless state but also in our waking state we experience *bhavanga* thought moment more than any other types of consciousness. Hence *bhavanga* becomes an indispensable condition of life.

Narada Thera denies all explanations of *bhavanga* as sub-conscious mind in western thoughts. He says: “*Bhavanga* is called because it is an essential condition for continued subjective existence. Whenever the mind does not receive a fresh external object we experience *bhavanga* consciousness. Hence it called *Vithimutta* or process free.

Life-continuum has been suggested as the closest English equivalent.

According to the *Vibhāvinī Tikā*, *bhavanga* arises between

(i) *patisandhi* (re-linking) and *āvijjana* (apprehending), (ii) *Javanā* (impulsion) and *āvijjana*, (iii) *tad-arammana* (registering) and *āvijjana* (iv) *vothapana* (deciding) and *āvijjana* and sometimes between (v) *Javana* (impulsion) and *cuti* (dying) and (vi) *tad-arammana* (registering) and *cuti* (dying).

Note: *Patisansandhi* –rebirth-linking

āvijjana –apprehending or advertence

javana –impulsion

tad-arammana –registering

vothapana –deciding

cuti –dying are, according to Buddhism the

functions of consciousness. If the reader wants to know them widely, he should see Nyānatiloka’s Buddhist Dictionary and in A Manual of Abhidammā by Narada Thera, Chap. III, (iii) Summary of Functions Pp. 153.

***Āvijjana* - opening or turning towards.**

When object enters the *bhavanga* stream of consciousness the thought-moment that immediately follows is called *bhavanga-calana* (vibration of *bhavanga*). Subsequently another thought-moment arises and is called *bhavangupaccheda* (arresting *bhavanga*). Owing to the rapidity of the flow of *bhavanga* an external object does not give rise to a thought process. The original *bhavanga* thought moment perishes. Then the flow is checked. Before the actual transition of the *bhavanga* it vibrates for one moment. When the *bhavanga* is arrested, a thought-moment arises adverting the consciousness towards the object. If it is a physical object, the thought moment is termed five-door cognition (*pancadvārāvajjana*). In the case of mental object, it is termed mind-door cognition (*manodvārāvajjana*).

In the sense-door thought process, after the apprehending (*āvijjana*) moment arises one of the five sense-impressions.

Āvijjana arises between *bhavanga* and *panca viññāna* (sense-impression) and *bhavanga* and *javana* .

As *patisandhi* is the initial thought-moment of present life so is *cuti* the final thought-moment. They are the entrance and exit of a particular life. *Cuti* functions as a mere passing away from life. *Patisandhi*, *bhavanga* and *cuti* are similar in that they possess the same object and identical mental co-adjuncts.

Death occurs immediately after *cuti* consciousness. Though, with death, the physical body disintegrates and the flow of consciousness temporarily ceases, yet life stream is not annihilated as the karmic force that propels it remains. Death is only a prelude to birth.*

* Narada Thera – A manual of Abhidhamma - Pp. 163. .

Symbolic representation of Name and Form

Nama Rupa is represented in Tibetan and Japanese picture as a man crossing a stream in a boat.

5. The six organs of sense (*salāyatana*)

The six organs of sense are, eye, ear, nose, tongue, body, and mind.

According to Buddhism these six organs of sense are thought to be the physical elements come into being as the result of karmic force. Ledi Sayādaw explained the emergence of Form in *Rūpa Dipanī* as follows:

“Only after eleven weeks when the embryo has had main five branches of human body including head and heart, eye, ear, nose, tongue, etc., appeared as the result of karmic force of his previous life.”* And Ledi Sayādaw proclaimed in his Manual that in this case of the emergence of the six organs, there is no order, but heart is the first organ that appears before other sense organs.#

When I was deeply engaged in the study of Dependent Origination, I was wondering on the fact that the Buddhist view on conception is scientific or not. Therefore, I have tried to explore the scientific findings in modern genetic science. When I have found the following findings I was really fascinated.

“By the time the mother begins to suspect that she is pregnant the embryo has a head and a heart, and heart has begun to beat when it is two months old, and before it is an inch long, the embryo is recognizably human in both appearance and specialization of parts.❖

* Narada Thera – A manual of Abhidhamma . Pp. 163

Ledi Sayādaw – Rupa Dipani - P. 31.
– Rupa Dipani - P. 32 .

❖ The language of Life – An Introduction to the science of Genetics for everyone – George and Muriel Beadle- Pp.217.

Here we can make out one point that life or vitality (*Jivita*) begins only at the time when the heart starts its function of beating. That is the time when the mother begins to suspect that she is pregnant; it is only after two months. At that time the heart and the head with brain are functioning their respective specialization. The Beadles recognize that the embryo has already taken complete human form before three months. If so it must have six organs of sense at the time when the mother comes to know that she is pregnant.

If it is true, the Buddhist view on the emergence of the six organs of sense taken place in eleven weeks (i.e. after two months) must correspond to the finding of genetic science. The heart, the brain and the six organs of sense would probably appear simultaneously. Ledi Sayādaw agreed with this suggestion. Because he said that starting from heart, the other organs of sense appear gradually. But the Beadles admit that they or nobody knows what causes cells whose nuclei carry identical genetic information to use that information in so many diverse ways.

But according to *Abhidhamma*, the Buddha declared that rebirth-linking consciousness (*patisandhi*) arises at the time when the heart arises. What does it mean? I consider that along with the beating of the heart, there arises rebirth-linking consciousness, because the Buddha pointed that there are vibration (*calana*) in *bhavanga* at the time when thought-moment arises. Is it not the karmic force that vibrates to cause the heart start beating?

Our science is working hard on a new paradigm, on a new way of understanding reality. However, the incomplete and fragmented picture it can offer so far bears no comparison with the depth of insight of the ancient sages. The type of scientific knowledge we can acquire in this time rather burdens. There is still long way to go for the science to achieve the kind of knowledge which liberates. Perhaps in the next century the science will become not only more and more knowledgeable but also wise.

Let us hope so.*

Symbolic representation of six sense organs

This six organs of sense is symbolized in the Ajanta fresco as mask of a face, with eyes, nose, ear and mouth with blank eye-sockets in the forehead to represent the inner sense or mind.

6. Contact (*phassa*)

“Bhante Nagasena, what is contact ?”asked the king Milinda.

“Your Majesty, contact is the act of coming in contact,” answered Ven. Nagasena.

“Give an illustration, please.”

“It is as if your Majesty, two rams were to fight one another. The eye is comparable to one of these rams, form to the other, and contact to their collision with each other.”

“Give another illustration, Sir.”

“It is as if, your Majesty, the two hands were to be clapped together. The eye is comparable to one hand and form to the other, and contact to their collision with each other.”

“Give more illustration, Sir.”

“It is as if, your Majesty, two cymbals were to be clapped together. The eye is comparable to one cymbal, form to the other, and contact to their collision with each other.”

“You are an able man, Bhante Nagasena.”

[From *Milindapañña* 60]

Here six sense organs are considered to be defensive elements and the external six sense objects such as form, sound, etc.,

* Ashin Ottama – Karma, rebirth, Samsarā - p. 48

are six offensive elements. When the external sense objects come into contact with internal six-sense doors, there arise six kinds of consciousness. The consciousness is the third element that grows out of the contact of the sense door and sense object.

Symbolic representation of Contact

Contact is represented in the Tibetan picture by a man seated with an arrow entering the eye.

7. Sensation (*Vedanā*)

[From the Majjima Nikaya - Sutta 44]

“My dear sister Dhammadinna, how many sensations are there?”

“Brother, Visākha, there are 3 sensations: the pleasant sensation, the unpleasant sensation and the indifferent sensation.”

“But what, my lady, is the pleasant sensation, what the unpleasant sensation, and what the indifferent sensation?”

“Brother Visākha, whatever pleasant or joyous sensation is felt by the body or by the mind, that is pleasant sensation. Brother Visākha, whatever unpleasant or joyless sensation is felt by the body or by the mind, that is unpleasant sensation. Brother Visākha, whatever sensation that is neither joyous nor joyless is felt by the body or by the mind that is indifferent sensation.

Mogok Sayādaw has differentiated sensations by classifying them in two, namely, external sensations and internal sensations. The external sensation, what he meant, is the sensation felt by the body and internal sensation, felt by the mind.

If pleasant sensation arises on the body, pleasure or joy called *somanassa vedana* in Pali simultaneously arises in the mind

If there arises unpleasant or painful sensation on the body, simultaneously there arises aversion or *domanassa* in the mind.

If there is indifferent sensation on the body, there arises equanimity (*upakkhā*) in the mind.

So long as one is alive, there is no time when there is no contact; therefore, one will enjoy any one kind of sensation at every moment, knowingly or unknowingly. According to *paticcasamuppāda*, it is said *phassa paccayā vedanā*; when there is contact, there is sensation. Because of contact, there arises sensation to enjoy good or bad.

Symbolic representation of Sensation

Sensation (*vedanā*) is represented in the Tibetan picture by lovers embracing.

8 . Desire (*tanhā*)

In the proposition “*vedanā paccayā tanhā*” – on sensation depends desire,

Desire for forms and all the rest
Make up a list of six desires;
And each of these is then perceived
To triply manifest itself.

For the *Vibhāṅgā* shows in this proposition there are six desires, namely, desire for forms, desire for sound ... odor ... taste ... things tangible ... ideas, according to the designation of the object; just as a son is named the treasurer’s son, the Brahman’s son according to the designation of his father. But it is then perceived that each of these is triple according to the way it manifests itself, namely, whether as desire for sensual pleasure, as desire for permanent existence, or as desire for transitory existence.

When desire for forms manifest itself in a sensual relish for some form-object that may be within the field of vision, it is then called desire for sensual pleasure.

When it is coupled with a heretical belief in the persistence of existence (eternalism), and considers that its object is stable and persistent, it is then called desire for permanent existence. For passion when coupled with a heretical belief in the persistence of existence is called desire for permanent existence.

But when this desire for forms is coupled with a heretical belief in the annihilation of existence, and considers that its object will be annihilated and perished, it is then called desire for transitory existence. For passion when coupled with a heretical belief in the annihilation of existence is called desire for transitory existence. Similarly, in regard to sounds and the rest.

Eighteen desires for subjective forms etc., together with eighteen for those existing outside, make thirty-six desires; and thirty-six in the past, thirty-six in the future, and thirty-six in the present make one hundred and eight desires. And these can be reduced again to six, according to their objects, forms, etc., or to only three: desire for sensual pleasure, etc.

Now just as we honour a nurse because of our love and devotion to our children, so living beings, on account of their love and devotion to the sensation excited by forms and other objects of sense, give high honour to painters, musicians, and performers, cooks, weavers, elixir-prescribing physicians and other like persons who furnish us with objects of sense. Therefore, all these desires are included in the proposition, "On sensation depends desire."*

Mogok Sayādaw was apt in thinking that in the course of causal chain, sensation changes into desire because one who experiences the sensation does not contemplate upon the nature of sensation which rises and perished immediately. The bridge between sensation and desire is made by *avijjā* or ignorance. If we can contemplate upon sensations we can dismantle the *avijjā* bridge between sensation and desire. Therefore, the late master

* H.C. Warren - Buddhism in translation - p. 188.

emphatically pointed out in his diagram the place where we must cut off the cycle between sensation and desire (*vedanā* and *tanhā*). If we can put the sensation to an end by means of *vipassanā*, there will be no desire or *tanhā*.

Therefore the proposition goes as follows:

“*Vedanā nirodhā tanhā nirodo*” – on the cessation of sensation depends the cessation of *tanhā* or desire. This is the very point where we should contemplate to escape from round of rebirth by cutting off the causal connection between *vedanā* and *tanhā*.

This also is one of the major contributions of late Mogok Sayādaw in his teachings on *Vipassanā*.

Symbolic representation of Desire

Desire is represented in the Ajanta fresco in the picture by a man drinking.

9. Attachment (*upadāna*)

[From Visuddhi Magga Chap; xiv]

In looking upon Form and other Groups as having a nature resembling bubbles of foam and the like, the meditative priest ceases to look upon the unsubstantial as substantiality. To particularize:—

In looking upon subjective Form as impure, he comes thoroughly to understand material food, abandons the perverse mistaking of the impure for the pure, crosses the torrent of sensual pleasure, breaks loose from the yoke of sensual pleasure, is free from the depravity of sensual pleasure, severs the myraid bonds of covetousness, and does not attach himself by the Attachment of Sensual Pleasure;

In looking upon Sensation as misery, he comes thoroughly to understand the nutriment called contact, abandons the perverse mistaking of misery for happiness, crosses the torrent of exist-

ence, breaks loose from the yoke of existence, is freed from the depravity of passion for existence, severs the myraid bonds of malevolence, and does not attach himself by the Attachment of Fanatical Conduct;

In looking upon Perception and Predispositions (mental formations) as not an Ego, he comes thoroughly to understand the nutriment called karma, abandons the perverse mistaking of what is not Ego for an Ego, crosses the torrent of heresy, breaks loose from the yoke of heresy, is freed from the depravity of heresy, severs the myraid bonds of dogmatism and does not attach himself by the Attachment of the Assertion of an Ego;

In looking upon Consciousness as transitory, he comes thoroughly to understand the nutriment called consciousness, abandons the perverse mistaking of the transitory for permanent, crosses the torrent of ignorance, breaks loose from the yoke of ignorance, is freed from the depravity of ignorance, severs the myraid bonds of an affection of fanatical conduct, and does not attach himself by the Attachment of Heresy:

In the proposition, *On desire depends attachment,*
Attachment are in number four
Whose definition various,
Their short description, and their long,
And sequence must one seek to show.

The following is the *showing*:

The following are the *4 attachments*: the attachment of sensual pleasure, the attachment of heresy, the attachment of fanatical conduct (or rules and rituals), attachment of the assertion of Ego.

[Note:- *Upadānan* is sometimes rendered as clinging]

The following is the *definition various*.

The attachment of sensual pleasure is attachment with some form of sensual pleasure as its object. Or again, it is the attach-

ment of sensual pleasure because it is attachment and sensual pleasure at the same time. The word attachment means a tenacious grasp.

In like manner, the attachment of heresy is heresy and attachment; or it is attachment to some form of heresy, whether concerning the past or the future, as when one says, "The Ego and the world are persistent", etc.

In like manner, the attachment of fanatical conduct is the attachment to some modes of fanatical conduct. Cattle conduct, cattle behaviour, and the like are attachments because they involve the belief that purity can be obtained thus.

In like manner the assertion is what people assert; attachment is that by which they attach themselves. What do they assert, and to what do they attach themselves? The Ego. The attachment of the assertion of an Ego, or it is the simple assertion of an Ego. The attachment of the assertion of an Ego is when people attach themselves by the assertion of an Ego.

The above, then, is *the definition Various.*
Their short description, and their long.

First in regard to the attachment of sensual pleasure. "What is the attachment of sensual pleasure? Sensual craving, sensual passion, sensual delight, sensual desire, sensual affection, sensual torment, sensual infatuation, sensual clearing, this called sensual pleasure." In short, in this question, attachment is described as tenacity of desire. Tenacious desire is when an earlier desire has become tenacious by the proximate dependence. Some, however, says, "Desire is the quest for an object before it is obtained, as when a robber gropes about in the dark; attachment is the seizing hold of an object within reach, as when the robber gets hold of his booty. And both are inimical to moderation and contentment and are the roots out of which grow seeking and guarding.

The short description of the other three attachments is that they are heresy.

In their long description, however, the attachment of sensual pleasure is tenacity of the aforesaid one hundred and eightfold desire for forms and other objects of Sense.

The attachment of heresy consists of heretical views regarding ten different subjects.

What is the attachment of heresy? “There is no such thing as a gift, a sacrifice, an offering, a fruition or result of good or evil deeds, a present life, a future life, a mother, a father, apparitional experience, of any monk or Brahman having found the right road and correct line of conduct who can proclaim his own knowledge and preception either of this world or the next! Any such heresy, heretical belief, heretical jungle, heretical wilderness, heretical puppet-show, heretical writhing, heretical fetter, figment, notion, persuasion, affection, byway, false way, falsity, schismatic doctrine, or error is called the attachment of heresy.”

The heresy of fanatical conduct is the affectation of the belief that purity is by fanatical conduct. As it is said:

“What is the attachment of fanatical conduct? Purity is by conduct; purity is by fanaticism; purity is by fanatical conduct, – any such heresy, heretical belief, heretical jungle, heretical wilderness, heretical puppet-show, heretical writhing, heretical fetter, figment, notion, persuasion, affectation, byway, false way, falsity, schismatic doctrine, or error is called the attachment of fanatical conduct.”

The attachment of the assertion of an Ego is the twenty-fold heresy of individuality. As it is said:

“What is the heresy of the assertion of an Ego?”

Here an ignorant, unconverted man who is not a follower of noble disciples, not conversant with the Noble Doctrine, not

disciplined in the Noble Doctrine, not a follower of good people, not conversant with the doctrine held by good people, not disciplined in the doctrine of good people, not disciplined in the doctrine of good people, considers form in the light of an Ego – either the Ego as possessing form, or form as comprised in the Ego, or Ego as possessing consciousness, or consciousness as comprised in the Ego, or the Ego as comprised in form, considers sensation ... perception ... the predispositions ... consciousness as the Ego, or Ego as possessing consciousness, or consciousness as comprised in the Ego, or the Ego as comprised in consciousness, – any such heresy, heretical belief, heretical jungle, heretical wilderness, heretical puppet-show, heretical writhing, heretical fetter, figment, notion, persuasion, affection, byway, false way, falsity, schismatic doctrine, or error is called the attachment of the assertion of the Ego.”

The above is *their short description, and their long.*

And sequence: – That sequence is three-fold: sequence in ordinary, sequence in abandoning, sequence in teaching.

Now as the round of rebirth is without known beginning and it is impossible to say which corruption first arises, no absolute order of sequence can be laid down; but in any particular existence the order most commonly followed is for the heresy of the assertion of an Ego to come first and be followed by a heretical belief either in the persistence of existence or in their annihilation. Then he who believes that the Ego is persistent adopts the attachment of the heresy of fanatical conduct to purify his Ego, and he who believes that the Ego is annihilated, being reckless of a future life, adopts the attachment of sensual pleasure. Thus the sequence of originating in any particular existence is for the attachment of the heresy of the assertion of an Ego to come first, and after it the attachment of heresy, fanatical conduct, and sensual pleasure.

The attachment of heresy, the attachment of fanatical conduct, and the attachment of the assertion of an Ego are first

abandoned, as they are destroyed by the Path of Conversion; the attachment of sensual pleasure afterwards by the Path of Arahatsip. This is the sequence in abandonment.

The attachment of sensual pleasure is first taught on account of its conspicuousness. For as it occurs in conjunction with eight of the consciousness, it has a large extent; the others have but little, being conjoined with only four. And as mankind is for the most part given over to its lusts, the attachment of sensual pleasure is conspicuous; not so the others. Or the attachment of sensual pleasure is for the purpose of obtaining object of lust, and the attachment of heresy in the form of belief in the persistence of the Ego. Of these two, the attachment of fanatical conduct is first taught from its grossness as one can see cattle-practices, and dog-practices with one's own eyes; the attachment of the assertion of an Ego comes last on account of its subtleness. This is the sequence in teaching.

[From Visuddhi Magga - Chap.XVII]

The traditional four-fold division of attachment is not quite satisfactory. Besides *kāmūpadāna* we should expect either *rūpupādāna* and *ārūpupādāna*, or simply *bhavupādāna*. Though the Anagami is entirely freed from the traditional four kinds of *upādāna*, he is not freed from rebirth, as he still possesses *bhavupādāna*.

The com. to Vis. XVII, in trying to get out of the dilemma simply explains here *kamupādāna* as including all the remaining kinds of clinging or attachment.*

Symbolic representation of Attachment

Upādāna or attachment (clinging, grasping) is represented in the Tibetan picture by a man picking flowers.

* Nyañatiloka - Buddhist Dictionary - Pp. 159

10. Existence (*karma bhava*)

Now the tenth link is *Bhava*, Existence or Becoming. In the proposition – *On attachment depends Existence*.

The sense, the different elements,
The use, division, summing up,
And which the dependence makes of which,
Must now be understood in full.

“Existence” is so called because it is an existing. It is twofold; Karma existence and originating existence. As it has been said: “Existence is twofold: there is a karma existence, and there is an originating existence.” Here *karma existence* is equivalent to karma; and in like manner *originating existence* is equivalent to originating. Originating is called existence because it is an existing; but karma is called existence because it causes existence, just as the birth of a Buddha is called happy because it results in happiness.

· This, then, is the full understanding of *the sense*.

The different elements: – Karma existence is in brief thought and the elements covetousness etc., which go under the name of karma and existence conjoined with thought. As it has been said:

“What is karma-existence?” Meritorious karma, demeritorious karma, karma leading to immovability, all these are called karma-existence, whether they be of little or great extent. Moreover, all karma conducive to existence is karma-existence.”

In the above, the term ‘meritorious karma’ includes thirteen thoughts, ‘demeritorious karma’ includes twelve, and the term ‘karma leading to immovability’ includes four thoughts. Also, by the phrase, ‘Whether of little or great extent’ is meant the slight or large amount of fruition of these same thoughts, and, by the phrase ‘And all karma conducive to existence’ are meant covetousness and so on conjoined with thought.

Originating existence, however, is in brief the groups which have come into existence through karma, and it has a ninefold division. As it has said:

“What is originating existence?” Existence in the realm of sensual pleasure, existence in the realm of form, existence in the realm of formless, existence in the realm of perception, existence in the realm of non-perception, existence in the realm of neither perception nor yet non-perception, existence once infected, existence four times infected, existence five times infected, all these are originating-existence.”

In the above, existence in the realm of sensual pleasure is the existence called sensual pleasure and similarly in respect of existence in the realm of form, and of existence in the realm of formlessness. Existence in the realm of perception constitutes that existence, or because there is perception in that existence. The converse is the case with existence in the realm of non-perception. Existence in the realm of neither perception nor yet non-perception in that existence. Existence once infected is existence infected with the form group alone, or it is called existence once infected because there is one infection to that existence, and similarly in regard to existence four times and five times infected.

Existence in the realm of sensual pleasure is the five attachment groups, and existence in the realm of form is the same. Existence in the realm of formlessness is four attachment groups. Existence in the realm of non-perception is one attachment group. Existence in the realm of neither perception nor yet non-perception is four attachment groups, and existence once infected etc. is one, four, or five attachment groups.

This then is the full understanding of *the different elements*.

The use:- It is true that the meritorious and the other karmas have already spoken of in the exposition of karma. However, this

karma was of a previous existence and hence given as constituting the dependence for conception into this one, – while in the present case they are present karma and given as constituting the dependence for the conception into a future existence. Thus the repetition is of use. Or again, when it is said, “What is meritorious karma? It is meritorious thoughts in the realm of sensual pleasure,” and so on, only thoughts were included in the term karma, while in the present instance where it is said, “And all karma conducive to existence,” there are also included the elements of being which are conjoined with thoughts. Or again, only that karma which is the dependence of consciousness was in the first instance intended by the term karma, but now that also which gives rise to an existence in the realm of non-perception. But why make a long story of it? By the meritorious karma etc. intended in the proposition, “On ignorance depends karma,” meritorious and demeritorious factors of being only are meant; but in the present case, in the proposition, “On attachment depends existence.” Inasmuch as originating-existence is included, all elements of being, whether meritorious or demeritorious or indeterminate are intended. Accordingly, the repetition is useful from every point of view.

This, then, is full understanding of *the use*.

Division summing-ups:– The divisions and summing-ups of an existence are dependent on attachment. For whatever karma depends on the attachment of sensual pleasure and produces existence in the realm of sensual pleasure, this is karma-existence, and the groups that spring from it are originating-existence. Similarly in regard to existence in the realm of form and existence in the realm of formlessness.

This makes two existences in the realm of sensual pleasure besides the therewith included existence in the realm of perception and existence five times infected; two existences in the realm of form besides the therewith included existence in the realm of per-

ception, existence in the realm of non-perception, existence once infected, existence five times infected; and two existences in the realm of formlessness besides the therewith included existence in the realm of perception, existence in the realm of neither perception nor yet non-perception, and existence four times infected. all of which depends on the attachment of sensual pleasure – six existence besides the therewith included existences. And just as six existences and the therewith included existences depend on the attachment of sensual pleasure, so also do six existences depend on each of the other three attachments.

Thus in respect of their divisions there are twenty-four existences besides the therewith included existences, all of which depend on attachment.

In regard to their summings up, however, by putting karma existence and originating existence together we have existence in the realm of sensual pleasure and the therewith included existences, existence in the realm of form and existence in the realm of formlessness, making three existences which depend on the attachment of sensual pleasure; and similarly in regard to the remaining attachments. Thus there sum up twelve existences besides the therewith included existences, all of which depend on attachment. Moreover, to speak absolutely, karma existence is karma which leads to existence in the realm of sensual pleasure and is dependent on attachment, and the groups which spring from it are originating-existence. And it is the same in regard to existence in the realm of form and existence in the realm of formlessness. This makes two existences in the realm of form, and two existence in the realm of formlessness besides the therewith included existences, all of which depend on attachment. By another method of computation, the six existences, by not dividing into karma-existence and originating-existences, sum up as three existences, namely, existence in the realm of sensual pleasure etc., besides the existences therewith included. Also by not dividing

into existence in the realm of sensual pleasure, etc., karma existence and originating-existence become two existences; and again, by not dividing into karma existence and originating existence, there remains in the proposition, “On attachment depends existence,” only existence.

This, then, is the full understanding of *the divisions and summing-ups* of existence dependent on attachment.

And which the dependence makes of which: – The sense is, it must be fully understood which attachment is the dependence of which? But which is the dependence of which? Everyone is the dependence of everyone else. For the unconverted are like mad man, and fail to reflect on what is suitable and what is unsuitable. As the result of any and every attachment, they long for any and every existence and perform any and every karma. Therefore, the view of those who say that existence in the realm of form and existence in the real of formlessness do not come about by the attachment of fanatical conduct is not to be accepted. But on the contrary, any and every existence comes about by any and every attachment. As follows: –

We may have one who, because of what he hears, is reported or by inference from what he sees, reflects as follows: “Sensual pleasures obtain in the world of man in wealthy families of the warrior caste and so on and so forth, and also in the six heavens of sensual pleasures.” Then he becomes deceived by listening to false doctrine and takes a wrong way to attain them, and thinking,

“By this kind of karma I shall obtain sensual pleasures,” he adopts the attachment of sensual pleasure and does evil with his body, evil with his voice, and evil with his mind, and when he has fulfilled his wickedness, he is reborn in a lower state of existence. Or again, he adopts the attachment of sensual pleasure through being desirous of sensual pleasure and of protecting that which he has already obtained and does evil with his body, evil with his voice, evil with his mind, and when he has fulfilled his wickedness

he is reborn in a lower state of existence. Here, the karma that was the cause of his birth is karma-existence. The groups which sprang from that karma were originating-existence. Existence in the realm of perception and existence five times infected are therewith included.

Another, however, strengthens his knowledge by listening to the Good Doctrine, and thinking, "By this kind of karma I shall obtain sensual pleasures," adopts the attachment of sensual pleasure and does good with his body, good with his voice, good with his mind; and when he has fulfilled his righteousness, he is reborn either among the god or among men. Here the karma that was the cause of his rebirth is karma-existence. Existence in the realm of form and existence five times infected are therewith included. Accordingly the attachment of sensual pleasure is the dependence of existence in the realm of sensual pleasure together with its divisions and whatever existences are therewith included.

Another, having heard or come into the conclusion that there are superior sensual pleasures in the realm of form or in the realm of formlessness, adopts the attachment of sensual pleasure and achieves the trances of the realm of form and of the realm of formlessness, and by the might of these trances is reborn in a Brahma-heaven. Here the karma that was the cause of his rebirth was karma-existence. The groups which sprang from that karma were originating-existence. Existence in the realm of perception, existence in the realm of non-perception, existence in the realm of neither perception nor yet non-perception, existence once infected, and existence five times infected, are therewith included. Accordingly, the attachment of sensual pleasure is the dependence of existence in the realm of form and existence in the realm of formlessness, together with their divisions and the existence therewith included.

Another adopts the heresy of the annihilation of existence and thinking either that it would be a good plan to have his Ego undergo annihilation while in the realm of form, or else while in

the realm of formlessness, performs karma leading to those existences. This karma of his is karma-existence and the groups that spring from it are originating-existence. Existence in the realm of perception etc. are therewith included. Accordingly, the attachment of heresy is the dependence of all three modes of existence, viz., of existence in the realm of sensual pleasure, existence in the realm of form, and existence in the realm of formlessness, together with their divisions and the existences therewith included.

Another, thinking either that his Ego is happy when in the realm of sensual pleasure, or else when in the realm of form, or else when in the realm of formlessness, by the attachment of the assertion of an Ego, performs karma leading to those existences. This karma of his is karma-existence and the group that spring from it are originating-existence. Existence in the realm of perception etc. are therewith included. Accordingly, the attachment of the assertion of an Ego is the dependence for the three modes of existence together with their divisions and the existence therewith included.

Another, thinking that fanatical conduct attains to a happy fulfillment either in the realm of sensual pleasure, or else in the realm of form, or else in the realm of formlessness, adopts the attachment of fanatical conduct and performs the karma leading to those existences. This karma of his is karma-existence and the groups that spring from it are originating-existence. Existence in the realm of perception etc. are therewith included. Accordingly, the attachment of fanatical conduct is the dependence on the three modes of existence therewith included.

This, then, is the full understanding of *and which the dependence makes of which*.

Now if it be asked, "But how is which the dependence of which existence?" we answer that attachment is to be understood as the proximate dependence of existence in the realm of form and in the real of formlessness, and the connate etc., dependence

of existence in the realm of sensual pleasure.

For when a being is in the realm of sensual pleasure, than the four attachments are the dependence of meritorious karma and of originating existence in the realm of form and in the realm of formlessness by the proximate dependence alone. When conjoined with demeritorious karma, they are the dependence of connate dependence etc., that is by the connate, the mutual, the conjoined; but when not so conjoined, by the proximate dependence alone.

This is the full discussion of the proposition “On attachment depends existence.”

Symbolic representation of Existence

Existence is symbolized in Tibetan picture by a pregnant woman.

11. *Rebirth (Jāti) etc.,*

[From Visuddhi Magga. Chap. xvii]

The definition of rebirth (*jāti*) in the last two propositions of Dependent Origination are to be understood as expounded in the Exposition of the Four Truths: but existence is here meant only karma-existence. For that and not originating-existence is the dependence of birth. Moreover, it is its dependence in only one of the two ways, namely, as karma-dependence or as proximate dependence.

If it be asked in this connection, “But how do we know that existence is the dependence of birth?” we answer, “Because difference in respect of meanness, greatness, etc. are apparent, even when the external dependence remains the same. For even when the external dependence, such as the seed, blood, food etc. of father and mother are the same, differences of meanness, greatness, etc., in the progeny are observable, and that even in the

case of twins. And these differences are due to a cause, for some do not have these differences; but these differences can have no other cause than karma, from the non-existence of any other instrumentality for the purpose in the sequence of beings who show these differences. Thus they have only karma-existence as their cause. Karma is indeed the cause for the difference in beings as regards meanness, greatness, etc. Therefore, has the Blessed One said: – “Karma allots beings to meanness or greatness.” Therefore, it is to be understood that existence is the dependence of birth.

But inasmuch as when there is no birth, there is no old age or death, nor those other elements of being, sorrow and the rest; and on the other hand when there is birth, then, to the fool who is afflicted with the misery called old age and death, occur the sorrow and the rest that are associated with old age and death; and also to the fool who is afflicted with this or that misery, they do occur, but not so associated; therefore it is to be understood of birth that it is the dependence both of old age and death and of sorrow etc. But it is their dependence by the proximate dependence alone.

This is the full discussion of the propositions, “On existence depends birth,” etc.

Ven. Mogok Sayādaw taught his followers to understand this doctrine, the Dependent Origination in reverse order as the Buddha had taught Ānanda in the discourse called Mahā Nidāna Sutta of the Digha Nikāya.

I shall quote here Mahā Nidāna Sutta of Digha Nikāya translated by A. A. G. Bennet: *

1. Thus I have heard. The Exalted One was once staying amongst the Kurus where there is a market town called by the Kurus, Kammāssadhamma. Venerable Ānanda went to the Exalted One and having saluted Him sat down to one side. Venerable

* A.A.G. Bennet – Long discourses of the Buddha. Pp- 187

Ānanda said to the Exalted One:

“It is wonderful, Sir, wonderful that while the construction and appearance of the *Paticcasamuppāda* are profound, yet to me it seems perfectly clear.”

“Do not say so Ananda: do not speak like that. The construction and appearance of the *Paticcasamuppāda* are profound. From lack of understanding and penetration of it, this generation has become like a tangle ball of string, a matted bird’s nest, subject to a round of rebirth in a state of suffering.

2. “Do there exist in this doctrine a foundation for decay and death? If you were asked you should say: “They do.” If you were asked what is the foundation for decay and death, you should say: “Decay and death depend on birth.”

“Does there exist foundation of birth?” If you were asked you should say: “It does.” And if you were asked, “What is the foundation of birth?” You should say: “The foundation of birth is existence.”

Ānanda, if you were asked, “What is the foundation of existence?,” you should say, “Existence has foundation on attachment.”

Ānanda, if you were asked, “Does there exist foundation for attachment?,” you should say, “It does.” And if you were asked, “What is the foundation of attachment?,” you should answer, “Attachment depends on desire.”

Ānanda, if you were asked, “Does there exist the foundation of desire?,” you should say, “It does.” And if you were asked, “What is the foundation of desire?,” you should reply, “Desire depends on sensation.”

Ānanda, if you were asked, “Does there exist the foundation of sensation?,” you should say, “It does.” And if you were asked, “What is the foundation of sensation?,” you should reply, “Sensa-

tion depends on contact.”

Ānanda, if you were asked, “Does there exist the foundation of contact?,” you should say, “It does.” And if you were asked, “What is the foundation of contact?,” you should reply, “Contact depends on six organs of senses.”

Ānanda, if you were asked, “Does there exist the foundation of six organs of senses?,” you should say, “It does.” And if you were asked, “What is the foundation of six organs of senses?,” you should reply, “Six organs of senses depend on name and form.”

Ānanda, if you were asked, “Does there exist the foundation of name and form?,” you should say, “It does.” You should reply, “Name and form depend upon consciousness.” And if you are asked, “What is the foundation of consciousness?,” you should reply, “Consciousness depends upon name and form.”

“Thus Ānanda, on name and form depends consciousness.”

“On consciousness depend name and form.”

There follows a repetition of the chain (i-x) as in Mahāpadāna Suttanta, the questions being put in the above form. The six fields of contact are, however, omitted, so that the connection is made as between contact and mental and physical states, i.e., as between vii and ix.

3. The Buddha then goes over the chain in the reverse order to the above and concludes: “So arises the mass of ill.” Working again, through the chain in the original order. He introduces more exploration.

4. “I have said: ‘With birth as cause and conditioning factor there are decay and death.’”

“This Ānanda, should be understood according to this method. If there were no birth by means of anything, anywhere, of anyone, from anyone, if there were no birth of any beings anywhere, no birth in any respect, from the cessation of birth would decay

and death appear?”

“No, Sir.”

“Therefore, this is the root, the source, the origin, the foundation of decay and death, namely, birth.”

5. “I have said: ‘From the process of life (existence-karma bhava) as cause and conditioning factor there is birth.’ That should be understood according to this method. If there were no process of life or existence by means of anything, anywhere, of anyone, from anyone, as follows: existence in the realm of sensual pleasure, existence in the realm of form, existence in the realm of form-lessness; if there were no existence in any respect, from the cessation of the existence would birth appear?”

“No, Sir.”

“Therefore, Ānanda, this is the root, source, origin, foundation of birth, namely, the process of life or existence.”

6. “I have said, ‘On attachment depends existence.’ That, Ānanda, should be understood according to this method. If there were no attachment by means of anything, anywhere, of anyone, from anyone, as follows: attachment of sensual object, attachment in views, or heresy, attachment of fanatical conduct (rites and rituals), the attachment of the assertion of an Ego; - if there were no attachment in any respect, with the cessation of attachment, would there be the process of life or existence?”

“No, Sir.”

“Therefore, this is the root, source, origin, foundation of existence, namely, attachment.”

7. “I have said, ‘On desire (craving) depends attachment.’ That, Ānanda, should be understood according to this method. If there were no desire or craving, by means of anything, anywhere, of any one, from anyone, as follows: desire for forms, desire for

sounds, desire for odors, desire for tastes, desire for touch, desire for ideas: if there were no desire in any respect, with the cessation of desire, would there be attachment ?”

“No, Sir.”

“Therefore, this is the the root, source, origin, foundation of attachment, namely, desire.”

8. The Buddha speaks similarly of sensation or feeling as the foundation of desire, relating sensation to the five physical sense organs and to the mind, and then continues:

9. “Thus, Ānanda, sensation determines desire, desire determines pursuit, pursuit determines acquisition, acquisition determines judgement and discrimination, judgement and discrimination determine the urge of attachment, the urge of attachment determines attachment, attachment determines taking up of possession, taking up of possession determines selfishness, selfishness determines protection and as a consequence of protection, sticks, swords, disputes, strifes, slender, lies, and verity of evils are produced.”

10 – 17. As in the previous paragraph, the Buddha shows that, if there is no protection of any sort, there would be none of the evils mentioned. Repeating that selfishness is the root etc. of protection, possession the root of selfishness, and so on. The Buddha concludes:

18. “Therefore, Ānanda, the root, source, origin, foundation of pursuit is, namely, desire. Thus these two things from being two, are united as one through sensation or feeling.”

19. The Buddha repeats that contact through the five physical senses or the mind is the foundation of sensation or feeling, and that mental (*nāma*) and physical states (*rūpa*) are the foundation of contact. He continues:

20. “I have said, ‘Mental and physical states are the cause

and conditioning factors of contact.’

“If the conditions, features, signs and indications, the total of which is known as mind-group or mental states, did not exist, would there be evident in the physical states any reaction due to mental factor ?”

“No, Sir.”

“If the conditions, features, signs and indications the total of which is known as the form-group or physical states did not exist, would there be evident in the mental states any reaction due to physical contact?”

“No, Sir.”

“If the conditions, features, signs and indications the total of which is known as mental and physical states, did not exist, would there be evident by mental or physical reaction to contact?”

“No, Sir.”

“If the conditions, features, signs and indications the total of which is known as mental and physical states, did not exist, would any contact be evident?”

“No, Sir.”

“Therefore, Ānanda, the root, source, origin and foundation of contact are, namely, mental and physical states (*Nāma Rūpa*).

21. “I have said, ‘Mental and physical states depend on consciousness.’ That, Ānanda, should be understood according to this method. If (linking) consciousness should not occur at the conception would mental and physical states develop?:”

“If (linking) consciousness (*patissanti citta*) having occurred at conception, should become deflected, would the mental and physical states come into existence in the present life?”

“If the consciousness of a very young person, boy or girl,

should be cut off, would the mental and physical states come to maturity, undergo growth and full development ?”

“No, Sir.”

“Therefore, Ānanda, the root source, origin and foundation of mental and physical states is, namely, consciousness.”

22. “I have said, ‘Consciousness depends upon mental and physical states or Name and Form.’ That should be understood according to this method. If consciousness did not become established in the mental and physical states, would there be evident the extension of birth, decay, and the rise and production of ill?”

“No, Sir.”

“Therefore, Ananda, the root source and origin and foundation of consciousness consists in the mental and physical states. By this much is one born, by this much does one grow old, die, pass from one existence and rise up again in another, to the extent of the range of contact of mind with ideas, of the range of language, concepts and roaming of intelligence. But this much does the cycle of rebirth go round and round to the discovering of the present life, namely, mental and physical states together with consciousness.

Understanding the Present Aspect of Groups

[Khanda Paticcasamuppāda]

For the benefit of the intending yogis, Mogok Sayādaw taught to put emphasis on understanding the present aspects of group. That is to say that the intending yogis must try to know how the five groups are working in the present moment. He pointed out the knowledge of the working of the groups in the present is a short cut to attain his goal in his exercise in insight meditation. In *Pali* it is called *Kandha Paticcasamuppāda*. In the present aspect of the Dependent Origination, the doctrine explains how the

five groups originated, and the causes of their dissolution.

It is said in *Pali* as follows:

*cakkhun ca paticca rupeca upajjati
cakkhu viññānam tinnam sangati phasso
phassa paccāya vedanā vedanā paccāya tanhā
tanhā paccayā upādānan
upādāna paccayā bhavo
bhava paccayā jāti
jāti paccayā jarā, marana soka parideva
dukkha domanassa upāyāsa sambhavanti
evametassa kevalassa dukkha khandassa
samudayo hoti.*

*Sotinca paticca saddeca upajjati sotaviññānam
ghaninca paticca gandheca upajjati
ghānaviññānam.*

*Jīvhinca paticca rasseca upajjati rasaviññānam
kāyinca paticca photthabbeca upajjati kayaviññānam
maninca paticca dhammeca upajjati manoviññānam
tinnam sangati phasso ... samudayo hoti.*

Pali term 'cakkhunca' means the eyes or sense door of eyes; *rupeca* means visual object; *paticca* means because of or dependent on; *upajjati* means arises; and *cakkhuvīññānam* means eye-consciousness. Therefore, 'cakkhunca paticca rupeca upajjati cakkhuvīññānam' means when there is an impact of eye on the visual object, there arises eye-consciousness. In other words, depending on the contact of eye and the visible object, there arises eye-consciousness. In other words, depending on the contact of eye and the visible object, there arises eye-consciousness. It should be noted that in emergence of eye-consciousness depending upon the contact of the eye and the visual object, there consist nothing as an Ego or a Self except a phenomenon called eye-consciousness. Consciousness must be

understood as a knowing phenomena which arises and vanishes immediately without having a knower. There is neither I nor he nor she in the eye door nor in the object seen. The object seen is only a visual object (*rūpa*); visual object is only a form and color, not an object or an individual. It also is evident that there is nothing more than a consciousness in the act of knowing, known to be eye-consciousness, no more and no less than a consciousness. Therefore, eye-consciousness should not be confused with a person who sees, or a personified subject.

The convergence of eye, object of vision and consciousness is called contact (*phassa*). And depending on contact there arises sensation (*vedanā*). *Vedanā* also is a psychophysical phenomenon lack of any substantial entity as “I” or “he” or “she”. Sensation or feeling arises and perishes immediately leaving an emptiness.

Depending upon sensation arises desire (*tanhā*), and depending upon desire there arises attachment (*upadāna*); depending upon attachment there arises three kinds of volitional acts, viz. physical action, verbal action and mental action. Volitional actions are thought to be existence or *kāma bhava*. The existences, according to the Buddhism, is the cause that produces rebirth (*Jāti*). Here, for an uninstructed and unconverted worldling, the rebirth means the rebirth in the realm of misery (*apaya*). And because of rebirth in a certain mode of living whether pleasurable or unpleasurable, old age or decay and death follow inevitably. Depending upon rebirth in a certain realm of being, there follow not only decay and death but also sorrow, lamentation, pain, grief and despair or all sorts of anguish. Thus, the whole mass of anguish and suffering are the outcome of the rebirth.

“*sotinca paticca saddeca upajjati*” means depending on the contact of ear and audible object, sound, there arises ear-consciousness or *sota viññāna*. In the same manner, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness must be understood with the contact of their sense

door and respective sense objects, such as smell, taste, tangible object and thought objects, etc.

Consciousness, as it were, is one of the 5 groups or *khandhas*. The above description of the origin and the function of *khandha* and its evanescent characters are called *khandha paticcasamuppāda* by late Ven. Sayādaw of Mogok.

This process of functioning and their growth and cessation are all taking place in the present. This is what we call the present aspect of the 5 groups and to understand the real nature of the transient form of existence in the very present as now is crucial for an intending yogi who is going to have an intensive practice in *Vipassanā*.

For the purpose of clarification and lucidity, it should be better explained in conventional parlance.

When A has seen a beautiful object, he has developed a desire to get it, which is called *tanhā*. As we have seen before, the contact between eye and visual object gives rise to a consciousness first. Then the convergence of these three elements, to wit, eyes, visual object and consciousness form a contact (*phassa*); and that *phassa* produces a kind of desire to possess, which we call *tanhā*; *tanhā* in turn produces attachment (*upadāna*). Over-whelming desire is the cause that produces an intense desire to possess the object, that becomes attachment or clinging (*upadāna*). Then he does not waver to make necessary attempt to possess the object he is clinging to. It becomes an existence. The existence here means all what he has done intentionally, that we call *kāma-bhava* in the Buddhism.

[To understand it properly, the readers are advised to refer to the diagram and recite the Pali text.]

The text said: “*kāma bhava paccayā jāti*,” which means that depending on existence, there arises rebirth (*jāti*).

khandha paticcasamuppāda is a chain or train of causal events or psychophysical phenomena revolving in a cycle of rebirth not in the form of evolution which tries to find out the first cause of being. There is only rise and fall of events in this process leaving suffering and nothingness.

“*Jāti paccayā jāramarana, soka, domanassa, upayāsa sambhavanti*” means depending upon rebirth, there arise decay, death, sorrow, lamentation, pain, grief and despair. If the yogi can properly understand the present aspect of the so-called groups, he will definitely envisage the fact that the present aspect of the groups is nothing but a series of sufferings or *dukkha*.

It is obvious to a thoughtful reader how many times a day we partain to this endless, hopeless process of running from desire (*tanhā*), clinging (*upadāna*), and existence (*kāma bhava*) or in conventional parlance, we see, we know, we desire to possess what we have known or seen, we are overwhelmed by increasing craving and attachment, and for which we commit three kinds of intentional conducts both wholesome and unwholesome. The three kinds of conduct are, as we have known before, physical action, verbal action and mental action.

The same process of running from contact to existence is occurring in the case of arising ear-consciousness. Say for example, we hear something delightful, we like it, we enjoy it, then we are overwhelmed by an increasing craving, we are entirely attached to that sound or song, and, therefore, we commit three kinds of intentional actions to possess that object of hearing by wholesome or unwholesome means. The same analogy applies in the case of smell, taste, touch and the thought.

Knowingly or unknowingly we are falling into the same process innumerably from sunrise till we fall asleep at night.

Curiously speaking, this train of cause and effect or *khandha paticcasamuppāda* is, an intending yogi should notice, nothing

but his modes of existence and his reaction to the world in which he is living. Here, if an intending yogi or a reader is thoughtful enough he could clearly understand the fact that his modes of existence in the process are categorically within the scope of Causal Law. If an instructed and converted worldling who is, now, knowledgeable comes to consider that it is the best time for him to make an effort to bring this process to a stop, the Lord Buddha has shown the way, in his teaching of doctrine of Dependant Origination, to get out of this human bondage or cycle of rebirth – *samsarā*.

As it has been said before, if there is impact of eye and visible object, it is invariable for eye-consciousness to arise, in accordance with the doctrine. Mogok Sayādaw repeatedly taught the yogi to observe, in good attention, to have an awareness on the rising and vanishing of the eye-consciousness, which is one of the 5 groups. When the yogi is unacquainted and inaccurate in his observation on rising and perishing phenomena of a group or *khandha*, he cannot notice the process of transformation from consciousness to desire, desire to attachment and attachment to existence, because there is the ruling ignorance (*avijjā*) which brings the being to fall into the cycle of rebirth.

Therefore, Mogok Sayādaw put much emphasis on the contemplation on consciousness to have comprehensive knowledge to get free from that process of revolving in the round or cycle of life. If the yogi is well-trained in contemplation on consciousness, he can clearly observe that in contact, there arises consciousness such as eye-consciousness, ear-consciousness. etc., and this consciousness becomes perished all of a sudden. This awareness or insight of the rising and perishing phenomena of a consciousness is, according to Mogok Sayādaw, called *vipassanā magga* or path knowledge of insight.

This kind of path knowledge or insight knowledge, he said, has the power to cut off the revolving porcess of existence not to

transform consciousness into a craving. In his contemplation on consciousness, if the yogi have already seen the rising consciousness out of contact between sense doors and their respective sense objects, and its perishing mode too, as he has insight knowledge on the transient characteristic of mental and physical phenomena of his existence, he will no more have a desire to possess the object that he has seen or heard. If there is no desire, there will be no clinging or attachment because, as we have already seen, attachment depends on desire. (*tanhā paccayā upādāna*) If the meditator (*yogi*) can attentively note the rise of consciousness by means of his noting consciousness, it becomes obvious that any consciousness whatsoever is hardly found there under his observation, because no two thought processes can arise simultaneously in the same thought moment. Thus, when a yogi observes the rising consciousness in his contemplation, he can never find the standing consciousness, but will come to realize the absence of consciousness or the nothingness or emptiness instead. [This emptiness or nothingness does not necessarily mean the gap between the knowing mind and the known object as in the case of existentialist consciousness.]

The Buddha had expounded His notion of consciousness in His words:

“ *Aññam upajjati cittaṃ aññam cittaṃ nirujjati* ”

It means that only one form of consciousness can arise in a particular thought moment. Therefore, the intending yogi is advised to contemplate on the appearance of 5 groups whatever be it a form, a consciousness, a sensation, a perception or a mental formation or volition. He should keep firmly in mind that these groups are momentary because they appear just to disappear. This process of phenomenal existence is going on endlessly in the cycle of rebirth.

If a yogi misses to contemplate on consciousness or sensation or perception or volition or the form, the desire or craving will follow as a consequence in this chain of causation, then there will be attachment or clinging following the craving. Mogok Sayādaw was ardent to advise his followers or disciples not to fail to contemplate on attachment before it transforms into *karma bhava* (existence). If there arise existence, as we have seen before, the rebirth will follow inevitably. Then the cycle of rebirth will go on *ad infinitum*.

The Diagram of the Wheel of life explained

The Diagram may be referred to in going throughout this section.

- (a) Right in the middle the roots, viz. ignorance (*avijjā*) and craving (*tanhā*), are shown (in innermost circle).
- (b) In the second inner circle which is outer, the two roots are shown the two Noble Truth, viz. The Truth of the Cause of Suffering (*samudaya Saccā*) and The Truth of Suffering (*dukkha saccā*). These twofold Truths are called *vutta desanā* or the discourse on the round of rebirth; the other two Noble Truths, viz. The Truth of the Cessation of Suffering (*nirodha saccā*) and the Truth of the Path leading to the Liberation (*magga saccā*) which is unknown to the world because it is shrouded in ignorance (*avijjā*).
- (c) The cycle of life in the Diagram is divided into four parts. 1. Part One represents the past causal continuum. 2. Part two represents present causal resultant. 3. Part three represents present causal continuum. 4. Part four represents future causal resultant.
- (d) The Wheel of Life is discriminated in 3 periods.
 1. Past period. 2. On going present period. 3. Future period.

- (e) There are 12 factors (in fifth circle). 1. *avijjā* or ignorance. 2. *sankhāra* or *kāma bhava* – existence. 3. *viññāna* – consciousness. 4. *nāma rūpa* – name and form. 5. *salāyatana* – six organs of senses. 6. *phassa* – contact. 7. *vedanā* – sensation or feeling. 8. *tanhā* – desire or craving. 9. *upādāna* – attachment or clinging. 10. *kāma bhava* – existence. 11. *jāti* – rebirth. 12. *jarā-marana* – old age and death.
- (f) There are three links or connections between 1. past cause and present resultant i.e., between existence (*sankhāra*) and rebirth consciousness (*viññāna*) 2. between present cause and present resultant i.e., between sensation (*vedanā*) and desire (*tanhā*). 3. between present cause and future resultant i.e., between existence (*kāma bhava*) and rebirth (*jāti*).
- (g) There are 3 rounds of rebirth (*vutta*), namely:
 1. Round of rebirth of defilement (*kilesa vutta*)
 2. Round of rebirth of sensual pleasure (*kāma vutta*)
 3. Round of rebirth of retribution (*vipāka vutta*).
- (h) There are twenty events (1) Past causal events are of 5, viz. *avijjā* (ignorance), *sankhāra* (volitional actions), *tanhā* (desire), *upādāna* (attachment), *kāma bhava* (existence). (2) Present resultant events are of 5, viz., *viññāna* (consciousness), *nāma rūpa* (name and form) *salāyatana* (six organs of senses), *phassa* (contact). (3) Present causal events are of 5, viz. *tanhā*, *upādāna*, *kāma bhava*, *avijjā*, *sankhāra*, and (4) Future causal resultant events are of 5, viz. *viññānam*, *nāma rūpa*, *salāyatana*, *phassa*, *vedanā*.

The Buddha taught this doctrine of Dependent Origination on the basis of the transcient nature of the five groups which are arising and perishing, but producing or giving rise to another group as its consequence, and going on *ad infinitum*. In other words He taught the Law of Causal Continuum of the Wheel of Life.

The late Mahāthera Mogok Sayādaw, after discriminating the process of the groups, had designed this Diagram to elucidate the doctrine of causal chain or Dependent Origination so as to make sure of the intending yogi to have comprehensive view on the psycho-physical process of his *khandhā* which is entirely evanescent, rising and passing away at every moment. He wanted to show that this process of *khandhā* is nothing but a series of sufferings and all sorts of anguish, and are considered to be the realities of human existence in the world, which the Buddha pronounced as the Truth of Suffering (*Dukkha Sacca*). This is what the groups (*khandha*) truly are. The nature of khandhas as they are must be cognizant and understood by insight knowledge. This kind of awareness of the intrinsic nature of the group is the only possible weapon powerful to eliminate the heresies such as eternalism *sassata dhitthi*, nihilism – *uccheda ditthi* and assertion of an Ego – *sakkayā ditthi*.

Therefore, Mogok Sayādaw ardently asked the intending yogi to make effort to have comprehension on what the khandhas expose, reveal, signify and indicate.

Below is an English rendering of the verse written by Mogok Sayādaw to illustrate the Diagram:

Pivotal on *avjjā* and *tanhā*
there arise *nāma rūpa*
because of *upādāna* and *bhava*,
Just like the seed from the tree
And tree from the seed,
The same causal continuum
goes on *ad infinitum*
Because of *nāma rūpa*
there arises karma
the truth of this causal continuum
should be understood and appreciated
with insight knowledge or wisdom
that this process is not the work

done by the creators –
God, Allah or Brahma.

He also put the illustration of the Diagram in a short verse:

Two in the root,
Two in the Truth,
And four are the Groups,
Factors numbering twelve, well
Threefold Rounds,
Threefold connections,
And three periods
Constituting twenty events.

The Way to detach Nihilism and Eternalism

The readers and yogis are advised by the Mahāthera to study this doctrine at the time when he is not occupied with other matters and completely at leisure. One can obtain, through the study of this doctrine, the following benefits.

1. If an intending yogi could have comprehension on the tenor of the doctrine, he will find himself that he has possessed a penetrative mind to understand the rising and vanishing of the physical and mental phenomena of the five groups that they are taking place in accordance with the Law of Causal continuum. It means that the real issue of this Law of Causal Continuum never comes to an annihilation because the cause produces an effect in its place as a substitute before it passes away. This is the view that can repudiate the heresy of nihilism – *uccheda ditthi*.

If an intending yogi is able to observe the process of passing away of old groups without having any everlasting substratum in it, and a new one is ever arising and substituting the old one, the heresy of eternatism – *sassata ditthi* is easily detached.

2. If the yogi is fully comprehensive and cognizant of the real nature of physical and mental phenomena as they are i.e. they are only the process of rising and passing away; only the process of cause and effect, and there is neither personality, individuality, I, he, she, man, woman nor Ego. Self, etc, then he can partially get free from the shrouded veil of *Atta* or *Sakkaya ditthi* for some time.

3. Now, the yogi who has been well acquainted with the fact that the mind body system of all being is working according to the Law of Causation or *causa sine qua non*, he is considered to be accomplished with the knowledge of Causal Law – *paccaya priggaha ñāna*.

4. Being fully comprehensive and cognizant on the Law of Dependent Origination that depending upon ignorance (*avijjā*), craving (*tanhā*) and karma or existence (*sankhāra*) five groups (*pacuppan khandhā*) come into being, the yogi can dispel (1) the heresy of Divine Creation (*issariya nimmāna ditthi*) (2) the heresy of Inefficacy of action (*akiriya ditthi*).

5. Right understanding on the doctrine of Dependent Origination would enhance a yogi to realize the reality of human existence is nothing but cumulative aggregation of the ceaseless process of the rising and vanishing of mental and physical phenomena, namely, form, sensation, perception, mental formation and consciousness. Ultimately the yogi may attain the insight knowledge that after all the five groups are none but a great mass of sorrows and sufferings.

When above five points are fully appreciated by the yogi who could dispel the heretic views temporarily, he will be able to escape from falling into the miserable lower states of existence after his death.

Therefore, Mogok Mahāthera used to admonish his followers and intending yogis to accomplish themselves with intellectual understanding on this doctrine of Dependent Origination before they enter into actual *Vipassanā* practice so as to reap the benefits or rewards of the Four Noble Truths owing to their confidence (*saddhā*), wisdom (*paññā*) and effort (*virīya*). If they do so, they will definitely attain to all stages of path knowledge and their fruitions step by step.

3

On Vipassanā Meditation

Vipassanā Meditation

The discourse on the Mindfulness or *Mahā Satipatthāna Sutta* is universally known to the world of Buddhists and they are well acquainted with this discourse, generally. As there are four ways of mindfulness (*satipatthāna*) like four stairways to reach the tableland of a pagoda. One can use anyone of these four stairways to get on the tableland of pagoda. Four ways of mindfulness are as follows:

1. Contemplation on Form – *kāyanupassanā*
2. Contemplation on Sensation – *Vedanānupassanā*
3. Contemplation on Consciousness – *Cittanupassanā*
4. Contemplation on Truth – *Dhammānupassanā*.

Choosing and taking up one form of contemplation, one should note, does not necessarily exclude the remaining three contemplations. It means that, for instance, if someone takes to practice in contemplation on Form (*kāyanupassanā*) the remaining *anupassanās* such as contemplation on sensation and consciousness will also come in naturally. The only mark of discrimination which discretises between the modes of contemplation is the precedence or propensity. It should be noted that in the penultimate paragraph of *Mahā Satipatthāna Sutta*, there are such sentences as “*Samudaya Dhammā nupassivā vihāراتi; Vayadhammā nupassivā vihāراتi, samudaya vaya dhammā nupassivā vihāراتi.*”

There are three main points the meditator should have envisaged. 1. The yogi should, first, have remained in awaring the rising phenomena. 2. Secondly, he should have remained in awaring the perishing phenomena. 3. Thirdly, he should have remained in awaring both rising and perishing phenomena in his practice of *vipassanā*. Here, Mogok Sayādaw pointed out that until and unless all these three points are taken to be contemplated together, the yogi will remain in the stage of mindfulness,

samādhi stage, and will never come up to the stage of insight meditation – *Vipassanā* .

In spite of their good intention and earnestness, yogis, generally, happen to be stranded either in one-pointedness of mind (*samādhi*) or in mindfulness which is no doubt a necessary factor in the course of building up the concentration. Indeed, this concentration is vital for the yogis up to a certain stage.

Moreover, in that *satipatthana sutta*, there is a sentence at the end of the penultimate paragraph of every chapter, i.e. “*atthi kāyoti vā panassa sati paccupattita hoti.*” It means that yogis can achieve only mindfulness through in-breathing and out-breathing exercise. There is another Pali sentence good to be noted. It says: “*yāvadeva nānamattāya patissati mattāya anissitoca vihāراتi.*”

It means that if a yogi can develop his insight knowledge gradually, then only could he come up to the stage of *vipassana*. When he has reached to that level of insight, he would never consider the form, or the sensation, or the mind or consciousness or the *Dhamma* or phenomena as ‘I’ or as ‘mine’. He would not like to think “I am meditating,” or it is I who is meditating, or my concentration is very good, or mindfulness on breathing exercise of me is quite satisfactory. At this level of mental development, the yogi would no more cling to any groups, such as form, sensation or consciousness, etc. “*nakinci loke upādiyati.*” The yogi is no longer attached to the five groups as if they were I or mine. This is what we called contemplation on form or *kāya nupassanā*. *Evan pi kho bikkhave kāya kāyanupassi Vihāراتi.*

It means that this is how a yogi meditates on the form or body (*kāya*).

Without subjective bias, we can safely say that a close and careful study on the present day *vipassanā* practices in Myanmar will reveal that most of the meditators cannot achieve their goal;

but they can reach only halfway, because they have overlooked the most essential point which has been expounded in the Discourse on Mindfulness – *Mahā Satipatthāna Sutta*. The very point is “*Samudaya vāya dhammā nupassivā viharati.*”

It means that the one who has practised in *vipassanā* meditation must contemplate on arising and vanishing of psycho-physical phenomena. If the yogi has no comprehension on the becoming of the groups as they are impermanent, painful and totally insubstantial, then his practice does not amount to insight knowledge – *vipassanā*.

The Buddha taught His disciple Susima as follows:

“*Pubbekho Susima dhammatthiti ñānam pacchā nibbinda ñānan.*”

“Susima, you must first try to accomplish yourself with objective knowledge, then it will be followed by the knowledge of abhorrence (*nibbinda ñāna*). In other words, yogi is awaring, first, the nature of existence of things as it were by means of objective knowledge, then he comes to realize that the form of existence as rising and passing away all the time is nothing but a mass of suffering or anguish. Secondly, he will find himself loathing the transient nature of being. There are only two stages in insight knowledge. Then this insight knowledge will be developed itself to move to the stage of supermundane awareness (*lokuttra ñāna*).

On concentration (*satipatthāna*)

Mogok Sayādaw divided concentration or *satipatthāna* into three categories when he taught this subject, to wit:

1. mindfulness - *satipatthāna*
2. contemplation on becoming - *satipatthāna bhavanā*
3. The path leading to the cessation of becoming or existence – *satipatthāna bhavanā gāmini patipatā*.

To elucidate these three stages, he taught as follows:

1. Fixing the mind on any given object, as in the case of breathing exercise, in front of the nostrils or on the top of upper lip and noting the movements of body and mind. This is called mindfulness or *satipatthāna*.

2. Contemplation on the Form, contemplation on Sensation or Feeling, contemplation on Consciousness or mind and contemplation on the dhamma or phenomena, in their arising and perishing modes of existence, are called contemplation on mindfulness or *satipathāna bhāvanā*. In Pali: “*Samudaya vaya dhammā nupassiva.*”

3. The knowledge on conditioned phenomena, as observing the real nature of being in arising and passing away, will lead a yogi to the path of cessation of existence for he has utter abhorrence on the nature of his own existence. This is called *satipatthāna bhāvana gāmini patipata* in Pali.

One point should be noted here. The act of remembrance is only the act of concentration, only a mindfulness or *samatha*. It is not considered to be *vipassanā* or insight knowledge. Only contemplation on five groups is considered to be insight knowledge or *Vipassanā*.

Therefore, an intending yogi is suggested not to follow a very long and tedious way, but he should take a shortcut by pursuing practice in insight meditation, as it has been instructed by the Buddha.

Three kinds of Full Comprehension (*pariññā*)

Mogok Vipassanā Technique, as it has been known, includes three stages but it is not his unique contribution; it is only his attempt to correspond his method with the teaching of the Buddha. In this point, too, it is obvious that he tries to follow in the footsteps of Ledi Sayādaw, his predecessor. In Pali, these stages of mental development are called *Parīññā* or Full Comprehension.*

There are three kinds of Full Comprehensions, viz:

1. Full comprehension of what has been understood – *Ñāta-pariññā* .
2. Full investigating comprehension – *Tirana pariññā*.
3. Full overcoming comprehension – *Paḥana pariññā* .

In Vissuddhi Magga XX, it is said: “Full comprehension of what has been understood (*ñātapriññā*) is that knowledge which consists in the discernment of the individual characteristics of such and such phenomena as: Corporeality has the characteristics of oppressedness; Feeling or sensation the characteristics of the function to feel, etc.”

“Full investigating comprehension (*tīraṇa pariññā*) is that insight wisdom (*vipassanā ñāna*) which has three characteristics (impermanency, misery, impersonality) as its objects, and which arises after determining the common characteristics of such phenomena as: Corporeality is impermanent, feeling is impermanent etc.”

“Full overcoming comprehension (*paḥana pariññā*) is that Insight Wisdom which has the above mentioned characteristics as its objects, and which arises after overcoming the idea of permanence, etc.”

Mogok Sayādaw reiterated that the first type or stage of Full comprehension is the complete understanding of the psycho-

* Nyānatiloka - Buddhist Dictionary - Pp. 111

physical process of the reality of a being.

The second type or stage of Full comprehension is a complete understanding of the psychophysical process of existence by investigating their true mode as impermanent, painful and insubstantial through the practice.

The third type or stage of Full comprehension is a complete understanding of the way to eradicate the defilements (*kilesā*) by means of path knowledge attained through practice.

Out of three Full comprehensions, we are obliged to exterminate the heresy of assertion of an Ego by means of complete understanding the real nature of psychophysical process of a being. Mogok Sayādaw instructed clearly that the true knowledge of the real nature or characteristics of these two fetters, viz: *ditthi* and *vicikicchā* (assertion of Ego and doubt) can ward off them temporarily to a certain extent.

If we have complete understanding on the nature of five groups that they are neither individuals such as man, women, I, he, she, etc., nor the creatures, then we can get free from the entanglement of the heretic views.

When we do not have a complete understanding on the cause of our existence in the world we usually ask these questions: “Why are we here? Who has created us?” They are the skeptical questions which we call in Pali – *Vicikicchā* . This kind of skeptical questions is easily answered when we have complete understanding on the cause of “why we are here.”

To have a lucid exposition on *pariññā*, I would like to quote the most venerable Ledi Sayādaw here.*

Ledi Sayādaw in his *Vipassanā Dipani* (A manual) has shown the three *pariññā* as follows:

* Ledi Sayādaw - *Vipassanā Dipani* – from the Manual of Buddhism . Pp. 20.

Pariññā means full comprehension or profound knowledge. They are of three, viz:

1. Autological knowledge – *Nata pariññā*.
2. Analytical knowledge – *Tirana pariññā*.
3. Dispelling knowledge – *Pahāna pariññā*.

(1) **Autological knowledge** means a profound and accurate discernment of mental and physical phenomena with all their approximate causes and also of *nibbāna*.

It discerns things deeply by means of philosophical knowledge (*dhamma abbinñāna*) in their ultimate aspects, dispelling all merely pictorial or formal concepts or representations (*santhāna paññatti*) such as hair, hairs of the body and so forth. A formal concept being an idea corresponding to the form of a thing. Even though all of these are not discerned, if only the Four Great Essentials out of the 28 material phenomena are discerned accurately, then we can say that the function of Autological knowledge regarded as Form (*rūpa*) is accomplished. As regards the mental or psychic side, if only four of the mental factors, viz: consciousness, sensation, perception and volition, are thoroughly discerned, we can say that Autological knowledge as regards mind (*nāma*) is fulfilled.

If *nibbāna* also is discerned, the function of *nātapariññā* (autological knowledge) is fully realized.

(2) **Analytical knowledge** means a profound and accurate discernment of momentary phenomena (both mental and physical) with insight into waxing and waning, by skillfully dissecting the continuity of mind and matter into momentary ultimates. They are of three, namely:

1. Analytical knowledge on impermanency.
2. Analytical knowledge on misery, and
3. Analytical knowledge on impersonality.

Ledi Sayadaw called them in Pali -- 1. *Anicca pariññā*; 2. *dukkha pariññā*; 3. *Anatta pariññā*.

Of these three, analytical knowledge on impermanency means either a perfect or a qualified knowledge of death (*marana*). Hereby death is of two kinds, viz: conventional death and ultimate death (*samuti marana* and *paramattha marana*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some day is unavoidable for every living being." By ultimate death we mean momentary death or cessation of physical and mental phenomena which occur innumera- bly even in a moment or in a day. The former death or the conventional one does not belong to the realm of *anicca pariññā* or analytical knowledge of impermanency.

Analytical knowledge on misery means either a perfect or a qualified knowledge about the intrinsic characteristic of ill or infelicity. Here, ill is of two kinds:

- (a) Pain producing ill – *vedayita-dukkha*
- (b) Fear producing ill – *bhayatta-dukkha*.

Of these two, by pain producing ill, bodily and mental pain are meant; and by bodily pain is meant the unbearable, unpleasant pains that come to various parts of the body, while mental pain means such pains as sorrow, lamentation, grief, despair, etc., which are experienced by mind.

Fear producing ills are those pains which fall within the sphere of the knowledge of things as fearful -- (*bhaya-nāna*) and the knowledge of things as perilous -- (*adināva-nāna*): ill of birth, ill of old age, ill of death, ill of conditionality, ill of changeability are various forms of fear producing ills, to be explained later.

Here, an illustration given to show the difference between

pain producing ill and fear producing ill. Say for example, a man has a pernicious disease. He has to live on simple diet, such as vegetable and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diets as poultry, fish, eggs and confectioneries or cookies, he may have a sense of joy and comfort for a while, but sooner or later he will have to suffer deadly pain from indigestion or hypertension for many days, and it will cause to replenish his disease which has subsided earlier. The more delicious the meal is, the longer he will have to suffer. Now, suppose that one of his friends, with a view to get merit, brings him some nicely cooked buttered rice, fowl, fish and meat. The man fearing the agony which he would have to undergo, if he had taken the meal so well prepared, he may thank his friend for his goodwill and gift; however, he declines the meal telling the friend it is too good to take, because if he partakes the meal it would cause him a severe pain. In this instance, the richly prepared food is, of course, a pleasurable thing, because it would probably furnish a nice savour to the palate at the time of eating. The feeling or sensation of pleasure at present is called sensual pleasure (*vedayita sukha*). But the man has foreseen the consequence of the meal that it will make him suffer great pain and the breakdown of his health. The food that is delicious and delightful in the sense of sensual pleasure, is at the same time baneful and unpleasurable in a clinical sense. He flinches with fret and fear to accept the meal because he knows the evil result of the meal: the better the savour, the longer he must suffer. Therefore, understanding the consequence of a richly prepared meal develops in him a real fear of causing illness.

In this world of human existence, the man who has not rid of the assertion of an Ego and not yet made sure of himself to get free from falling into the world of misery is like the man who has a perilous disease. The sensual pleasures, experienced in the lives of men, devas, and brahmas are like the delicious meal richly prepared and the feeling of pleasure derived from it. The state of

being reborn, said Ledi Sayādaw, in different modes of existence after death is like the agony which follows the enjoyment of the richly prepared food.

Therefore, Ledi Sayādaw pointed out the fact that pain producing ill is synonymous with sensation of pain which is present in the *vedanā* triad of *sukhāya vedanāya sampayutta dhammā*, *dukkhāya vedanāya sampayutta dhammā*, *Adukkhāya vedanāya sampayutta dhammā*, with Truth of suffering and suffering itself which is present in the three salient features impermanency, misery and impersonality.

Therefore, the perfect as well as the qualified knowledge of the intrinsic nature of the ill of the existence of men, devas, and brahmas, as of the pleasure experienced therein is called profound analytical knowledge of pain (*dukkhā pariññā*).

Analytical profound knowledge of impersonality means either the perfect or the qualified knowledge of things, both mental and physical, as possessing the characteristics of “No soul.” By this knowledge of impersonality, all the mental and physical phenomena that belong to ultimate truth are discerned as having no soul. By it also is discerned the non-personality of the ‘person’ of the conventional truth. Neither are persons and creatures discerned as the soul of personality or mental and physical phenomena; nor is it discerned that there exists, apart from these, a soul or personality which never dies but transmigrates from one life to another. If this knowledge attains to its highest degree, it is called an analytical profound knowledge of impersonality (*anatta-pariññā*). The tripple profound analytical knowledge (of *anicca*, *dukkha* and *anatta*) is called Tripple profound analytical knowledge - *Tirana pariññā* .

Dispelling profound knowledge – (*Pahāna pariññā*) means either the perfect or qualified knowledge which dispels delusions or perversities (*nicca-vipallasa*) by means of the insight

acquired through the contemplation of impermanence, the three *sukha-vipallasa* and three *subhā vipallasa* by means of the insight acquired through the contemplation of ill, and the three *atta-vipallasa* by means of the insight acquired through the contemplation of no-soul.

The domain of three profound knowledge

1. From the discernment of mental and physical phenomena (*nāma rupa pariccheda ñāṇa*) up to the discernment of causal relations (*paccayapariggaha ñāṇa*) lie within the domain of Autological knowledge or Full understanding as the known. (*ñātapriññā*).

2. From grasping knowledge (*sammasana ñāṇa*) up to the knowledge consisting in the contemplating of arising and vanishing (*udayabbaya ñāṇa*) lie within the domain of Analytical knowledge or Full understanding as investigating. (*Tiranaparīññā*).

3. From knowledge consisting in contemplation of dissolution (*bhanga ñāṇa*) onwards all other insight knowledge lie within the domain of Dispelling knowledge or-Full understanding as dispelling. (*pahana pariññā*)

[The evolution of insight knowledge-*Vipassanā-ñāṇa* will be explained later]

How to choose Meditation Corresponding to the Behaviour of the intending Yogi

Five groups of existence may be characterized corresponding to the 4 Application of Attentiveness or Mindfulness (*sati patthana*), viz: 1. Contemplation of Body or Form.

2. Contemplation of Feeling or sensation.

3. Contemplation of Mind or Consciousness.

4. Contemplation of mind object or mental phenomena:

According to Moggok Sayadāw, it is categorized as follows:

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1. The group of Form becomes an observed object under the contemplation of Body – *Kayanupassanā* .
2. The group of Sensation becomes an observed object under the contemplation of Sensation or Feeling.
3. The group of Consciousness becomes an observed object under the contemplation of mind. Mind and mental factors go to *cittanupassanā* .
4. The group of perception and Volition becomes the observed object under *Dhammānupassanā* or Contemplation of mind-object.

Out of four methods of contemplation, an intending Yogi should choose one method which seems to be the best for him. But the method that has been chosen by him must correspond with his behaviour.

Mogok Sayādaw pointed out that:

1. For the Yogi who is intellectually dull or inefficient and who has the propensity for craving (*lobha*), method of contemplation on Form or Body is suitable for him in his attempt to realize path insight knowledge (*maggā-ñāna*).

2. For the Yogi who has propensity for (*ditthi*) or heresy and who is intellectually dull, contemplation on mind or consciousness is suitable for him to realize insight knowledge to attain the path knowledge (*maggā-ñāna*)

3. For the Yogi who is intellectually sharp, and has propensity for greed (*lobha*) is suitable to practice in the contemplation on Feeling, to realize insight knowledge.

4. For the Yogi who has less greed and is intellectually sharp or having high I.Q., the contemplation on *dhamma* is suitable for him to realize insight knowledge.

Late Mahathera Mogok Sayādaw reminded his followers that the method chosen by the intending yogi must be in conformity

with the behaviour of the yogi. If the instructor gives a yogi a meditation technique at random without scrutinizing the yogi's behaviour or his attitude, it will make a yogi difficult or delay him in attaining to the path knowledge – (*magga ñāna*).

Mogok Sayādaw roughly stated that those who are intellectually dull should practise in Contemplation on Form or body *Kāyanupassanā*.

Those who are intellectually bright but having propensity for greed or craving are suitable for contemplation on feeling or sensation – *vedanānupassana*. Those who are intellectually bright but having propensity for heresy are suitable for contemplation on consciousness or mind – *Citta nupassanā*. Those who are intellectually bright but having propensity for conceit (*māna*) are suitable for concentration on mental objects and truth.

[From recorded tape No. 247/7].

Technique of Contemplation

What we have presented in previous sections are all about prerequisites for an intending yogi to take care of and to have himself prepared before he goes into actual practice in *vipassanā* meditation. Therefore, Mogok Sayadaw put them under the heading of “Autological knowledge” or Full understanding as the known – *ñāta pariññā*.

After accomplishing himself with the autological knowledge, the yogi is well aware of what he should have known, how he has to detach the heresy of the assertion of an Ego or Self with the help of understanding the doctrine of the Wheel of Life: now he has also known the importance of the requirement to choose a proper technique of contemplation which is suitable for his propensity and intellect.

Now, according to Ven. Mogok Sayādaw, the intending yogi is ready and well-prepared for practice in *Vipassanā* meditation.

The Noting Mind and the Noted Object

Mogok Sayādaw expounded his technique closely following in the footsteps of his predecessor, Ledi Sayādaw, and finding evidence in the teaching of the Buddha and taught it very systematically with academic skill.

Most of the beginners in vipassanā practice are usually getting troubles in their attempt to have practice in vipassanā. What are the objects that they are supposed to contemplate on? They have no knowledge of it. That is one problem. And how do they observe or note the object of contemplation? Taking all the difficulties of the yogi in view, Mogok Sayādaw tried to set up a system for the benefit of the beginners to get free from confusion, to prevent them from making a mistake, and to make them known definitely what they should do.

Ven. Sayādaw first differentiated between observed object and observing or noting mind. That is to say, Sayādaw clarified his technique by differentiating between the objects of contemplation and the contemplating mind.

Sayādaw had drawn a clear line of demarcation between what is to be contemplated on and how to contemplate, so as to make sure for a yogi to know what to do, and how he should do it.

He said that there are five groups of existence which come under the heading of the observed objects or the object on which the yogi must place his practice. What are they? They are:

1. The group of Form or corporeality
2. The group of Sensation or Feeling
3. The group of Perception
4. The group of Mental Formation or Volition
5. The group of Mind or Consciousness.

Though we have shown the five groups or *khandhas* as

objects of contemplation here, it does not necessarily mean they are to be observed collectively or altogether at the same time.

In his actual practice, the yogi should make a decision to choose one of the five groups which he thinks can correspond to his propensity and intellect.

If he finds the corporeality is suitable for him he can contemplate on the corporeality. If he likes Feeling, he can exercise his contemplation on Feeling. If he thinks perception is preferable, he can choose perception to be contemplated. The Mental Formations or Volition, if he decided, is better for him, he can exercise his contemplation on Mental Formation. He can also choose at his own free will the Consciousness as his object of contemplation, if he wants to do so. To choose one of the five groups as his object of contemplation is crucial for an intending yogi. That, he said, should be remembered or kept in mind.

Now, let us turn to the aspect of observing mind which is employed in noting the arising and vanishing phenomena of the groups of existence. Mogok Sayādaw has clearly shown that the noting mind must also be accomplished with five properties. What are they?

They are:

1. Right understanding – (*sammā ditthi*)
2. Right thought – (*sammā sankappa*)
3. Right effort – (*sammā vāyama*)
4. Right Attentiveness – (*sammā sati*)
5. Right Concentration – (*sammā-samādhi*)

These five qualities always accompany the observing or noting mind whenever a yogi makes an effort in contemplation. They are called five mundane paths; and as they are employed in *vipassanā* meditation, they are also called five *vipassanā ñāna*.

In actual practice you choose one of the five groups, say for instance, Form or Corporeality, whereas in noting mind you must

employ all five properties altogether. The same is true, in the case of contemplation on Feeling where the object of contemplation forms a single object, but in the noting mind, there are always five properties, so to say.

The term contemplating, meditating, noting, and observing are of the same connotation. In contemplating, the yogi must not employ his ordinary eyes, but he must employ his insight or *ñāna*, i.e., comprehension or wisdom.

Mogok Sayādaw. then, asked his audience:

“Do you know, now, how to contemplate?”

“Yes, Venerable Sir.” answered the public.

“O.K., you must do as I have said.”

“Yes, Venerable Sir.”

Discrimination On Mind and Matter

[*Nāma-rūpa pariccheda ñāna*]

Where does mind arise?

It arises depending on matter or form. Therefore, it should be noted that the basis of mind is nothing except matter. Mind and matter always arise together.

The eye consciousness arises in the sense door of eye. Therefore, we should understand that whenever consciousness arises it takes the place of matter. When we say mind and matter arise together, it means that for the existence of mind there must be the existence of matter; they are inseparable. The same process is found in the case of ear consciousness. The consciousness of smell, taste and touch are also arising in their respective sense doors; it shows that mind arises on the basis of matter. Therefore, he said that mind and matter appear together.

“Is it male or female that appears, or mind or matter that appears?” asked the master.

“Mind and matter appear, Sir.”

“Yes, remember that there is mind and matter, and nothing else.”

“You can see when mind and matter come into contact. You can hear when mind and matter come into contact.”

“If that be the case you don’t need special discrimination on mind and matter any more. Yes, it is clear now. You have knowledge on the division of mind and matter.”

[Quotation from Vis. xviii]

In truth there only is this mind and body found,
No person and man is ever to be seen.
It’s empty all, just like a wooden swivel doll,
A heap of misery, resembling wood and straw.

“As pair are mind and body both
To one another a support;
As soon as one of them dissolves,
The other too does disappear ...

As men are able with a ship
To cross waters of the sea,
Just so supported by this body,
The mind keeps going on and on.

“And just as with the help of men
The ship may cross the mighty sea,
Just so supported by the mind
The body may be keeping on.

“As men and ship traverse the sea,
Depending on each other’s help,
So are the mind and body too
Each other a support and help.”

Analysis of Cause and Effect

[Paccaya pariggaha ñāna]

After analysing Mind and Matter. Yogi should extend his analysis to Cause and Effect.

Let us examine how eye consciousness arises.

We have already known that the impact of visual object on the eye is the cause that produces the eye consciousness. Therefore, the two physical objects, such as eyes and visual objects, are the cause and the eye consciousness that arises out of the contact between eyes and visual object is the effect.

“The process that produces ear consciousness also is the same. The impact of ear and sound is the cause of ear consciousness or hearing. Am I clear?”

“Yes, Venerable Sir.”

In the case of the emergence of nose consciousness, the contact of physical sensibility of nose and the scent (smell) are the cause and the nose consciousness the effect.

In the case of arising tongue consciousness, the physical sensibility of tongue and the taste are the cause and the tongue consciousness the effect.

Depending on the sensibility of the body and the tangible object, there arise body consciousness as causal effect.

The emergence of mind consciousness depends upon the contact of mind-door and object of thought. Here mind-door and mind object are the causes and the mind-consciousness the effect.

Now, it is clear that consciousness whatsoever can arise when there is contact between sense-doors and sense-objects. Therefore, the consciousness or mind is neither created nor

inserted by Indra, Braham, Allah or the creator God.

This knowledge of the relation between cause and effect can help us to remove our doubt on how we come into a form of being.

Thus, the analysis of mind and matter and that of cause and effect can lead us to the understanding of the real nature of existence; which in turn enables us to remove our heresy and skepticism (*ditthi* and *vicikicchā*).

The Concept and Reality

[*Paññatti* and *Paramattha*]

In Pali, “*santo kāyo sekkāro*” means five groups of existence as physical and mental phenomena, in the ultimate sense, are real. But this physical and mental phenomena or five groups are wrongly viewed and identified as male and female, and they are believed to be man and woman.

In a real sense, there is neither man nor woman so to say. The reality is mind and matter or five groups only. The ultimate reality is nothing but mental and physical phenomena forming into five groups and nothing more. No I or He or She or individuality or personality.

The two essential phenomena, mind and matter, in the form of five groups are the only reality in the ultimate sense.

The conventional names such as Mr. White, Mrs. White are not real. There are only mind and matter; no father, no son, no daughter, no grandson, etc., as existing realities. They are all conventional names or concepts, having no essence, no real existence. You cannot find anything that is real in them because they are not real. If it were real, it could be found. We can experience that which is real. The yogi is supposed to observe only that is real. The concept or that which is not real is not to be contemplated.

Only this knowledge about concept and reality can help a yogi to get on the right path. If he cannot distinguish between concept and reality, he cannot know what is real.

**Awareness of ultimate Reality means
Insight knowledge – *Vipassanā*.**

Discernment on concept and reality is impossible for the yogi who has no comprehension on the notion of ultimate reality – *paramattha*.

Then *Vipassanā* or Insight is impossible without discernment on concept and reality, because the intending yogi is unable to make judgement on what he should contemplate. As a matter of fact, what he should really have done is to contemplate on absolute reality. If a yogi has committed an error in contemplating on what is not real, or contemplating on the concepts, he has no hope to attain insight knowledge; it does not amount to *Vipāssana*.

So long as the yogi is far from insight awareness, he will never have the knowledge on selflessness or Egolessness – *Anatta ñāna*. Without removing the heresy of assertion of an Ego, he cannot make himself free from round of rebirth or the Wheel of Life – *Samsāra*.

Therefore, in insight meditation, the yogi must leave the concept and keep the reality. Discarding concept or which is unreal is crucial in Insight Meditation.

Which Form do you Contemplate?

What do you mean by saying: “If you like to contemplate on Form or Corporeality, you can choose Form to contemplate on.”?

“Which Form is to be chosen to contemplate on, Sir?”

One of the yogis, at one time, asked Mogok Sayādaw.

Sayādaw answered the question as follow:

“You must remember that there are two types of Form or Corporeality: (a) Ordinary simple Form that can be perceived by your normal eyes; (b) The Form that cannot be perceived by your normal eyes, but it is possible to be conceived by insight or *ñāna*. The first form is coarse, gross and crude, whereas the second form is delicate, dainty and exquisite.”

“The form perceivable by a normal eye in solid mass are denoted by a name, and that it covers the real nature of corporeality and it seems to be real.”

“But the transient form or corporeality is evanescent, appears momentarily and fades away quickly, fleeting and that it has not been designated yet; it is real in ultimate sense. Do you understand?”

“Yes, Venerable Sir.”

“In deed, the form covered by the concept or name is not to be contemplated. The contemplation must be on the form which really exists. Now, I believe, you may have idea on what I have explained.”

“Yes, Sir.”

“Alright, I shall repeat my word, ‘contemplate on the Form or Corporeality,’ which means not to contemplate on solid material perceivable by an ordinary eyes; you are supposed to contemplate on the form conceivable by insight or comprehension – *ñāna*. Am I clear so far?”

“Yes, Venerable Sir.”

Watching and Grasping; that is Vipassanā

After discarding first heretical dogmas and doubts by autological knowledge – *ñāta pariññā*, there follows observing, exploring, grasping, determining knowledge which determines that all the phenomena are impermanent, miserable, and impersonal which precedes the flashing up of clear insight. That is called *sammāsana ñāna*, and next, there comes knowledge consisting in the contemplation of arising and vanishing, is the first of the ten insight knowledge called – *Udayabbaya ñāna*.

Now, you are getting into the realm of practical insight meditation – *vipassanā*.

[I shall deal with quotations from the original teachings of Mogok Sayādaw's transcribed book, Vol. (II), page 344.]

Let us follow closely, here, as has been taught in *Milinda Paññā*:

King Milinda asked Ven. Nāgasena, an Arahat, on practical technique of *Vipassanā* as follows:

“Venerable Nāgasena, please let me know the technique of *Vipassanā* in practice,” asked the king.

Mogok Sayādaw said he will follow the teaching of Nāgasena the Arahat.

Ven. Nāgasena gave answer to the question as: “Maha raja, O great king, are there leopards and tigers in the forest?”

“Yes, definitely, there are, venerable Sir.”

“Do these leopards and tigers, when they want to eat deer, antelope, banting, samber and timid hare, run after their games or do they catch them by watching behind the bush?”

“In deed, they do not run after, but watch silently behind the bush attentively and catch the preys when they appear in front of them, Sir.”

“In the same way, in insight meditation you must not run after the object of contemplation but must watch the arising and vanishing of five groups of existence and grasp them by insight knowledge – *ñāna*. That is the practical method of contemplation. By developing your mindfulness or concentration, the tiger of intellect must watch quietly behind the bush of mindfulness and catch or try to grasp the preys of rising and vanishing phenomena. Here, the rising and vanishing are similar to the games. Watching or contemplating or noting mind is similar to the tiger. So, you should understand that insight meditation is nothing but watching and grasping the objects of contemplation.”

“Am I clear so far?”

“O, very clear, Sir. Thank you, Sir.”

“So, as I have told you, the concentrated mind analogous to the tiger in the forest, should stay behind the bush of mindfulness or *samādhi* wait and watch attentively and catch their preys of rising and vanishing phenomena of both mind and matter.

“In the text it is said:

*yathāpi dipiko nāma
niliyitvā ganhati mige.”*

It means that like leopards and tigers are watching behind the bush and jump out to catch their preys when their games appear in front of them.

Likewise, the yogi must watch behind the bush of mindfulness, but with his eyes keep open, and grasps the preys of rising and vanishing phenomena of mind and body. He can exercise his contemplation on the consciousnesses that arise when there is contact between sense-door and sense-object. Comprehension on rising and fading characteristics of five groups of existence, according to Mogok Sayādaw, is considered to be the *magga* path knowledge.

When there arises ear consciousness, try to catch it and contemplate on it. Then the yogi will find himself that his noting mind is ever corresponding to the evanescence of the five groups.

The *vipassanā* practice is nothing but watching and grasping and all. This is the technique of Ven. Nāgasena.

Whenever you catch, you will have the dead

If you try to catch in this way, you will find yourself that whatever you have caught is already dead. It means you would grasp the event that has perished. This awareness of perishing phenomena is considered to be corresponding to your insight path knowledge.

You have already discarded heretic view and doubt previously. Now you are entering the realm of insight meditation. You are now getting to the stage of grasping and determining knowledge (*sammāsana*) and knowledge consisting in the contemplation of arising and vanishing of five groups (*udayabhaya*).

In your contemplation whatever you have caught is mind (*citta*) and the act of noting is contemplation. If we put the two, mind and contemplation, together we get contemplation on mind or consciousness (*citta nupassanā*).

Whatever consciousness arises, you must try to grasp it and contemplate on its arising and vanishing phenomena. If you contemplate on it again and again, you will come to notice that there are only devastation, damages and death. The more you see the funerals or death, the better you will get wearied and repugnant. Even though you feel abhorrent to look at these devastation and death, you must try to continue your contemplation. Eventually you will find definitely that there is no more funeral; it comes to an end, the end of death. You will come to realize that there is an extinction or a termination of death in your existence. The state

of the extinction of death is that what we call *Nibbāna* or *Nirodha saccā*.

You must try to reach up to this point. Do you understand?"

"Yes, we understand Sir."

How to understand on Name and Form ?

Mogok Sayādaw taught us how to understand the real nature of Name and Form, so as to get right understanding on this psycho-physical process.

"Now you are sitting to listen to my discourse on the *dhamma*. You are sitting because your mind has determined and orders your body to do so. Here the mind is the director and the body an actor. That is how you should understand the relation of mind and body, or the matter."

"Then who is the director?"

"Mind is the director, Sir."

"Who asks to sit?"

"Mind asks to do, Sir."

"Then who sits?"

"The material body, Sir."

"So, it is now clear that there are only two, the director and the actor, isn't it?"

"Yes, Sir."

"Then, do you think it is true to say that men and women are sitting here?"

"No, Sir."

"Then, who are they sitting here?"

"The director mind and the actor or worker body, Sir."

"Yes, that is true and that is all."

The View that leads to Nibbāna

You must observe this mind and body by means of insight knowledge. If you do so, mind and matter will speak. Do they speak roughly or smoothly? Let us see them carefully and critically today.

If you are going to look at the matter or body in a solid mass, it means that you are looking at it grossly or vulgarly. “Be careful, you must know that this sort of observation can never lead you to *Nibbāna*. Do you understand ?”

“Yes, we do, Sir.”

“Then what kind of a view can lead a yogi to *Nibbāna*? Only the view in which you can conceive the dissolution, disintegration, vanishing of the existence of matter or form, is the right view that can bring you to the threshold of *Nibbāna*. You must try to aware the exquisite nature of things which is conditioned to arise and disappear in a moment. It should be understood that the master is asking to make matter fine; in fact, matter is already refined by itself.”

“Yes, we understand, Sir.”

Let it be a Comprehension !

In what sense does it mean that matter is exquisite? Let us take an example of a hot matter. It was hot before. Now, it is not hot. There is another matter which is cold before; but it is not now.

There was a mind that arises here. It is not here now. There was a good mind; now it is not there. There was a bad mind; it is not there now. This kind of awareness on mind and matter can lead a yogi to *Nibbāna*. You can know the nature of thing as “It is not now,” only by insight which is taken to be delicate awareness, because it is very dainty and fine.

Matter and mind are also very dainty. Therefore, they can be known only by very powerful exquisite penetrating mind.

It is not like seeing with the eyes, hearing with the ears, smelling with the nose, etc. This kind of empirical knowledge cannot help a person to attain to a higher spiritual knowledge to bring him to the *Nibbāna*. Only spiritual insight awareness can bring you to the *Nibbāna*.

Matter arises and passes away. Mind also arises and passes away. Arising and passing away here means that they are transient, evanescent and impermanent. The transient nature of things is really delicate. We must try to hit them on the nail in contemplation, by means of insight awareness.

Then, you know the exquisiteness of mind and matter. They are so delicate that they should be understood by penetrating awareness. When you can understand the transient nature of things in their rising and vanishing, you are supposed to have right understanding. That is an objective knowledge which is called in Pali “*Yathābhuta ñāna*.” According to Mogok Sayādaw, *yathābhuta* or objective knowledge consists of five categories or constituents of path (*maggin*), namely: Right Understanding, Right Thinking, Right Effort, Right Attentiveness, Right Mindfulness or Concentration.

Arising and Vanishing all at once.

Form or matter is decomposing and transforming at every moment. “How is it changing? The coldness of matter ceases to exist immediately after manifesting its property. The coldness does not change to become heat. Heat dissolves immediately after demonstrating its function. Heat never transforms into coldness. Do you understand this?” They are two different properties of form or matter (*rūpa*) functioning in different ways. Each one of them appears and dissolves in itself immediately demonstrating

their respective function. Am I clear so far?”

“Yes, Sir.”

“All right. If you are taking the view that heat becomes cold or coldness becomes hot, then you are entangled with the heretic view of Eternalism – *sassata ditthi*.

“The matter which is cold immediately dissolves as soon as it has demonstrated its function. There is nothing, even a single particle of it, can last for some time to become another thing. Even though we have classified both heat and the cold under the topic of *tejo*, they are not one and the same thing; they are two different phenomena, each having its own function. The matter that is hot also has its own way of existence, manifesting itself in being arising and dissolving all at once. The group of feelings should also be understood in the same way. According to Mogok Sayādaw, the feeling of equanimity (*upekkhā*) arises in the sense door of eye, ear, nose and tongue. Though it arises in its respective base but ceases to exist immediately, not lasting for more than a single moment.

“The pleasurable sensation and the painful sensation usually appear on the body – they do not move to another base – and go out of existence immediately. Both pleasure and pain are born on the body and die in the same place all at once. Do you understand?”

“Yes, Venerable Sir.”

“We have explained the Form group and Sensation group. The same process is true to Perception group and Volition group. However, for the Consciousness group, I shall say a little more.”

“Yes, Sir.”

No two Consciousness can arise at the same time.

*Annāññ upajjati cittaṃ
Annāññ cittaṃ nirujjati
Avicī manu sambandho
Nadi sōto va vuttati.*

[Digha Nikāya I- tha 173]

Thus the Buddha promulgated that no two minds or consciousnesses can arise simultaneously. It means one consciousness comes after another. When one consciousness passes away, another consciousness takes place substituting in a form of stream or sequence.

The word for word translation of above Pali goes as follows:

[*Yāda* – at a certain time]; *aññāna* – another; *cittaṃ* – the former consciousness; *nirujjati* – dissolves [*tadā* – at that time] *aññāna* – the other; *cittaṃ* – the latter consciousness; *upajjati* – arises.]

Avicī manusambandho – without any gap or interval, continuously, *nādi soto iva* – like the current of a flowing river, *vavuttati* – appearing and disappearing.]

Getting to the Right Path.

Choose one of the methods of contemplation which is suitable for you. If you like contemplation on Form or corporeal group, you can choose it. If you like contemplation on feeling, you can do accordingly. Contemplation on perception or on consciousness you think is preferable, you have the right to do so.

The only thing that you should always keep in your mind is that you must try to have awareness on the rising and vanishing phenomena of psycho-physical process. If you are quite clear in awaring the transient characteristics of existence then you are setting your foot on the right path.

Mogok Sayādaw is outstanding in dealing with consciousness,

because his approach is very analytical and systematic. Let us see the accuracy of his analysis on consciousness.

When mental object is presented, noting mind cannot exist.

If you are unable to grasp the rising phenomenon, do not worry; it does not matter. No problem. But it is of great importance to have grasped the dissolving phenomenon. Why? Because when a consciousness which is the object of contemplation is taking place, there is no room for another consciousness which comes up as a noting mind.

A mental object which might be a consciousness or a sensation, nevertheless, is a mental phenomenon. The noting mind which is enriched with five elements of path knowledge, also, is a mental phenomenon. As it has been said before, no two mental elements can take place simultaneously at any given moment. Thus it should be well understood that at the time when a mental object of contemplation arises and fades away, then only the noting mind can arise to take place.

Therefore, the yogi must be careful to see the mode of existence that noting mind can grasp only the emptiness of the then existing mental object which now has gone out of existence. According to Mogok Sayādaw, the sensations are taken to be the visitors. When noting mind has taken place, there is no room for the visitor (sensation). The visitor has already gone. That is why the noting mind can know or conceive the emptiness or the absence of sensation, which is nothingness.

The nothingness or emptiness in Buddhism is designated as *anatta* or non-existence of an Ego. The awareness of that emptiness is taken to be the path knowledge or *magga*. *Magga* arises when you can grasp that emptiness.

How many Constituents of Magga are employed in Insight Meditation?

The employment of contemplating mind on the object of contemplation is considered to be Insight Meditation. In this exercise, how many constituents are employed in the contemplating or noting mind?

The answer is simple. There are five elements or constituents of path knowledge, as we have seen before, are consisting in noting mind. The objects of contemplation, in short, are of five too, viz: the group of Form, the group of Sensation, the group of Perception, the group of Volition and the group of Consciousness. You can reduce five groups into matter and mind. In meditation, either mind or matter is possible to become object of contemplation. You can choose matter or *rūpa* if you like. If you like mental groups, you can choose to contemplate on it.

If you widen the scope of mind and matter, you have five groups of existence as we have seen above. Each one of these groups becomes object of contemplation in insight meditation. But in practice, you should not exercise your contemplation on all five groups collectively at the same time. One of the five groups must be chosen as object of contemplation at a time. The choice of an object of contemplation must be made with deliberation on the basis of your behaviour; it means choice of an object of contemplation should be in conformity with your behaviour or your attitude. In other words, on the side of object, there must be only one object of contemplation, whereas on the noting side, the noting mind must be enriched with five constituents of path knowledge, as it has been shown before.

To repeat it again, the five constituents of path knowledge are:

- i. Right understanding
- ii. Right thinking

- iii. Right effort
- iv. Right attentiveness
- v. Right mindfulness or concentration.

These five constituents are sometimes collectively known as *Vipassanā ñāna*; and the commentators call them “*kāraka maggin*.”

According to Mogok Sayādaw, the beginner yogi must dwell upon only five, though there are eight constituents in path knowledge in his actual practice.

What Vipassanā In the Real Senses Is?

[*Samudaya - vaya dhammā nupassivā*]

As the Buddha has expounded the contemplation on Consciousness or mind (*Citta nupassana*), you may think that you must contemplate on existing mind or consciousness. No, it is not the case. You cannot contemplate on the then existing mind, because when your noting or contemplating mind arises, the mind to be contemplated on is no more there; it has already disappeared. That is the reason why you will notice only emptiness or nothingness in your contemplation when you contempate on a mind or consciousness.

Mogok Sayādaw quoted the following Pali text as an evidence of the truth of his exposition.

“*samudaya dhammā nupassiva vayadhammā nupassivā.*”

Then Ven. Sayādaw said, “I shall reiterate that when I say to contemplate on consciousness or mind, I do not mean to say that you must contemplate on mind presented itself, but to contemplate on the absence of mind which is a void. Do you understand?”

“Yes, Venerable Sir.”

“The mind arises first, then it vanishes immediately. You must try to understand that when mind arises, it has, no doubt, existed before it comes to an end or ceases to exist. Yogi must try to find or must become aware that it is the case. But if you are looking at the mind as a lasting one, you are committing eternalist dogma. When you can see the absence of mind or its emptiness, then only you are escaped from eternalism or *sassāta ditthi*.

Mogok Sayādaw drew a conclusion that the contemplation on consciousness is similar to a living man looking at a dead man.

To say looking at the dead by a living is exactly true, because one mind can come to exist only when another has gone to death.

If you are asked to contemplate on consciousness, you may think that you must try to know the mind that comes into existence, and you may say, “Of course, I am looking at the mind that is arising or coming.” If you do so, be careful that does not amount to insight meditation – *vipassanā*. It shows that you are not yet clever in insight meditation. That happens to be, probably either because of the unskilled teacher or because of the dullness of the student. Am I clear?”

“Yes, Venerable Sir.”

“Then, is it possible for two consciousnesses to come into being at the same moment?”

“No, verily not, Sir.”

“Therefore, the mind that comes first is unknown and unknowable by the mind that comes later. In this case, it should be understood that the latter mind can come into being when the former mind ceases to exist. When the former mind dies, the latter mind lives. Therefore, I have said that *Vipassanā* in a real sense is just looking at the dead by the living. Here you must remember that the living mind consists of an insight awareness called comprehension or *ñāna*.”

This way of contemplation is taken to be *vipassanā* in the true sense of the term.

Without grasping the dissolution of consciousness, contemplation on consciousness in itself does not necessarily mean insight meditation. And here, one point is clear that contemplation on the existing or arising consciousness, as a matter of fact, is impossible because, as we have already seen, the former consciousness can never exist at the moment when the latter consciousness, which we call noting mind, appears. The consciousness that is present at the moment is not the object of contemplation; it is a contemplating mind or noting mind which has an opportunity to exist at the present moment.

" Samudaya – vaya dhammā nupassivā "

Conventionally, you can say "*Citta nupassanā* or contemplation on mind" if you want to. But in its real sense, as we have told before, it is an act of looking at the dead by the living. That is the correct way of saying it.

Then what do you mean by *Vipassana*?

"Looking at the dead by the living one, Sir"

"That's right. Therefore, what we mean by *vipassanā* is ...

"Looking at the dead by the living being."

"Yes, if you do not find the death or dissolution of an event, then you cannot find *anicca* or transient nature of existence. It means you are unable to cognize *anicca*.

That is why *vipassanā* is observing one's death by oneself who is still alive. Do you understand?"

"Yes, Venerable Sir."

If so, whether is it *cittanupassanā* or an exercise of looking

at one's death by oneself who is still alive?

If you can conceive this, without confusing with the idea of taking the statement as paradoxical, you will be able to walk on the right path.

Whenever you contemplate on mental or physical phenomena, if you are able to understand their dissolution or death, your exercise in practical meditation is exactly on the right track. Why I say so, because there is a reference in the Pali text which says:

“samudaya dhammā nupassivā vayadhammā nupassiva citta saminvihāreti – [from Satipatthana sutta]

This is the original teaching of the Buddha. Here I shall give you word by word translation:

samudaya means arising, birth *vaya* means dissolution, death *samudaya vayadhamma* – the phenomenon that is born and immediately comes to an end, or death. You must contemplate on this process of birth and death; but by means of comprehension – *ñāna*.

If you say conventionally, you can put it in words as ‘becoming’ and ‘passing away;’ but putting them in succinct form you can say ‘rising and vanishing.’ Try to understand the evanescence of this form of existence of things by means of an insight.

In Mahā Satipatthāna Sutta the Buddha has explicitly pronounced that an intending yogi must contemplate on “*samudaya* and *vaya*”, i.e., birth and death, rising and perishing. You must try to go up to that point. Then only you enter the realm of *Vipassanā* .

Now, people in this country are reading the first part of *Mahā Satipatthāna Sutta* and talking on the basis of this part, yet they are reluctant to go up to the end of that discourse. If you extend your study up to the latter part of this important discourse, you will find this sentence:

“*samuđaya dhammā nupassiva, vaya dhammā nupassiva*”

“Now, let me ask my question again.”

“What do you mean by *Vipassanā*?”

“Looking at one’s death by oneself who is still alive.”

“That is right. Okay, please keep it in your mind.”

“Yes, thank you, Sir.”

[Collected work Vol. 2. Pp. 467]

**Neither individuality, personality nor I, He, Self etc.,
Only mind and matter are there.**

The desire to go is a mental phenomenon called volition. That which is moving forward is physical body. In short, the desire to go is mental and the body that moves is material.

Don’t try to do hairsplitting by asking “Can matter walk?” [I say so because it is, I think, easier to understand if I put it that way.]

The desire to stand is the work of mind, therefore it is mental. The body that stands is physical.

The desire to lie down is mental. The body that lies is material or physical. In this simple way you can discriminate and differentiate mind and matter.

1. The desire to go, to stand, to sit, to sleep and to eat are all considered to be the work of mind.
2. The distended air, prompted by the mind, fills the body.
3. When the body is filled with mind-prompted air, there arises intimation (*vinnatti*) and the body moves.
4. Neither individual, person nor I who walks, but that is mind and matter walking together.

5. Neither individual, person nor I who stands, but that which is standing is mind and matter together.

The yogi must try to understand it in that way by insight knowledge.

6. Neither the individual, person nor I who sits, but that which is sitting is mind and matter together.

7. Neither the individual, person nor I who sleeps, but that which is sleeping is mind and matter together.

8. Neither the individual, person nor I who bends, but that which is bending is mind and matter together.

9. Neither, the individual, person nor I who stretches, but that which is stretching is mind and matter together.

10. Neither, the individual, person nor I who extends, but that which is extending is mind and matter together.

Though the person who has comprehension on the real nature of mind and matter would probably say conventionally, “a man and a woman walk together,” yet he could understand that there is neither man nor woman as a person or individual. He clearly knows that the material body has to move depending on the order of mind; matter is acting according to the volition that gives order to do so.

Rising and Vanishing : that is all.

*Aniccā vata sankhārā
Uppāda vaya dhammino,
Upajjitvā nīrūjjanti,
te san vūpassamo sukho.*

Sankhāra – here means formed objects or conditioned things are,

vata – means, in the real sense,

anicca – impermanent.

upāya vaya – they are rising and passing away,

Yes, there are arising and vanishing, and that is all; nothing more.

To elaborate this passage, the commentary goes as follows:

upajjitvā nirujjanti – means, *upajjitva* – after arising or becoming, *nirujjanti* – it ceases to exist.

This Pali phrase also stands for becoming and vanishing.

Both corporeal things that are formed by four conditioning causes, viz; *kamma* (action done before); *citta* – mind or mental formation; *utu* – heat element; and *āhāra* – food or nutriment, and consciousness or mind that is formed by the contact of sense doors and sense-objects are all conditioned phenomena. Therefore, they are impermanent because when their causes cease to exist, they also go out of existence.

“*Upada-vya dhammino* – means they are only the characteristics of arising and vanishing according to the Law of Cause and Effect. Putting all this in short form, we have only – “arising and vanishing.”

“Are not all physical and mental phenomena can exist for three periods or moments, viz: arising (*uppāda*), staying (*thī*), and dissolving (*bhanga*)?”

“You may ask so.”

“Oh! In conventional saying, you can say that they have three periods, yet *thiti* or duration of their life is insignificant and negligible.

In *Citta Yamaka* it is said that at the time of their coming into being, they are accompanied with the tendency to dissolve. Therefore, only arising and dissolution are obvious. Thus there are rising (*uppāda*) and dissolution (*bhanga*), that is all.

The Group to be contemplated

“I am now talking on the groups on which you would exercise your contemplation. Here, if we follow the scriptures, it would have gone wrong.”

“On this point you may contend me with a question: ‘Are the scriptures not the original teachings of the Buddha?’”

“Yes, we may do so.”

“Oh! No doubt the scriptures are the original teachings of the Blessed One, but be careful, the scriptures are only the records of what He has discovered from the exploration on the field of five groups – *khandhas*. The texts are only the records. Now, the master who can penetrate and knows very well the scriptures is teaching you. Isn’t it?”

“Yes, Sir.”

“In the text, it is said, ‘There is an eye consciousness, seemingly existing by itself.’ Is it possible for a consciousness to exist alone without depending on other factors?”

“No, it is impossible, Sir.”

“Eye consciousness, for instance, is impossible to exist alone. It has to depend on and be accompanied with other groups of existence, both the physical as well as the mental. And it should be noted that the mental groups, which are of four, always come together, inseparably bound up with each other.”

“I shall say it again. Eye consciousness arises depending on the contact between eye door and visual object. Both of them are in corporeal group. Because of their contact, there arise four mental groups together. Putting one corporeal group and four mental groups together, we have five groups or *khandhas*.”

“Contemplation should be made on the present group. You cannot exercise your contemplation on the groups that have existed yesterday, because they are already dead. They have passed away. They had been left in the past. Again, you cannot contemplate on the groups that have not come yet. They belong to the future.”

“Therefore, it is quite clear that you must contemplate only on the present groups. I am talking it again and again just to make you to understand it. Am I clear?”

“Yes, Venerable Sir.”

The Group To be Contemplated means

The form that we call as body does not necessarily mean to be the group on which we must contemplate. What we mean here is not the body that we can see with ordinary eyes. The group (or *khandha*) to be contemplated is not the body which is moving slowly, sitting passively. Probably you dislike what I have said because you are unconvinced and dissatisfied. Some people may ask in disheartened voice, ‘What have we to contemplate on if we must not contemplate on our own body?’

The answer is the same as what we have shown in the previous section. The groups that we must contemplate on are arising and dissolving groups at the present moment. It means that the yogi must contemplate on the group that is acknowledged in the insight awareness or in the noting mind. To find out the real form of the existing group in the contemplating mind is crucial. Mogok Sayādaw had tried various ways to elucidate the nature of the presenting groups.

Not the body that is barked by the dog

The body what we are looking at now is said to be tall, short, fat, thin, etc. Then present *khandha* or groups of existence what we mean here do not have measurement or weight. It is not tall, nor short, nor fat, nor thin, so to speak.

The body what we are looking at now is said to be white, black, beautiful or ugly, etc., whereas the present group or *khandha* what we mean to say does not have such properties as whiteness, blackness, beauty or ugliness, etc.

The body that we see now has the weight of, say, 50 or 60 visses, whereas the present *khandha* that we see in contemplation does not have such weight.

The body that we see now is to take away to the graveyard when it passes away, whereas you cannot take away the group that we have envisaged in our contemplating mind to the graveyard even though it is dying at all times.

The body that we see now is cremated, buried and set afloat when it dies. The present group that we have envisaged in the contemplating mind is not to be cremated, buried or set afloat even though it is dying at every moment.

The body that we can see and touch now has girth, shape, form, stature and image. But the present group that we have envisaged in contemplating mind has nothing of such kind.

To sum up, the body that we can see and touch now is barked by the dog when it goes out for a walk. Comparatively speaking to be sure, it is obvious that the present *khandha* that we have envisaged in the contemplating mind is not likely to be barked and bitten by the dog. That is how Mogok Sayādaw used to illustrate the nature of present form of existence to make his disciples understand it clearly.

Let us find out the present *khandha*

This ordinary looking eye is given by or resulted from the karmic force. It is replacing the eye very frequently. When one eye was destroyed, the karmic force replaces a new eye there. Because of *uta* or heat element, according to Buddhism, the material such as cloth comes into being.

When karma and heat element are put together, there arises mental element, as clapping of two hands produces the sound. That is the way how the groups or *khandhas* appear.

Then you should ask: ‘Do these groups belong to the past, or the future or to the present?’

“They belong to the present, Sir.”

“That is right. Now you understand the nature of the present *khandha*. Now you find it, do you?”

“Yes, Venerable Sir.”

“Similarly, when ear and sound come into contact, there arises ear consciousness together with other mental groups to form five groups.

When nose has contact with smell, there arise five groups. The contact of tongue and taste produces the tongue consciousness as well as five groups.

The contact of body and tangible object produces five groups as before.

When mind and mental object come into contact, there arises five groups as usual

These five groups or *khandhas* appear in six sense bases one after another by turn. Sometimes the five groups appear in a single base repeatedly and live depending on the

nose-consciousness or ear-consciousness or body-consciousness or mind-consciousness as leading factor. Do you understand?"

"Yes, we do, Sir."

Vipassanā means comprehending one's own death

The five groups are arising and vanishing at every moment. The yogi must try to grasp them, following their rapid change by means of an insight or a noting mind enriched with five constituents of path knowledge, as much as possible. I do not mean to say that you must grasp all that is arising and vanishing. You cannot pursue all that arising and vanishing in rapid flowing or flux.

The physical phenomena, according to the Buddha, are arising and vanishing more than 50 billion times within a second, whereas the mental phenomena occur more than 1000 billion times within one snapping of fingers.

Only the Blessed One who was omniscient can grasp all mental and physical phenomena that arise and vanish in the form of flux. We do not mean to know thoroughly as the Enlightened Buddha did.

Nevertheless, the yogi must try to know the rising and vanishing phenomena of five groups not entirely but possibly as much as he can. If he tries to have awareness on the real nature of existence, then he will come to realize the groups or *khandhās* that he thinks as his own are also dying. Now, I believe, the yogi has realized the death of group or *khandha* which is inherent in this existence.

You all probably have the experience of attending the funeral of other people. But no one would have the experience of attending the funeral of his own. Do try to attend the funeral of yourself by insight knowledge; I ask you to do so. Yes, I ask you to do so.

I would like to say that *vipassana* is nothing but looking at one's own death by oneself. Then, what do you think *vipassanā* is?

“Looking at one's own death by oneself, Sir.”

“Yes, that is right. If you can see your death or funeral again and again, you will come to have a sense of repugnance or abhorrence, and you will find yourself repellent to have such a dying group.”

“Even though you are repellent to have such a mode of existence, you must continue your contemplation. Eventually, you will find that these groups cease to exist; it is the end of continuation of death or liberation. Do you understand?”

“Yes, Venerable Sir.”

Take the Present groups only

[In actual practice of *Vipassana*, you must try to choose an object of contemplation first. As we have explained before, there are five groups or *khandha* which form objects of contemplation. But you must know exactly what kind of group you are supposed to choose to make it an object of contemplation. I shall quote the original teaching of Mogok Sayādaw on how to choose the object of contemplation.]

[From Collected Works. Vol. (1) p. 16]

These five groups are the groups of Dependent Origination. They are working under the Law of Cause and Effect. Let us say, these five groups now in the sitting posture is called present *khandhās*.

These five groups are not the body delivered by the mother. I don't like to have the groups which have been born before. I dislike to have them because they have already been dead or dissolved. I need only the existing groups which are born now, in the present. It is useless for a yogi to have the past groups which have been dead and gone. You can have them no more. I need only the present groups which are taking place, here, in front of me, in sitting posture, at present to hear my discourse. It means I need only Dependent Origination of groups in the present time. We must try to understand the Dependent Origination or the Causal Chain by insight knowledge.

Try to contemplate on the present five groups by insight awareness of *ñāna* .

Now, I shall explain how five groups of existence are taking place at the present moment.

What are the present groups ?

“When you go shopping to a fabric stall, your eyes encounter with fabric in the stall and it gives rise to an eye-consciousness. The Buddha denoted that kind of eye-consciousness in Pali as *Vīññānekkhandhā* .

“Is that consciousness taken along with you from your home?”

“No, definitely not, Venerable Sir.”

“Yet, it has arisen at this present moment.”

“Yes, it is true, Sir.”

“Alright, then do you think, your eyes which see the fabric now are the same eyes taken from home?”

“No, it is not, Sir.”

“The eyes that you have had at home have been dead and gone there before you come to the market. The eyes looking at the fabric now are new eyes replaced for an old one.”

“And also the commodities now you are looking at are neither those that you saw yesterday. They have changed, too. The commodities are changing along with the transformation of four root elements. The commodities under your eyes at present are also transformed objects.”

“That is how you must try to know the objects as present objects. The eye-consciousness as well arises only at the present when we come here now. The eyes are also new ones. The objects are also new objects; the mind or consciousness, too, is a new mind.”

“The convergence of three elements – the eyes, the visual object and their contact – produces the new consciousness. The sensation is also new, the perception as well is a new one. As it has been known, all components are new; nothing here is taken from home.”

“Moreover, the mental formation or volition also arises here now. Now, five groups have been completed. This what we mean is the present groups or *kahndhā*.

The five groups are the groups that emerge at present, now.

Now, I shall try to distinguish among five groups. The commodities which are Form or Corporealities and your eyes are all new material groups. They emerge when you arrive at the stall. The sensation group, the perception group, the volition group and the consciousness group are four mental groups. They, too, emerge just now. Is that true?”

“Yes, it definitely is true, Sir.”

In Pali it is said, “*Tinnam sangati phasso phassa paccayā vedanā*

Vedenā paccayā tñha ... and so on.”

In the writing five groups are presented one after another in a line. How would it be possible to write without putting in the order?”

“Yes, it is impossible, Sir.”

“But, in fact, when the four mental groups emerge, they all grow together at the same time, or simultaneously, and they dissolve simultaneously.”

“When two physical objects, e.g., eyes and visual object, encounters it gives rise to four mental groups. This is the way how five groups come into existence. Are these groups belonged to the past?”

“No, Sir. They are of the present.”

“Yes, they belong to the present.”

“Therefore, now, I am sure, you can have clear notion on the existence of five groups which is quite different from the group that was delivered by the mother. The groups that were born by the mother are no more existent: they all have gone, disintegrated and dissolved.”

“And you know that the present groups are also not created by someone. They arise depending upon the Law of Causal Chain.”

“There is one group of Form and four groups of mental phenomena. If we put them together we have five groups called *khandhās*.

4

On Vipassanā Practice

Contemplation on Consciousness [*Citta Nupassanā*]

[The excerpt of the original teachings of Mogok Sayādaw are presented here related to the contemplation on Mind or Consciousness – *Citta Nupaasanā*.]

[From Collected work Vol. (3) Pp. 484]

The various kinds of mind which can appear in your knowing faculty are not very many. There are only 45 modes of consciousness or thought, which are taking place in your mental process. These states of mind are emerging one after another according to the necessary condition.

In the realm of sensuality (i.e. sensuous world), there are 54 kinds of consciousness or mind. If we exclude eight great functional consciousness pertaining to the Buddha and the Arahāt, plus one consciousness producing mirth (*hasituppada citta*), we shall have only 45 consciousness in sensual sphere.

But this 45 consciousness of sensuous sphere belong to those who have three root-conditions (*Tihetuka*). For the people who have only two root-conditions, four consciousness associated with knowledge, must also be excluded again. Therefore, for them there are 41 kinds of consciousness in sensual sphere.

Generally, 45 consciousness belong to us. These consciousness are taking place one after another in serial order. As a matter of fact, there are altogether 89 states of consciousness or mind; but all of them do not pertain to us. Only 45 states of mind pertain to us. Out of 45 mental states, one form or another will appear at a time. Note or observe that state of mind which comes up by your insight, and you will come to notice that these states of mind are coming up and immediately going out. If you can grasp this transient process of mind, then it is considered to be 'contemplation on mind or consciousness'.

Though we call it contemplation on mind, it is, in fact, impossible to find mind in your contemplation. Instead of mind, you will have to contemplate on the absence of mind or non-existence of mind, i.e., the emptiness or nothingness, as it has been discussed before. [See on page 158]

The awareness of the non-existence or nothingness of mind or consciousness by insight is what we call contemplation on mind or *Citta Nupassanā*.

Forty-five states of mind which can appear in a yogi's contemplation or meditation are enumerated in *Abhidhamma* as follows:

i. Unwholesome consciousness are ...	12
ii. Excluded the consciousness producing mirth or smile the residual rootless consciousness are ...	17
iii. Great wholesome consciousness are ...	8
iv. Great functional consciousness are ...	8
Total	<u>45</u>

The method of contemplation on consciousness or mind as taught by Mogok Sayādaw is written in English by Sayāgyi U Than Daing in his "*The Doctrine of Patīccasamuppāda*." I would like to quote his article here.

Citta Nupassanā : Those who have aspired to attain final stage of (sainthood or) Enlightenment must pass through three lower stages, to wit: the path knowledge of Stream Winner (*sotāpatti magga*); the path knowledge of Once-Returner (*sakadāgami magga*); and the path knowledge of Non-Returner (*Anāgami magga*).

It is a widely known fact that in order to attain the first stage (of sanctification), we must exterminate (heretic dogma and doubt) – *ditthi* and *vicikicchā*.

In the *sammoha Vinodhanī commentary*, it is said: “*ditthi caritassapi mandhassa nati bhedagatam cittanupassana satipattha nam visuddhi maggo.*”

It means that for the yogi who has the propensity for *ditthi* (heresy) and who is intellectually dull, a simple and unelaborately formulated method of contemplation on mind – *cittanupassanā* is suitable for the realization of path knowledge – *magga*.

The late Mahāthera Mogok Sayādaw formulated a very simple and unelaborate method of contemplation on mind, which is easy, applicable and suitable for the people of present day who are inclined to have more practical application.

The following 13 kinds of mind or consciousness – *citta*, *vinñāna* are to be contemplated upon. It is to be noted that not all the 13 kinds of consciousness are to be contemplated (all together) at the same time. No, not in that way at all. Only one state of mind must be contemplated at a time or observe as and when it arises. It must also be remembered that no two mental states can appear simultaneously; only one form of consciousness can arise at a time.

“*Aññan upajjati cittam
Aññan cittan nirujjati.*”

It means when one consciousness vanishes, there arises another consciousness.

It is generally believed that there are many kinds of mental states which occur in our being; but they fall into the classification of 13 mental states as classified by the late Mahāthera Mogok Sayādaw. What are they? They are:

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

These five kinds of consciousness are called the Visitor from outside or External Visitors.

6. Consciousness of greed – *lobha citta*.
7. Consciousness of anger – *dosa citta*.
8. Consciousness of delusion – *moha citta*.
9. Consciousness of greedlessness – *a-lobha citta*.
10. Consciousness of hatelessness – *a-dosa citta*.
11. Consciousness of mind or *mano*, thinking, imagining, etc.

Mogok Sayādaw did not count *amoha* or intellect under the objects of contemplation; it becomes contemplating or noting mind.

12. Consciousness of in-breathing.
13. Consciousness of out-breathing.

From 6 to 11 are the consciousness that come from within. Therefore Sayādaw called them the Visitors from within or Internal Visitors.

The 13 kinds of consciousness are all embracing and cover all kinds of consciousness which belong to an ordinary worldling. It must be noted that whatever consciousness arise, it arises because of the impact of sense-object (*ārammana*) and sense door or base (*dvāra*). Therefore, the yogi should keep in mind that consciousness, whatsoever, can arise only through the six sense-doors: they can never arise outside the six sense-doors.

And it also should be noted that consciousness and sensation (feeling) are co-existing mental phenomena (*sahajāta dhamma*), and sensation and perception are classified as mental formation (*citta sankhāra*). It is impossible to exclude form or material group when one contemplates on mental groups, because material and mental groups are co-arising, co-existing and co-vanishing phenomena (*sampayutta dhamma*).

Therefore it should be understood that contemplation on a single group can cover all the remaining groups; we call contemplation on consciousness because, here, consciousness is predominating. In fact, the five groups of existence are interrelated. Sayādaw said that it is like the lime juice syrup in which all the ingredients such as sugar, fruit juice, salt and water are blended together. So when we contemplate on consciousness, it also includes contemplation on form or *kaya*, because, in-breathing and out-breathing consciousness are incorporated here as 'host' consciousness. Eventually, all other types of contemplations are flowing into one another and come to the climax in contemplation on *dhamma* where the truth (*sacca*) is the deciding factor.

Reference to the list of 13 consciousness is invited. There is desire or greed to eat, to smell, etc. Envy and avarice come under hatred; the consciousness of giving alms come under greedlessness or free from passion; restlessness comes under delusion. As it has been said above, wisdom or intellect is not included in 13 consciousness because it becomes noting mind; it should not be put under objects of contemplation, it is, in fact, the mind that contemplates. These consciousness arise only one at a time or singly. If a yogi is trying to contemplate on various consciousness in a single setting, he would, definitely, have to face difficulty and get into trouble with confusion so as to get comprehension. The intending yogi is reminded that consciousness arises only one at a time. Moreover, it is much easier for a yogi to contemplate on his own mind. If there arises consciousness of greed, the yogi finds no difficulty to tell that he has the consciousness of greed. Therefore, it would be much convenient to contemplate on the rising and passing away of his own mind.

If the yogi fully comprehends the transient nature of his consciousness which is arising and vanishing at every moment, he can consider himself that he has set his foot on the right path to the threshold of *Nibbāna*.

When we open our eyes, we can see everything in front of our eyes. This, in a real sense, is the emergence of eye-consciousness. The yogi should try to be aware of this process of arising of the consciousness or the group of consciousness. And when he hears a sound, there arises ear-consciousness and this process of arising consciousness must be cognized and fully comprehended. And when the tongue-consciousness arises, the yogi must be quite aware of it and fully comprehend. Again, when the yogi feels irritation, itching, pleasurable or unpleasurable feeling, he must notice that there arises body-consciousness. It is vital for a yogi to comprehend and to be cognizant of the transient nature of consciousness which arises and vanishes immediately; the yogi should notice that two consciousnesses can never arise at the same time. Only single consciousness can take place at a single moment. So, it is impossible for the group of consciousness to take place two or three together, at a single moment because it is unnatural. During the course of practice, the insight awareness of a yogi is gradually developing and it becomes more pronounced and his mindfulness also is leading to one-pointed concentration, and he will find that his contemplating mind is centered on the arising and dissolving nature of things. Generally, when a yogi has reached that point, his mind becomes very clear and penetrative and he has clearly seen by insight the real nature of mental groups, especially consciousness group, be it a consciousness of greed, or hatred or delusion or greedlessness, the arising and its termination in dissolution. Now, he has seen himself that no consciousness is there to remain the same for two consecutive seconds. The life span of a consciousness is very short, it can stay just for one/two counting. As its life span being too short, it comes and goes immediately. When the yogi exercises his contemplation on consciousness, it will be found that whenever he tries to grasp the existence of consciousness, the consciousness that he has intended to see is not there under his contemplation; it has already ceased

to exist, and left an emptiness or nothingness in yogi's noting mind.

Therefore, the Buddha said: "*Āññan upajjati cittam, aññan cittam nirujjati.*"

It means, as you know, one consciousness can arise at the time when another consciousness has passed away. That is why in yogi's contemplation, it will appear that he is unable to grasp the arising consciousness which he intends to observe, because when he looks at it, it has already vanished. Therefore, the Buddha said: "*Hutva āvuttena aniccam.*" It means mind or consciousness is impermanent because it arises and vanishes instantly. Therefore, it must be clearly known that whenever a yogi tries to contemplate on consciousness, he will find only the loss or absence of mind which he has intended to know; he will be aware only of impermanency of consciousness in his insight. Nevertheless, if the yogi is persistent in searching the consciousness that can last for a long time, his contemplation tends to go wrong and does not amount to the contemplation on impermanency – *Anicca nupassana*. Thus, the yogi cannot escape from committing perception on permanency – *nicca saññā*. In contemplation, the yogi must not try to meditate on the notion of the then existing consciousness, but he is advised or suggested to meditate on the arising and vanishing of the group of consciousness.

When a yogi can realize the impermanency (*anicca*) of the groups under his contemplation he will, eventually, come to have awareness on the notion of suffering – *dukkha*: this awareness or comprehension on suffering will lead him to the knowledge of non-personality or Egolessness of the groups – *anatta*.

Mogok Sayādaw pointed out that the knowledge of *anicca* or impermanency will never be attained by mere conventional way of recitation in repetition as *anicca! ... anicca!* It is essential and vital for a yogi to understand the impermanent nature of existence of the groups by exercising his contemplation on the real

nature which is revealed by the groups themselves; he must not hang on to the notion of impermanency or *anicca* of his own making by reciting the word *anicca!* ... *anicca!* and by reading rosary.

The impermanent characteristic of five modes of existence groups are always revealing; that is what we call the phenomena of evanescence - *aniccadhamma*. Yogi can conceive this transient mode of the groups of existence only by means of his penetrating insight knowledge or *vipassanā*.

In other words, the arising and dissolution of consciousness is the natural law of mind (*citta niyāma*) which in its natural course is going on *ad infinitum*. The insight knowledge which can be aware of the fleeting nature of mind groups is called objective knowledge or *yattha bhutañāna*, that is nothing but the knowledge or awareness of a fleeting nature of our real existence, that is to say, the knowledge of what we really are.

As a matter of fact, the fleeting states of incoming and outgoing are so rapid that it is rather hard to describe in ordinary language and it really is inconceivable for an ordinary mind. Even for an intending yogi it does not necessarily mean to grasp or know exactly or completely the entire rapid process of cognition - *vithi*. It is sufficient for him to have a good comprehension on the fleeting nature as arising and passing away of the groups as a whole.

In the case of in-breathing and out-breathing consciousness, which we call host consciousness, the yogi must be well attentive and mindful, to have awareness on the arising and vanishing of the two consciousnesses; they are always at their home or sense-door.

Here Ven. Mogok Sayādaw introduced two concepts - *anicca* and *magga*. As we have known before, there are objects of contemplation. i.e., the arising and dissolution of groups, and which is followed by noting or contemplating mind. Sayādaw designated

the first one, i.e., the object of contemplation as *anicca* and the second one which follows or is noting the first is called *magga*. Thus, Sayādaw had interpreted the practice of contemplation as a process of *anicca* and *magga*; *anicca* is the object that is observed or contemplated and *magga* is both noting mind and its awareness – insight knowledge.

External and internal visiting consciousnesses are so named because they visit occasionally. In Pali Text it says: “*Pabassara midam bikkhave cittam tinca kho agantukehi upekkilesehi upekkilittha.*”

According to this Pali text, some thoughts or consciousness can come as visiting thoughts occasionally.

It may be asked “When and where does this contemplation on consciousness should be practiced?” The answer is very simple. The contemplation on consciousness should be practiced when and where the consciousness arises. Should consciousness arise while you are walking, you can contemplate while you are walking. If it arises while you are eating, drinking, sitting or standing, contemplation on consciousness is possible to practice. It needs no special setting or time to have practice on consciousness. Wherever and whenever there is contact between sense-door and sense-object, there is the possibility of arising the group of consciousness and other four groups along with it; there is the feasibility to practice your contemplation on consciousness. Even in a single step, yogi who has experience in meditation can clearly notice that there arise all five groups or *khandhā* within this step and immediately vanish together with this step; therefore, you can contemplate on consciousness while you are walking, while you are eating, while you are drinking, smoking, or even watching T.V. The only thing required is to have mindfulness to grasp the birth and death of every form of consciousness. The noting mind

of a yogi must be wide-awake, vigilant and watchful. The more watchful and alert the noting mind of a yogi becomes, the better he can grasp the arising and passing away of the object of thought under his contemplation, more closely, and he will come to know that it is really beneficial and significant for him. Should there be more distraction, restlessness and confusion, defilements such as greed, hatred and delusion will be easier to get into his mind. In that state too, the yogi must be ready to put everything that comes into his mind, under his contemplation and try to understand their impermanent characteristics. Here also, he should apply the method that has been pronounced by Mogok Sayādaw, that yogi should grasp the transcient existence of the preceeding thoughts, and see they are also changing and dissolving with his contemplating mind which comes later following the preceeding one. This is what Mogok Sayādaw described as “*anicca* is followed by the *magga*.” In this process, vanishing consciousness which serves as object of contemplation is called *anicca* and noting mind which follows *anicca*, and is watchful is called *magga* or insight awareness. (*vipassanā magga* or *sammāditthi*). Therefore, in contemplation or meditation, the sequence or series of mental events come in the form of *anicca magga ... anicca magga*. In this practice, it is vital for the yogi to set his noting mind closely on concurrent process of *anicca* and *magga*. In other words, yogi must not miss to notice, but try to have comprehension on the death of preceeding consciousness. Mogok Sayādaw called this awareness or comprehension as *magga*. *Magga* in its real sense here is insight awareness.

During meditation practice, various forms of consciousness may arise, and that yogi may come across both relevant and irrelevant consciousness or desirable as well as undesirable consciousness. Yogi must put all these various consciousnesses under his contemplation so as to make all of them objects of contemplation. The yogi should never be frustrated or disappointed about the distraction they have caused; but he should be clever enough

to change all these consciousnesses into objects of contemplation and make use of them properly.

In the six attributes of *dhamma*, there consists one attribute which says: “*Ehi passiko*” which means, “Come and have a look!” Hence, the *dhamma* is quite transparent, inviting everybody to take the opportunity to test its truth. The *dhamma* itself is incessantly undergoing changes and impermanency – *anicca dhamma*. If the yogi in contemplation has few missing in his noting, he is considered as improving in his practice to a certain extent. If thereby his noting mind can follow closely the fleeting phenomena of arising and dissolution, and if there is no room in his contemplation for the defilements to come in, it is to believe that the aspirant yogi has come up to the stage where he can discard the fetters and defilements; therefore, the first stage of liberation (*sotāpanna*) is not far away from him to achieve.

The Buddha said: “*Idha bikkhave ariyāsavako cittam aniccanuppassi vihāراتi. Anicca saññī anicca patisanvedī sasatam samitam sabbokinnam cetassa adhi muccāmano paññāya pariyogāhāmano so āsavanam kyāya anasavam ceto vimuttim paññā vimuttim dittheva dhamme vāyam abhinā vicchikatvā upasammijja viharati.*”

[Anguttara nikāya]

It means that the disciple of the Noble One (*ariyā*) ever dwells in contemplation watching his own mind without neglecting, but fully comprehending the state of consciousness which is impermanent, transient, unenduring, ever changing, without remaining the same for two consecutive moments. Thus the disciple of the Noble One (*Ariya*), imbued with the insight knowledge of impermanence and without having defilements and who has been free from canker (*asavo*), can realize the state of *Nibhana* bliss in the next life.

It is essential to know that there must be no interference of

defilements between preceding *anicca* and following *magga*. If the aspirant yogi enables to do that, Mogok Sayādaw pointed out that this yogi can achieve his goal, the supreme enlightenment and peace, within seven days. [Majjima pannāsa]

It is crucial for a yogi to disallow any defilement to creep in during practising *Vipassanā*, and should strive to have concentration and comprehension on the arising and dissolution of consciousness; this transient mode of existence is always revealing in nature.

This insight knowledge of arising and vanishing is objective in itself, and that it is called *udayabbaya* or *yathābhuta ñāna*. This is the penetrating knowledge which can be aware of the real nature of the existence of things, both animate and inanimate groups as they are, i.e., that they are nothing but groups of suffering, or the truth about their modes of existence is suffering – *Dukkha Sacca*.

Here, one question may arise: “What benefit does an aspirant yogi derive from the knowledge of arising and vanishing of the physical and mental phenomena or *khandhās*?”

The answer is this: “For example when there arise the consciousness of greed or craving, if the yogi who is completely watchful can grasp the arising and dissolution of that consciousness (*lobba*), he will clearly come to know and cognize that what he is aware of is not the consciousness of greed or craving, but only the absence of greed: no more greed or *lobba* consciousness is there. Now he can cut off the causal chain of the doctrine of Dependent Origination by realizing the absence or nihilization of that *lobba* consciousness. Thus the process of *Paticca samuppāda* (causal chain) in the Wheel of Life is cut asunder in the middle; and that the consciousness of craving can no more cause to raise attachment (*upādāna*). If the yogi is not watchful to have contemplation on the arising and vanishing of craving consciousness, it will inevitably be followed by attachment

(*upādāna*) which in turn will be followed by existence (*kamma bhava*). As it has been explained in the section on the Dependent Origination or the Cycle of Rebirth, if there is existence, it will inevitably be followed by rebirth (*jāti*) and it will be going or revolving, unending, hopelessly *ad infinitum* – the cycle of Rebirth which is the truth of suffering (*dukkha saccā*) or *samsarā* will continue to set forth.

Therefore, it should be noted that the practice of contemplation on the arising and vanishing of psycho-physical phenomena, namely, five groups of existence, i.e., *vipassanā*, can cut off the causal chain in the wheel of life and enables to put a stop to the cycle of rebirth not allowing to have more revolving. It is the decisive work to break the spokes of the wheel of life – *samsarā*. In a real sense, it should be understood as a vital work for exterminating ignorance (*avijjā*) and gain insight awareness on arising (*udaya*) and vanishing (*vaya*) of the five groups which intrinsically is nothing but the truth of suffering (*Dukkha saccā*).

At the time when this penetrating knowledge is gained, wisdom (*vijjā*) emerges and ignorance (*avijjā*) vanishes.

In the First Discourse of the Buddha, *Dhamma cekka pavuttana sutta* it is said: “*cekkhun udapādi , ñānam udapādi paññā udapādi, vijjā udapadi.*” It means that when the penetrative insight into the Truth of *Dukkha* or suffering is attained, ignorance is overcome to have wisdom. Thus, it is said that when ignorance disappears or fades away, there arises wisdom or insight awareness to replace the ignorance or unawareness. According to the doctrine of Causal Chain, if *avijjā* or ignorance-root is discarded, there emerges insight awareness which can penetrate to understand the real nature of existence; and this insight knowledge can put the coming existence or karmic force to an end; so that it cannot become the conditioning factor to appear rebirth consciousness in the next life. It means that section I of the Diagram cannot have a link with section II.

When heretic view on Ego or *ditthi* is discarded, five groups of existence having relation to an assertion of Ego or Self, are all put to an end. Similarly, the doubt also comes to an end.

Therefore, the great Venerable Mogok Sayādaw with enormous compassion repeatedly exhorted his disciples and followers to exercise contemplation on the arising and perishing of five groups – *khandhā*.

When the yogi has certain amount of experience in *Vipassanā* practice, Sayādaw, tried to advise to ensure the aspirant yogi to have comprehension upon the arising and vanishing of existing groups, which he called *yathābhūta ñāna* or objective insight. Then he said that the yogi will become wearied of the real nature of existence which is an unending, hopeless and ceaseless process of arising and vanishing of the groups: this is a higher knowledge called ‘knowledge of aversion’ or disgust – *nibbida ñāna*. If the yogi who has gained knowledge of aversion continues to practice contemplation on arising and perishing of the groups of existence, his insight knowledge eventually culminates in the termination of all arising and vanishing of the groups; this is the state of liberation denoted by the word *magga* or ‘Knowledge of the Path,’ the supermundane knowledge in which the yogi can attain to the realization of *Nibbāna* bliss; this is the stage where the yogi has achieved his end to become the “Great Stream-Winner,” called *Mahāsoṭapanna*.

According to the Buddhist tradition, this stage is considered to be far better and higher than the position of a universal monarch or that of the celestial king, *Sekka Rājā*. Why can we say so? Because according to the Buddha, the great stream-winner is escaped or free from falling into four miserable states of existence (*apāya*). The Buddha said: “*Cātuhapāyehi vippamutto.*” it means freedom from getting into four woeful lower realms of existence. The stream-winner will never be born deaf, dumb, blind, crippled or a leper. He will have rebirth only seven times utmost

in the higher realms of pleasure; and he will eventually and definitely attain to the highest stage of an *Arahat* and will die having no more rebirth – this is called *prinibbana* or complete cessation of all sufferings or *nibbāna*.

If an aspirant yogi has complete knowledge of the doctrine of Dependent Origination, the knowledge of the rising and vanishing phenomena of existence as suffering is attained, then that knowledge or awareness is considered to be path knowledge – *vijjāmagga*. If a yogi is ready to convert ignorance into wisdom, then he can remove ignorance – *avjā*, and the cycle of rebirth is broken from the beginning, and as a result it cannot revolve to produce craving (*tanhā*), conceit (*māna*) and heretic view (*ditthi*). Then, yogi will find himself that he has removed or eliminated *tanhā* or craving. If there is no *tanhā*, then the cycle of rebirth is broken asunder in the middle.

Then, there will be no opportunity for sorrow, pain, misery, despair, etc., to arise and that the cycle of rebirth is broken in the end. The cause that moves the cycle to revolve is completely put to an end.

According to the principle of Four Noble Truths, arising and vanishing of the groups is considered to be the Truth of Suffering – *dukkha sacca*. The knowledge, thereof, is the Truth of the path leading to the cessation of suffering. The termination of craving, conceit and *ditthi* or heretic view is the end of the Truth of the Cause of Suffering, cessation of rebirth in a new form of life as the truth of the realization of the cessation of suffering – *nibbāna*.

Thus, *Vipassanā* meditation, i.e., the contemplation on the arising and vanishing of the five groups of existence can cover the whole of Four Noble Truths. Mogok Sayādaw ever asked everybody who comes to venerate or listen to his discourses, to have practice in *vipassanā* as soon as possible, otherwise there are many untoward things can happen to the person who is wasting

time in entangling with worldly affairs. The more time he wastes, the greater will be the loss of advantage for him, for there are enormous perils in life such as diseases, dangers of various kinds, and ultimately the danger of death in this age of high pressure.

The practice of *Vipassanā*, according to the Buddha, is the only way which can forestall any latent perils of life and the danger of falling into four woeful realms of existence in the next rebirth.

[**Note:** I admit that I have altered a little in the style of writing of U Than Daing, to meet the taste of modern English readers.]

Contemplation on Feeling or Sensation [*Vedanā nupassanā*]

Sensation or feeling (*vedanā*) arises depending on the convergence of three phenomena, such as sensory organ, object of sensation and arising consciousness, i.e., contact (*phassa*) as we have seen before. Wherever the impact of these three elements takes place, there arises *phassa* or contact; wherever and whenever there is *phassa*, there is sensation (*vedanā*). The approximate cause of feeling or sensation is contact (*phassa*). Therefore, it is said in the doctrine of Wheel of Life: “*phassa paccayā vedanā*.” It means sensation depends on contact. It is said so because wherever there is *phassa*, there is *vedanā* or feeling.

That is why, the yogi needs no attempt to search for the feeling intentionally. The sensation or feeling arises at any time and at any place when and where there is contact. Sensation or feeling arises in the eye, ear, nose, and on the tongue respectively. The sensation arising on eye base, ear base, nose base, and tongue base are, according to Buddhism, called equanimous feeling – *upekkhā vedanā*.

Sometimes, a yogi may enjoy pleasurable sensation (*somanassa vedanā*) when he is in favourable and pleasant situation. At another time, he may experience unpleasurable sensation (*domanassa vedanā*) when he probably is dissatisfied with his unfavourable circumstances, or adverse business or family matters.

Sensation that arises on the body is either pleasurable or painful. The feeling which arises in the mind is either happiness or grief or equanimity.

Sometimes, the yogi may experience the equanimity (*upekkha vedanā*) when he resigns himself to whatever may come as a result of his own action or conduct.

Great Thera Mogok Sayādaw, for the benefit of the intending yogis, formulated and laid down an easy method of contemplation on feeling (*vedanā nupassanā*) as follows:

1. Six visiting sensations coming from outside.

- (a) Equanimity (*upekkhā*) arises in eye base,
- (b) Equanimity (*upekkhā*) arises in ear base,
- (c) Equanimity (*upekkhā*) arises in nose base,
- (d) Equanimity (*upekkhā*) arises in tongue base,
- (e) Pleasurable sensation (*sukha vedanā*) arises on body base,
- (f) Unpleasurable (painful) (*dukkha vedanā*) sensation arises on body base,

These six sensations are considered to be the external visitors or visitors from without.

2. Three visiting sensation coming from within.

- (a) Pleasurable sensation (*somanassa vedanā*) arises on mind base.
- (b) Unpleasurable sensation (*domanassa vedanā*) arises on mind base.
- (c) Equanimous sensation (*upekkha vedanā*) arises on mind base.

These three are considered to be the visitors coming from within.

3. **Three host sensations.**

- (a) Inbreathing and outbreathing sensations accompanied by pleasure in the event of joy or in the state of elation.
- (b) Inbreathing and outbreathing sensations accompanied by pain in the event of grief, pain or despair.
- (c) Inbreathing and outbreathing sensations accompanied by equanimity in the event of neither pleasure nor pain.

Yogi must be ready and watchful to contemplate on sensation where and when it arises. Generally, most of the methods on *Vipassanā* practice advise to fix the contemplating mind on the centre of the chest or on the top of the head; but Mogok Sayadaw said sensation can appear anywhere in the body at an appropriate time, so to fix the noting mind in the centre of the chest or on the top of the head is not to be considered a right method. It seems like targetting an arrow at a wrong place. Nobody can come to an agreement with sensation. It is possible to arise wherever there is preceding contact between sense-door and sensation-object. No one can determine the place where the particular sensation should arise. Anywhere there is contact or *phassa*, the sensation will come following the *phassa*. If a yogi is considering the sensation which he has encountered in one place to be just the same sensation that he has experienced in another place, then that yogi can hardly achieve his goal by prolonging his journey.

The Buddha said: “*Vedañanam bikkhave – aniccato janato passato*” – it means: O monks, the sensation is impermanent, it is changing. The sensation never remains the same in two consecutive moments. If an intending yogi or practitioner fails to comprehend the transient nature of sensation by his penetrative cognition, then he is still off the track.

It should be understood that sensations are revealing themselves all the time; they are arising depending on *phassa* and vanishing immediately afterwards. Yogi must try to contemplate on it. Sometimes, yogi is unaware of the arising and vanishing of the sensations probably because he is wrong in his approach to the contemplation on sensation. He may not understand what the sensations truly are.

In the *Mahā Satipatthāna Sutta* it is said:

“*Samudaya dhamma nupassivā vedanāsu viharati.*”

It means that the yogi must be dwelling on the awareness of arising and vanishing of sensations by insight knowledge. He must try to contemplate on both arising and vanishing of sensation.

Yogi should be careful not to seek *vedanā* or sensation deliberately or intentionally. The intense pain or ache alone does not necessarily mean sensation; sensation means more than that. All the time or in every possible moment, there is a kind of sensation or a feeling prevailing on the body. One of the six sensations is arising either in the eye, in the ear, in the nose, on the tongue, on the body or in the mind .

No single moment is free from one kind of sensation or another. Therefore, the intending yogi must always be aware that the arising and passing away of *vedanā* is one of the groups of existence.

As it has already been said before, it must be well understood by the yogi that the arising and passing away of sensations are the signs or symptoms of impermanency – *anicca*, and the awareness or insight knowledge of that *anicca* is nothing but *magga* or path knowledge.

Thus, in insight meditation *anicca* and *magga* must be corresponding to each other. If any other unnecessary interfering defilements do not come in between *anicca* and *magga*, then

yogi can attain path knowledge and its fruition (*magga* and *phala*) during this present lifetime.

When a yogi can contemplate on arising and vanishing of sensation, his practice is considered to be a contemplation on impermanency – *anicca nupassana*, whereas if he is just noting on the arising of sensation, it is called *nama - pariccheda ñāna* or discrimination on mind. It is not a higher knowledge.

**See the sensations as they really are:
don't let the *ditthis* come in.**

Here in this particular situation, the group of sensation or *vedanekkhanda* is taken to be the visitor, the residual four groups are the hosts. The visiting sensations are of three, viz: pleasureable sensation, painful sensation and equanimous sensation.

“Do you remember?”

“Yes, Venerable Sir.”

“You are in the habit of taking yourself as ‘I feel pleasant,’ when you feel cool breeze on your body and find it comfortable. There comes in what we call *ditthi* or wrong conception on self.”

“You are in the habit of taking yourself as ‘I feel really miserable,’ when you have encountered some troubles or unpleasant situation. Sometimes, you are used to identifying equanimous sensation as ‘I’ or ‘self.’ Identification of sensation as ‘I’ is here called *ditthi* or assertion of an Ego – a heretic view.”

“The visitor comes to stay for a while, and he goes back soon to disappear: disappearing is a kind of loss. You must know the nature of loss or emptiness.”

“The arising of sensation is like the arrival of a visitor, and vanishing of sensation is like the visitor’s departure; you should try to understand the arising and vanishing of sensation as arriving

and leaving of a visitor.”

“If you probably are unable to grasp the arising or arriving of a sensation, it does not matter. But, nevertheless, it is the vanishing of sensation that must, inevitably, be known to the yogi! Out of two phenomena, you must not fail to grasp at least one of them by insight knowledge. Do you understand?”

“Yes, Venerable Sir.”

**The Cessation of Sensation is Followed by
the Cessation of Craving
[*Vedanā nirodha Tanha nirodho*]**

The following are the excerpts from the original teachings of Mogok Sayādaw: [Collected Works. Vol. (26) Pp. 483-495]

“Now, let us recite the Pali text of Dependent Origination.”

“*Vedanā paccayā tanhā*, Sir.”

“Yes, it means depending upon *vedanā* or sensation, there arises craving – *Tanhā*. This process occurs only for those who have no practice in *Vipassanā* meditation; *vedanā* or sensation comes first or precedes to produce *tanhā* or craving as an effect. This process goes on ad infinitum in those who do not have practice in *vipassāna* meditation. For those who do not know how to practice contemplation on sensation or *vedāna*, after *vedanā* appears, *tanhā* will invariably follow as a consequence. Isn't it so?”

“That's right, Sir.”

“But, be careful, that for the people who have practice in *vipassanā* meditation or who are contemplating on sensation, whenever sensations arise, they can grasp the loss or the death of sensations instead of their birth. The death or dissolution of sensations means the cessation of them; cessation in Pali is called *nirodha*. So, Pali phrase ‘*Vedanā nirodha*’ means the cessation

of sensation. Grasping or being aware of the cessation of sensation is insight knowledge called *magga*. If you can grasp sensations by means of that insight awareness, you do not find the sensations as they are, but you are in a higher position to be aware of the *nirodha* or cessation of the sensations.

Why? Because sensation or *vedanā* is a mental factor. Insight awareness also is a mental factor. And two mental states cannot appear simultaneously at the same time.

So, when there arises sensation, there is no room for the insight to take place. Only when sensation ceases to exist, the insight can get a chance to take place. That is why, when insight is at work on contemplation, as it has taken place in the mind, *vedanā* or sensation cannot come into being, thus the insight knowledge cannot find sensation under contemplation: it can grasp only the absence of sensation or missing sensation which, in the real sense, is an emptiness.

“What is that which cognizes the emptiness or missing sensation?”

“The Insight knowledge or Insight awareness, Sir.”

“Yes, that’s right. The *magga ñāna* is comprehending the absent or missing *vedanā*.”

**The awareness of Cessation of Sensation is called
magga or Insight knowledge
[*Vedanā nirodhoti maggo*]**

At the time when Insight knowledge is grasping the absence of sensation, the craving or *tanha* does not have a chance to come in. It is because *tanha* or craving also is a mental state. Two mental states cannot come together simultaneously.

According to Buddhism, heart-base (*hadaya vutthu*) is con-

sidered to be the dwelling place of insight knowledge – *magga*. (This cardiac theory of the seat of mental activity is to be understood in terms of Buddhist conception; I am not speaking of this theory in this book.) Mogok Sayādaw explained that if craving (*tanhā*) comes, it must also, as a mental state, take place on the heart-base. However, the insight knowledge that precedes craving has already taken place on the heart-base (*hadaya vutthu*). So there is no room for the craving to take place on the seat of mental activity, i.e., heart-base; the craving has no opportunity to come into being, and that as it cannot stay longer, it immediately has changed into dissolution. That is how the craving as a mental state comes to an end – (*nirodha*).

If that is the case, it should, probably, be said that the growth of insight knowledge is equal to the cessation of craving, i.e., *tanha nirodhoti*. That is the reason why in Pali it said:

“*Tanhā nirodhoti maggo.*”

“Is it true to say so?”

“Of course, it is true, Sir.”

“Two essential parts are included in the above Pali: “*Vedanā paccayā tanhā.*”

Because of *vedanā* (sensation) there arises craving (*tanhā*). This shows the path that goes round or cycle of rebirth (*samsara*). In the second part of the Pali text, it said:

“*Vedanā nirodhā tanhā nirodho.*”

“Depending on the cessation of sensation, there follows the cessation of craving. This is the path that leads to the liberation from the cycle of rebirth – *samsarā.*”

Here the most important thing that should be noted is that for people who do not have practice in *Vipassanā* meditation depending upon *vedanā* (sensation), there arises *tanhā* (craving)

and because of craving there arises *upadāna* (attachment), then attachment will give rise to *kammabhava* (existence); because of existence, he is bound to have rebirth in the next life, then the rebirth will be followed by old age and death, sorrow, pain, lamentation and despair, etc. Thus, the round of rebirth is going on.

The *vipassanā* practicing *yogi* can put his *tanhā* (craving) to an end, because by means of contemplation on *vedanā* (sensation) he can get to the cessation of *vedanā*. If he can remove craving (*tanhā*) then he can stop the revolving cycle of rebirth, *Paticcasamuppāda* is discontinued; the link between existence and rebirth is completely cut off, then the *yogi* comes to realize that he is entirely liberated. If the *yogi* can realize that insight knowledge is going to come one after another, then five groups of existence are found, in his experience, annihilated. That is the way to understand the expression: “*Tanhā nirodhoti maggo.*” It means that because of the realization of insight knowledge (*magga*), craving (*tanhā*) comes to an end; it means craving is completely annihilated.

Detaching Sensation, Contemplate on *anicca*

[From Collected Works, Vol. (27) Pp. 137 - Excerpts]

Visiting a patient, someone may ask: “How are you? Do you feel better?”

The patient replies in despair: “Oh! No. My *vedanā* is going from bad to worse.”

“It shows that the patient is unable to discriminate between sensation and impermanency. (*vedanā* and *anicca*). That is why he is thinking that he is going from bad to worse and anguish comes in. So, I will help to give you the technique to overcome that sort of anguish.”

“Try to overlook sensation and have a look on impermanency of sensation. Be careful that this is the technique of contemplation on sensation – *vedana*. It is crucial, indeed.”

The Way to discard Sensation
[*Vedanānam Vikkhambhiva*]

“Sensation whatsoever tends to arise and vanishes immediately. Yogi must try to discern between rising and vanishing phenomena of the existing group of Sensation. Here, notice should be made to understand in such a way that, when the yogi is being aware of *vedanā* in the rising, and this is to be considered as sensations or *vedanā* as they are; whereas if he is envisaging the perishing of that *vedanā*, he must try to understand that what is passing away is not *vedanā*, but it is the impermanency or *anicca*. Yogi must contemplate on *vedanā* by overlooking the emergence of it, but to have awareness on its dissolution is crucial. Can you call it sensation or *vedanā* when it disappears or perishes?”

“No, not at all Sir.”

“What do you think is better to call it?”

“It should be called *anicca*, Sir.”

“OK. If that be the case, when it arises as *vedana*, though it can persecute or torture you, can it be possible to ill-treat you when it becomes perished by itself?”

“No, not possible to do so, Sir.”

“In contemplation yogi is being aware not of sensation but of the dissolution of sensation, and that the impermanency or *anicca* is followed by insight awareness – *magga*. That is the reason why *vedana* cannot harass and persecute the yogi. It is because the yogi can discard the *vedana*. Is that true?”

“Yes, Venerable, Sir.”

“It is true to say that *anicca* is not the pain, and *magga* also is not the pain. Neither *anicca* nor *magga* can suffer pain, only *vedanā* or sensation suffers pain. By discarding the painful *vedanā*, and if *yogi* can contemplate on *anicca*, being aware of rising and perishing in the existence of the groups, then *Yogi* can envisage in his insight awareness the two unpainful factors, namely, *anicca* and *magga*.

When sensation or *vedanā* arises, try to look at it by insight knowledge. *Yogi* will notice that this *vedanā* immediately comes to an end; it is completely put to death, resulted in dissolution.

If a *yogi* can understand in this way, what comes to an end or dissolution is what we call *anicca*, and the awareness of *anicca* or cognition of dissolution is taken to be *magga*. Do you understand?”

“Yes, Sir.”

“Good, very good. The awareness of things as they really are in this way is very useful *and* valuable, indeed.”

This is the method of discarding *vedanā*. In Pali ‘*Vedanānam Vikkham bhattvā*.’ If you are going to have *vedanā* discarded, then you will find that there is no harassment or persecution.

Try to Overcome Vedana

The foolish people usually tend to say, “Is death a strange thing? Why should it be necessary to learn how to die?” And they challenge to say, “It is only a day to be given birth and only a day to have death.” This kind of talk excludes their destiny.

What we are trying to know, now, can probably lead us to a good destiny (*sugati*) or perhaps put our course of destiny which is going round of rebirth, to an end.

Now we are dealing with the method of how to overcome

vedanā and to realize *anicca*.

At the time when you have come in confrontation with near-death experience, you must be well prepared to have discernment on what the *vedanā* is or *anicca* is. If you can do so, you will come to know that *vedanā* or sensations are missing. It means that you are being aware of only *anicca*.

For those who are wise enough can discriminate between *vedanā* and *anicca*, and are able to make their knowledge correspond with the Noble Truth to become an expert in the art of dying.

When you are able to understand, in your insight knowledge, the nature of the existence of things as arising and passing away, it means that you have overcome *vedanā*.

Therefore, what we mean by overcoming the *vedanā* is something like being aware of the *anicca*.

Awareness of *anicca* is equal to the overcoming of *vedanā*.

You can ensure yourself to have a good birth or to put round of rebirth to an end only when you are conversant in overcoming *vedanā*; and that it should not be done carelessly.

* * *

5

On Insight Knowledge

Let it be an Understanding by Insight

Let us say if there is a physical property of heat coming into being, then there is heat. But, now, there is no such property called heat there. The physical property called the cold is taking place now or at present.

In the like manner, a mental state appeared just a moment ago. Now, it has gone. A good mental state has appeared just a moment ago. Now, it has been lost. A bad mental state has taken place before. Now, it is not there. Every form of existence either physical or mental is in the state of arising and vanishing in a rapid flux.

This kind of awareness on physical and mental phenomena is the knowledge that can penetrate to realize the real state of *Nibbāna*. The reality of non-existence of both mind and matter is so subtle and exquisite that they can be known only by penetrating insight awareness or *ñāna*: they are non-empirical. They are not perceivable by means of eyes, ears, nose, etc. In short, what I mean to say is that empirical knowledge is inapplicable to know the nature of non-existence or void which is the extinction of all five groups of being called *Nibbāna*. Only insight knowledge – *ñāna* can penetrate to realize the state of *Nibbāna*.

**This Insight Knowledge is applicable to realize
the goal of this very life**

Thus the material group manifests itself in arising and perishing in an exquisite way. The mental groups are also manifesting their modes of existence in arising and vanishing delicately and subtly. Therefore, the manifestation of mind and matter in a flux is conceived only by penetrating insight knowledge called *ñāna*, i.e., higher state of understanding developed through intensive contemplation, a transcendental knowledge. In Pali this kind of knowledge is called *yathabhūta Ñāna* – objective knowledge.

This insight knowledge is accomplished with five constituents of *magga*, namely, right understanding (*samma ditthi*), right thinking (*samma sankappa*), right effort (*samma vāyama*), right attentiveness (*sammā sati*), and right mindfulness (*samma samadhi*). Am I clear so far?”

“Yes, Venerable, Sir.”

“Well, if you can get this objective or insight knowledge (*yathabhūta Nāna*), you can ensure yourself that you can achieve your goal in this very life.

Only arising and vanishing, that's all

[From Mogok Sayādaw's Collected Works, Vol. (5) Pp. 494-Excerpt.]

Vajira Theri Bikkhuni said: “O Mara, there is no such thing as living being or creature. Only mind and matter as constituents of the five groups, and they are also arising and vanishing: therefore, there is nothing but arising and vanishing, that is all. The groups or *khandhā* in the flux of arising and vanishing are taken to be the truth of Suffering – *Dukkha Saccā*. Therefore, there is nothing in the groups or *khandhās* except suffering – *dukkha*.”

“In short, there is nothing but arising and vanishing in the groups of existence. What then is the truth of that flux?”

“Suffering is the truth, Sir.”

“What then is the truth of the knowledge of that?”

“The knowledge of the flux that is arising and vanishing is one of the truths, Sir.”

“Yes, that's the knowledge of mundane path – *lokiya magga*.”

Continue to contemplate on that flux of arising and vanishing so as to become wearied and disgusted on that knowledge of human reality, that is another path knowledge that also leads a yogi

to the state of liberation: but still, it is mundane – *lokiya magga*. This knowledge is called in Pali *Nibbida ñāna* – knowledge of Aversion.

All that is arising and vanishing in a flux is, in the real sense, the truth of suffering – *Dukkha Saccā*. If you have the feeling of aversion to them, it is naturally unfolded to realize that the whole groups of existence are all absorbed into the truth of suffering.

The extinction of the groups of existence leads to the extinction of all suffering, then there emerges the truth of cessation – *Nirodha Saccā* in place of *Dukkha Saccā*; that is the realization of *Nibbāna*. Wherever the suffering is extinguished, there left the knowledge of Path that leads to the liberation or realization of the *nibbāna* bliss.

Comprehension, Aversion and Extinction of Arising and Vanishing Flux

Traditionally 10 kinds of insight knowledge (*vipassanā ñāna*) are recorded in the Scriptures. But Mogok Sayādaw did not teach all these ten *ñānas* so as to avoid confusion in yogi's mind. Therefore, he had selected three out of ten kinds of insight knowledge which he thought are essential. They are:

1. *Udayabbaya Ñāna* – The knowledge consisting of arising and vanishing of physical and mental phenomena.
2. *Nibbida Ñāna* – The knowledge of aversion on arising and vanishing flux of the groups of existence.
3. *Magga Ñāna* – The knowledge of the extinction of the arising and vanishing flux.

Mogok Sayadaw did take for granted only these three steps of insight knowledge as the beginning, the middle, and the end of the Path leading to *Nibbāna*.

The beginning of insight knowledge is the awareness of arising and vanishing flux of the five groups of existence, i.e., *Udayabbaya Ñāna*; the middle of the development of insight knowledge is the awareness of aversion on the arising and vanishing flux of existence, i.e., *Nibbida Ñāna*; and the end or the culmination of insight knowledge is the realization of the cessation of arising and vanishing flux, i.e., *Magga Ñāna*.

In short, it should be expressed as awareness of the flux itself, aversion of the flux and the end of the flux.

For example, when the railway train is running on the rail road, it passes many stations large or small beside the rail road. But it does not stop in small stations because they are negligible, leaves them behind and halts only in major stations which are considered to be important.

In the practice of *Vipassanā* meditation too, the yogi can pass through all negligible *ñānas* inadvertently to reach his goal. But the yogi must recognize three main knowledge, namely, the knowledge of the flux, the knowledge of aversion of the flux and the knowledge of the end of the flux.

Ordinary Knowledge and Penetrating Knowledge

[*anubodha nana and Pativedha nana*]

The intending yogi or practitioner who is going to practice in *Vipassanā* meditation should discriminately know, first of all, that there are two kinds of knowledge, viz:

- (i) Mundane knowledge, relating to this world – (*lokiya ñāna*) and
- (ii) Supramundane knowledge, relating to the transcendental world – (*lokuttarā ñāna*).

To make it easy to understand, Mogok Sayādaw put these two *ñānas* in ordinary language as *Vipassanā ñāna* and *magga ñāna*. But he liked to show his disciples the Buddhist terms cor-

responding to the text. Then, he explained that *anubodha ñāna* or an ordinary knowledge here is *vipassana Ñāna* and penetrating knowledge or *pativedha ñāna* here is *magga ñāna*, equating them by substituting one for another.

In Mogok Collected Works, Vol. (II), it has been explained elaborately and explicitly as follows:

“The realization of the truth of human reality as it is by penetrating knowledge is considered to be path knowledge, *magga ñāna*, leading to the cessation of suffering, i.e., *pativedha ñāna*. But this penetrating knowledge cannot come out by itself. To have developed this penetrating knowledge, one must make great effort in practicing *vipassanā*. In his practice, the yogi will find himself improving in his ordinary insight knowledge, i.e., *vipassanā ñāna* or *anubodha ñāna*, gradually. But this kind of ordinary insight knowledge cannot go beyond mundane world. All grades of ordinary insight knowledge which have taken place in mundane world are called *anubodha ñāna*.”

When Mogok Sayādaw taught these two kinds of knowledge, he put much emphasis on understanding or comprehension of the Truth. There are two ways of comprehending the truth, he said. An ordinary way of knowledge learning from the teacher is called *anubodha ñāna*. When you have this *anubodha ñāna*, you probably come to understand that you are now in a position to have awareness on the truth: you are aware that your groups of existence are constantly arising and passing away in a flux; and that you consider them to be a bundle of suffering or the Truth of suffering – *Dukkha Sacca*; yet these groups of suffering do not come to an end, to the state of *nibbana* or the state of extinction of five groups of existence is still waiting to come out. If that be the case, do not feel down-hearted, not to feel despondent, for you have only ordinary insight knowledge handed down from your master; you have not yet achieved new penetrating insight of your own or the knowledge that has been fully developed.

“Still you have ordinary insight knowledge handed down from your teacher; the penetrating knowledge is still underway and yet to come. That is the reason why you have not yet attained to the cessation of suffering. Am I clear?” (“Yes, Venerable, Sir.”)

The penetrating knowledge can come out only when the ordinary knowledge is ripe, to have developed to reach its climax. Before the penetrating knowledge have been born or blossomed, Mogok Sayādaw advised the yogi not to get fettered or drawn back; he should continue his practice in *vipassanā* meditation with all the energy and earnestness.

Anubodha ñāna, as we have said before, is the knowledge handed down from the teacher, and *Pativedha ñāna* is penetrating knowledge that is secured by intensive contemplation in *vipassanā*; it is self-secured knowledge, emerged out of contemplation of a yogi. But the ordinary knowledge handed down from the master helps in many ways for the development of penetrating knowledge. In other words, *anubodha ñāna* corresponds to *vipassanā ñāna*. When yogi has attained to the stage of penetrating knowledge which realizes the truth of suffering by himself, he will be successful to become a Stream-winner – *Sotapanna*.

Here Mogok Sayādaw had explicitly shown the fact that without ordinary insight knowledge or *anubodha ñāna*, it is infeasible to gain the penetrating knowledge – *pativedha ñāna*. Without the penetrating knowledge, no one can enable to realize *Nibbāna*.

In this case it should be understood that there is a difference between the two knowledge in their states of being developed and underdeveloped, as young and old. The yogi who is striving in contemplation with ordinary knowledge handed down from the teacher is having cognizance on the nature of existence as arising and vanishing flux, yet he finds himself that he cannot attain to the end of the flux. Then he starts to consider why it is so difficult

to achieve this end? Is it because he has not yet been perfected? Or is it because he is spellbound? Or is it because of impediment? He has misgivings about his work. Mogok Sayadaw, as he had noticed the situation, did not waver to caution the intending yogis and all his disciples.

Though having understood the truth of suffering on the existence of five groups as a flux, the yogi is still unable to realize *nibbāna*, i.e., the extinction of that flux. The yogi does not know why he is too troubled to attain higher knowledge to realize *nibbāna*, the cessation of all sorts of suffering. Mogok Sayadaw had compassion to give answer to this problem, saying that it is because the yogi has not yet completely discarded defilements. The ordinary knowledge handed down from the teacher cannot cast out defilement to get further. Only when the penetrating knowledge arises, it can banish the respective defilements completely so that they will not come back again.

Mogok Sayadaw had deliberately expounded this discourse because he was really concerned about his disciples who usually take themselves in dismay that they probably have attached to the belief that they would not attain to the penetrating knowledge, for they are too old to get it; they think themselves that they do not have saved perfections; they think that they are born without having three root conditions.

Mogok Sayadaw had reminded his followers that everyone who has ears to listen to the discourse on the Noble Truth should convince themselves that they are accomplished with three root conditions – *tihetuka*; he warned them not to be despondent about old age, not to worry about perfection, because for an ordinary man who has no great vow to become a future Buddha does not need perfection for the spiritual attainment to a higher penetrating knowledge; he needs only effort, said Mogok Sayadaw.*

* Mogok Collected Wroks. Vol (II) Pp. 546.

Cognizance of the Noble Truth is Crucial

Mogok Collected Works Vol. (12) is the book in which all the discourses related to the teachings on the truth, in selections, are presented. In the introduction of the book, Sayagyi U Than Daing, the president of Mogok Vipassanā Centre, has written elaborately on the views related to the truth held by Mogok Sayadaw, as follows:

- The notion of Truth is the most essential and vital doctrine in Buddhism.
- When the Buddha had realized the Four Noble Truths, He openly pronounced that he had been attained to the Buddhahood.
- During His 45 years of sojourning, whatever sermons had He delivered He usually put all His teachings to an end with the topic on the truth.
- The teaching on Truth is the climax or the goal of Buddhism.
- It is incredible to say that one can attain to the stage of the Stream-winner (*soṭāpan*), Once-returner (*sakadāgam*) No-returner (*Anāgam*) or *Arahat* with no knowledge on the Truth, that is completely meaningless.
- In this book, the Truth is explicitly and lucidly presented in the section on Truth.
- The five gouts are nothing but the truth; the truth is to be understood in terms of *khandhās*.
- To practise in *Vipassanā* is to understand the truth.

The Evolution Of the Knowledge Of Truth

Along with the teaching of how to practice Vipassanā meditation, Mogok Sayadaw had taught how insight knowledge of the Truth in the mind of a yogi has grown up or developed gradually. The evolution of the insight knowledge of the Truth is illustrated

in various ways. He explained and elucidated as follows:

“If you are overpowered by many thoughts (*vitakka*)”, he said, “you should put your overwhelming thoughts into truth; then contemplate on those thought conceptions so as to be aware of their transient nature of arising and vanishing, that’s all.”

“If you think that you cannot have a good practice in Vipassanā, because you are unhappy or overwhelmed by the feeling of aversion, then you should have contemplated on that feelings or sensations such as unhappiness or aversion. This is the Teaching of Mogok Sayādaw. Here he said, “Put your thoughts together with the faith or confidence. What does it mean? This should be understood in this way: try to contemplate on all groups either physical or mental to know their arising and vanishing flux, so as to have right understanding. Then try to discard the *ditthi*, the wrong view, and see them so as to understand that all of them are nothing but the truth of suffering – *dukkha sacca*.”

“That is why if you are unhappy, then contemplate on it; if you are happy, try to do the same. If you feel indolent or lazy, that must be contemplated. Sloth comes in when you are uninterested. It is a kind of weak aversion.”

Whatever form of consciousness or feelings appear, contemplate to understand their arising and vanishing flux. If you are aware of the nature of this flux, then you have the insight knowledge called vipassanā knowledge (*magga*). Here Mogok Sayadaw taught how to grow or develop insight awareness in correlation with faith and wisdom (*saddhā* and *pāññā*).

Whatever feeling or consciousness comes, if you can accept it and contemplate on it in correspondence with faith and wisdom, it normally becomes faculty of faith – *saddindhare*; it is no more an ordinary faith. The faculty of faith has authority on other factors. The wisdom as a faculty also has the same authority.

How does insight knowledge become grown up? At the beginning the faith has started to grow as an ordinary faith, but when it becomes growing it changes into faculty of faith; it is developing corresponding to the yogi's effort in his practice in contemplation. The faculty of wisdom also grows as ordinary knowing, but later, in corresponding to the energy employed by the yogi in his contemplation, it becomes grown up to be transformed into the faculty of wisdom. That is how faith becomes path knowledge of faith – (*saddhā maggin*), and wisdom the path knowledge of wisdom – (*pañña maggīn*).

In conformity with the development of contemplation of a yogi, his faith and wisdom, though they have started as ordinary ones, become stronger to be transformed into the stage of power (*bala*), and they are going on intensifying in accordance with the intensification of yogi's contemplation to become faculties. And eventually these faculties are transformed to the stage of highest spiritual development to become path knowledge (*magga*) as their climax.

Mogok Sayadaw explicitly elucidated the evolution of insight knowledge in four essential steps. An ordinary insight knowledge can be aware of the arising and vanishing flux of things. When it becomes faculty, it, as an authority, can guard against other defilements that come into the contemplating mind. Later, in the third stage of development, insight awareness possesses power toward off the defilements, i.e., it does not allow the defilements to come close to the contemplating yogi. The path knowledge of wisdom can uproot all sorts of defilements completely.

Then why do we not realize *nibbana* yet? Because we need wisdom to be developed into faculty, to become powerful, and to become path knowledge. When it has evolved to become path knowledge, it will lead the yogi to the end of his contemplation to attain the highest spiritual life – *Arahat*.

The Buddha used to go to meet a person on judging his faculty. “*Veneva ijjasāya*” – means judging on the faculty of a person if he is ready to receive His teaching or not.

Knowledge of Truth, Knowledge of Functions and Knowledge of Accomplishment

[*Saccā ñāna, kicca ñāna, kata ñāna*]

In the year 1962, when his death was coming closer, Mogok Sayādaw gave special interest in teaching the doctrine related to Noble Truth. To know the truth is crucial; there are many disadvantages of the ignorance of truth; and, thus, Sayādaw exhorted his followers to make attempts to understand the Truth. After exhorting his disciples to accomplish themselves with the knowledge of Truth, he contributed his profound view on the possibility of attaining to the stage of highest religious life through three steps, instead of 10 steps in the development of Insight Knowledge.

This is his unique contribution in the field of Vipassanā meditation, ignoring on the traditional view on the 10 steps of insight development. With a view to make the technique of vipassana meditation easier, he elucidated his own method which employs only three steps of knowledge in the practical exercise of contemplation. The three steps for the yogi to go through in his vipassana practice are, to wit (i) knowledge of Truth (ii) knowledge of Function and (iii) Knowledge of Accomplishment. This view is expressed in the first sermon delivered for the benefit of five ascetics – *dhamma cekka pavuttana sutta*, by the Blessed One, he said.

Mogok Sayadaw tried to simplify this three kinds of knowledge to make them easier to understand for his disciples.

1. **Knowledge of Truth (*Saccā Ñāna*)**. The knowledge of 5 groups as the truth of suffering is called *Saccā ñāna* or the knowledge

of Truth. There are 5 constituents consisting in the groups. The five groups consist of sensations such as pain, pleasure, aversion, etc., There arises consciousness, too. Whenever they come, *yogi* must be in a position to have an awareness on their arising as a group of suffering. That is what we call knowledge of Truth - *Saccā ñāna*. That is awareness on the arising of groups and understanding them as *dukkha*.

2. **Knowledge of Functions - (*Kicca Ñāna*)** Whenever there arise consciousness or sensation, *yogi* must be aware of both arising and vanishing of these phenomena. If *yogi* can understand transient nature of physical and mental phenomena as a flux, then he is considered to have the knowledge of function (*kiccā ñāna*). In 4 kinds of mindfulness, if you can penetrate to have understanding on consciousness as a flux and as a group functioning to torment or to give trouble by upholding or sustaining the groups to keep them intact or unimpaired. That is what we call knowledge of function (*kiccā ñāna*).

3. **Knowledge of Accomplishment or what has been done (*Kata Ñāna*)** Having understood the nature of the groups of existence as arising and vanishing flux, and having been aware of the disadvantages of the functions of *khandhā*, *yogi* comes to feel that these groups of existence are hateful, detestable and abominable. The knowledge of the functions of groups has changed into the abhorrence of *khandhās*. Thereupon arises in *yogi* an intense feeling of dislike or disgust in having present groups of existence. He is entirely abhorrent of the present existence, and totally dislikes to live in it; but he is still going on in continuation of his practice in *Vipassanā*. Then he comes to the stage where all arising and vanishing flux of the groups come to an abrupt end. After the cessation of the arising and perishing groups has occurred suddenly for a moment, there arises the know-

ledge of accomplishment, or knowledge of what has been done. This is called *kata nana*. This is the knowledge that put up the yogi to realize that he has done what is to be done to become a Stream-Winner – *soṭapanna*.

Then Mogok Sayādaw taught how to interpret the three stages of knowledge. He said, “I shall tell you only the essence. The knowledge of function means working knowledge. The knowledge of Truth is comprehending or cognitive knowledge, and the knowledge of accomplishment is cheerful or joyful knowledge. It is joyful because you have accomplished the task, you have finished all you have to do.”

Three stages of knowledge: The knowledge that understands 5 groups of existence is *Sacca nāna* or the knowledge of Truth. The knowledge that understands 5 groups in their arising and vanishing flux is the knowledge of function – *kicca nāna*. The knowledge that is aware of the abrupt end or cessation of 5 groups of existence in the form of flux is taken to be the knowledge of accomplishment – *kata nana*.

In Vipassanā meditation it is possible to attain to the highest religious life through these three steps of knowledge. The five ascetics, the earliest followers of the Buddha, who had heard the first Sermon which started to revolve the Wheel of *Dhamma*, first understood the truth of the sentient being. Then they tried to contemplate on the groups of existence to know their functions; they tried to contemplate during the time when they were listening to the sermon of the Buddha. The course of their contemplation was not very long.

The Exposition of the knowledge of Truth

Mogok Sayādaw tried again to interpret the knowledge of truth to make it easy to understand. He explained as follows:

“The 5 groups are sometimes hot; sometimes they are cold; sometimes they are cheerful and happy, but sometimes they are sorrowful and depressed. The *khandha* as it is, in the real sense, is the truth of suffering, manifesting itself as nothing but suffering.”

When *khandha* manifests itself as a group of suffering, the yogi must try to know it as it is: yogi should take the *khandha* as suffering, and awareness of it as such is the knowledge. If we put the two words, suffering and knowledge, together it becomes the word, knowledge of suffering. This is what we call knowledge of the truth of suffering (*sāccā nana*).

Then Mogok Sayādaw explicated that there are two stages in the knowledge of the truth of suffering, to wit. (i) green knowledge of the truth of suffering, i.e., not fully developed knowledge (ii) mellow knowledge of the truth of suffering. i.e., the knowledge which is matured, ripe or fully developed.

He tried to explain it as follows:

“The green knowledge of the truth of suffering comes first; this is not fully developed as yet. But when it comes, you should try to examine yourself on the process of Dependent Origination; is there any conditional functions of events such as ‘depending upon craving the attachment arises, and depending upon attachment there arises existence’?”

If this green knowledge of the truth comes in, then you will come to notice that this process of Dependent Origination is cut off. As it is the knowledge not fully developed yet, it cannot uproot the defilements completely. It can cut off the cycle of rebirth for a while and can remove the defilements temporarily.

The awareness of the Four Noble Truths simultaneously

As it has been shown before, there are Four Noble Truths,

which play as the foundation of Buddhism. Understanding of the Truth is knowledge of Truth. The Four Truths are:

1 . The Truth of Suffering. The knowledge of the Truth of suffering is – *dukkha sacca*.

2 . The Truth of the cause of suffering is *samudaya saccā*. Now there are no more craving. The cessation of craving or *tanhā* is called *Nirodha Saccā* – The truth of the cessation of the Cause of suffering. The knowledge that understands the truth that leads to the cessation of suffering is called *magga saccā* – the truth of the Path knowledge. Now the contemplating mind can be aware of the Four Noble Truths completely and simultaneously.

Thus the exposition of the knowledge of truth is given by the Mogok Sayādaw in simple and comprehensive way. Then he tried to interpret the knowledge of the functions in simple exposition as follows:

Knowledge of functions, i.e., Tormenting.

After talking about the knowledge of truth, I would like to talk on the knowledge of function. Ask the questions yourself: “O, The truth of the group of Suffering, what is your function? O, the truth of the Cause of suffering, what do you have to do? O, the truth of the Cessation of suffering, what are you going to do? O, the truth of the Path leading to the cessation of suffering, what is the task you have to do?”

“Awareness of the functions of the Four Noble Truths is called knowledge of the functions or their respective tasks. The knowledge of the function is more important than the knowledge of the truth itself. You should remember this.”

“Yes, the knowledge of the function is essential. What do you mean by the knowledge of the function? The answer is simple, very easy to understand. If you look at yourself intellectually when you are sitting to listen my lecture, you will come to notice that

pains are arising on your body. That is sensation of suffering. If you ask yourself who the possessor of these miserable or unpleasurable sensation is, there is, as a matter of fact, no one who possesses these painful sensations; they themselves are one of the five groups of existence, we call it the group of sensation – *vedanak khandha*. What is the task or function or assignment of these sensations? It is tormenting both mentally and physically. It arises as a group, but torments the other groups associated with it. Then what is the function or duty of the group of sensation? The answer is simply that it has the function of torturing. It really is nothing but tormenting. Who are they that are tortured by it? The groups that are co-existing – (*sahajata*) such as the group of perception, the group of volition, the group of consciousness, etc. The sensation that arises on the physical body torments that body. If you try to understand the nature of the function of that truth, you will obviously have a comprehension that the real duty of it is nothing but to torture everything that is co-existing. If you have clear notion on the function of the truth of suffering as a torment, that knowledge of the function of the truth of suffering can stop the *samudaya saccā* from arising; *samudaya saccā*, the truth of the Cause of Suffering, is put to an end. Why *samudaya saccā* comes to an end? Because you have comprehension or knowledge of the function of the Truth of suffering, that forms path knowledge leading to the cessation of suffering, *magga*. This *magga* or path knowledge can contemplate on and ward off the cause of suffering – *samudaya*, whenever it comes. Therefore the defilements have no chance to come in between *dukkha* as a torment and awareness of the path leading to the end of that suffering – *dukkha*. That is why the cause of suffering – *samudaya* – comes to an end.

The knowledge of the truth of suffering can deter the cause of suffering from coming. The knowledge of the truth – *magga saccā*, is able to put the cause of suffering – *samudaya* – to an end.

“Here path knowledge can exercise two functions at the same time, viz: – the function of awareness as well as the function of eradication,” Sayādaw pointed out.

So, yogi’s contemplation on tormenting function of the truth of suffering again and again is cultivating the function of Path – *bhavetabba kicca*.

The function of the truth of Path knowledge is cultivating. The more yogi can cultivate the knowledge of path by contemplating on the truth of suffering again and again, the better the defilements come to an end repeatedly. If the incoming defilements are all put to death, the cessation of suffering also occurs many times, i.e., *nirodha*.

That is how yogi can be aware of the Four Noble Truths simultaneously. This kind of knowledge is called knowledge of function – *kicca ñāna*.

Contemplating repeatedly to know the function of the truth of suffering becomes cultivating function of the truth of Path leading to the cessation of suffering. The more the function of contemplation, the less chance the defilements will come in. The more the defilement ceases to exist, the better for the Truth of the cessation of suffering to come about.

Deliverance is the function of the truth of extinction of suffering (*nissarahattha kissa, nirodha sacca*.)

The knowledge of Function: the function of sustaining or upholding (*sankha tattha kicca*)

The meaning of *sankhatattha* is that it has the function of maintaining, sustaining or upholding forever. Here, Mogok Sayadaw explained first, how a person can get troubled with the consciousness of eye. Thus the person who has eye consciousness can get into trouble because of the conditioning of ignorance and

craving of his past life. To elucidate this point Sayādaw said, “the eye consciousness is ever conditioned, maintained by the carpenter of craving ... eye consciousness is always conditioned and maintained by craving, *tanha*. Therefore, the function of *tanhā* or the cause of suffering is conditioning, upholding and keeping to get intact of a particular group of existence as eye-consciousness. Therefore it is said in the text as follows:

“*kusala vipāka cekkhu viññān*
akusala vipāka cekkhu viññān.”

So, this function is nothing but the function of craving, *tanhā*. It means that eye consciousness is the resultant of the wholesome or unwholesome deeds done in the previous life.

The task of yogi who is ever ready to grasp the eye consciousness whenever it arises and can be aware of the arising and vanishing of that eye consciousness is called the knowledge of the function (*kicca ñāna*); in other words, the awareness of the function of eye is here called the knowledge of function. [Here the function is its function, and the knowledge is our knowledge.] Now, we get knowledge of function.

The arising and vanishing factors of an eye consciousness is the truth of suffering – *dukkha saccā*. And awareness of the truth of suffering is the truth of the path that leads to the cessation of suffering – *magga sacca*. That is the knowledge of function. Then the conditioning craving cannot come in to exercise its functions because yogi is being aware of its functions. Therefore, craving is put to death; that which is put to an end, is called *samudaya saccā*, or the truth of the cause of suffering. When the craving comes to an end, the attachment that is always following the craving has no chance to come in. Therefore, it also comes to an end. The extinction of attachment leads to the cessation of existence (*karma bhava*); then the wheel of life is cut off. No more revolving of the cycle of rebirth is possible. Thus, there will be neither

rebirth nor old age nor death. This is called the truth of the cessation or extinction of suffering, *nirodha sacca*.

“Thus only the knowledge of function alone can accomplish all Four Noble Truths.” [Mogok Collected Works Vol. (12) p.441]

Burning the fire of defilement – (*santapatthā*)

At all times the eleven kinds of fire of defilement are burning on 5 groups of existence. When fires of defilement are burning, one cannot sleep, cannot eat, and cannot live in security. His heart is burning. This is one of the functions of the truth of suffering which is burning. Notice should be made on the fact that there is torrid function in the truth of suffering. In contemplation when certain consciousness arises and vanishes, then it should be understood that one group of consciousness is consumed by the fire of defilement. “*Santapatthā*” means the fire of defilement or the fire of *dukkha* is burning or the groups of existence are torrid.

This is the knowledge of the function of consuming of the fire of defilement – (*santapatthā kicca*).

Knowledge of Accomplishment is Worthwhile

Then Mogok Sayādaw went on his exposition on the knowledge of accomplishment.

“The knowledge of function can understand the burning experience only. The yogi can know he is tormented by torridness. When yogi has experienced in oppressive heat again and again repeatedly, he normally has come to have a wish to get free from the torment of oppressive heat; he wants to extinguish the fire which is burning on his *khandhas*. He comes to understand that to put out the fire he must remove the fuel first.

The knowledge of function can know only a little; the knowledge of accomplishment is worthwhile. In other words, the insight knowledge can reach its culmination in the knowledge of accomplishment. But, Sayādaw pointed out that the knowledge of accomplishment can never arise without the help of the knowledge of function. Under the knowledge of function when yogi has fully comprehensive knowledge on the nature of being, which is always in the state of oppressive heat, then yogi will come to notice that he is really living under tormenting fire and consuming fire. This awareness of troubles or *dukkha* gradually develops yogi's knowledge to be ripened or matured. This fully developed knowledge of function moves a yogi to wish or to long for the freedom from this sultry state of existence. Now yogi is ready to make attempt to extinguish the oppressive fire of defilements. By contemplation he can put out the fire of defilement by removing the fuels. Then the yogi becomes aware by means of direct experience that he has extinguished fire of defilements in his being. There he is being aware that the defilements of the dogma (*ditthi*) and doubt (*vicikicchā*) are all extinguished by the knowledge of path leading to the extinction of suffering, i.e., liberation.

“The removal of the fuel means the experience of yogi having no more arising and vanishing flux. The extinction of fire means eradication of dogma (*ditthi*) and doubt. Am I clear?”

“Yes, Venerable, Sir.”

The knowledge of function is the knowledge that is aware of the fuel and the fire that are burning. When the knowledge of function is fully developed it ripens to understand that this state of being under the flames of defilement is entirely unsatisfactory, undesirable. Then the yogi having resolute to contemplate on the truth of life which is suffering in being a flux of arising and passing away, to have more comprehension on its function; so that he can put the fire out after having removed the fuel.

At this stage of spiritual development if the yogi having no

more seen the flux of arising and vanishing phenomena, then he will experience the knowledge of accomplishment (*kata ñāna*).

“Here I have employed only two words,” said Mogok Sayādaw. “Awareness of the flux in rising and vanishing is called the knowledge of function (*kicca ñāna*), whereas the awareness of the extinction of flux is called the knowledge of accomplishment (*kata ñāna*).”

“That is how the knowledge of function precedes the knowledge of accomplishment.”

10 Types of Vipassanā Ñāna [Ten insight knowledges]

Sixteen types of mundane and supramundane knowledge are enumerated in *Patisambhidā Magga*. Out of all sixteen only 10 are purely insight knowledge (*vipassanā ñāna*). They are:-

1. *Sammasana ñāna*- Knowledge for determining all phenomena of existence as impermanent (*anicca*) miserable (*dukkha*) and impersonal or no-Ego (*anatta*), which precedes the flashing up of clear insight.
2. *Udayabbaya ñāna*- Knowledge consisting in contemplation of rising and vanishing flux.
3. *Bhanga ñāna* - Knowledge consisting in the awareness of dissolution or vanishing.
4. *Bhaya ñāna* - Knowledge consisting in awareness of fear, fright or terror.
5. *Adinava ñāna* - Knowledge consisting in the contemplation of danger or peril.
6. *Nibbinda ñāna* - Knowledge consisting in the contempla-

tion of aversion or abhorence.

7. *Muccitukamyata nāna*- Knowledge consisting in the contemplation of desire for deliverance.
8. *Patisankhā nāna* - Knowledge consisting in the contemplation of reflection.
9. *Sankharupekkha nāna* - Knowledge consisting in the contemplation of equanimity on formations.
10. *Anuloma nāna* - Knowledge consisting in conformity with Truth (knowledge of adaptation).

**From Insight Knowledge to Knowledge of Path
Leading to Extinction of all Sufferings.**

[*From Vipassanā nāna to Magga nāna*]

[From Mogok Collected Works. Vol. (5) Pp. 316]

First yogi is suggested to choose one of the four Mindfulness or methods which he considers should correspond to his behaviour. If he likes “Form” yogi can contemplate on corporeality, i.e., *kāyanupassanā*. If yogi thinks sensation is preferable because it seems to correspond to his temperament, then he should choose *vedanā nupassanā* or contemplation on Sensations. Yogi can choose whatever method of contemplation he likes; he has the right to choose freely in conformity with his disposition. If it is consciousness that he prefers, he should choose contemplation on consciousness – *Cittanupassanā*. When yogi has experience in the practice of *Vipassanā* meditation, he will become aware that there are some sorts of quiver or minute trembling sprouting all over his body or part of his body, then there arise various forms of consciousness or mental factors. Aren’t they?”

“Yes, they are, Sir.”

“What are they? They are impermanent, miserable and insubstantial phenomena of existence. In short you can call it a flux. You must contemplate on this arising and vanishing flux, I remind you.”

When you have experienced, your penetrating knowledge is gradually developed to become full grown; even though your mind becomes fully developed, you should continue your contemplation. If you are steadfast to do so, you are sure to cognize that your contemplating mind will develop to go beyond the realm of conditional thing, leaving them behind and enters into the transcendental spiritual realm of non-conditional supramundane world of existence.

In *Namā rupa pariccheda* P. 152 it is said:

*“Pari pekkā kamenevan
paribhāvita bhāvanā
pariccajanti sankhāre
pekkhandati asankhate”*

Evan - thus, *kamena* - gradually, *paribhāvita bhāvanā* - cultivated vipassanā insight knowledge is *paripekkā* - matured, *sankhāre* - the conditioned phenomena as rising and vanishing flux, *pariccajanti* - abandons, *asankhate* - and turns to the cessation of conditioned things, *pekkhandati* - runs into.

If we put it into literal translation it will go as follows:-

“Thus, in due course of cultivating insight knowledge gradually, it becomes matured; then, by abandoning the conditioned phenomena of rising and vanishing, it turns to run into the supramundane or transcendental realm where there is no-conditioned things.”

The realm where there is no rising and vanishing phenomena means *nirodha sacca*, or the truth of the cessation of all sufferings i.e., *Nibbāna*. Strictly speaking the insight knowledge now is

directed at the *nibbana* to realize it immediately.

In the previous stage when the yogi is envisaging the rising and vanishing flux, his knowledge is mundane *Vipassana* knowledge. Later when this *vipassana* insight knowledge is gradually developed through cultivating in contemplation steadfastly exercised by the yogi, it is mellowed to become supramundane path knowledge that leads to deliverance – *magga ñāna*. That is how *vipassana ñāna* is transformed into *magga ñāna*, changing itself from lower mundance to higher supramandane stage.

How Knowledge turns towards Nibbana.

First of all yogi must try to understand the real nature of the existence of the groups, which is nothing but rising and vanishing flux, totally transient, evanescent, momentary, and fleeting. If yogi has an awareness on this fleeting flux, he would come to have a sense of abhorrence, because he has found himself that these 5 groups of existence he believes are altogether detestable.

If he really dislikes or really disgusts to live in such a state of being, then the fleeting flux of life in the cycle of rebirth suddenly comes to a stop. The arising and vanishing flux ceases to exist. The knowledge of aversion turns the yogi to the direction of *nibbāna*; it does not turn back to the direction of 5 groups of existence which is fleeting. Hence, yogi is advised to contemplate on arising and vanishing flux continuously. After he is well conversant in his practice, he will come to realize that all transient phenomena come to an end abruptly. Yogi should not open his eyes to examine his unusual experience. In Buddhist view, life in fleeting flux of arising and vanishing is nothing but a miserable state – *dukkha*. When this fleeting flux is altogether put to an end, yogi is left alone in the awareness of nothingness or emptiness. His awareness or knowledge is now directed at the emptiness of suffering; the emptiness of suffering is nothing but *nibbāna*.

This knowledge which realizes the emptiness of suffering or *nibbāna* is called the knowledge of path (*magga*).

The Truth of the Cessation of Suffering – *Nirodha*, is realizable only after the realization of the Truth of Suffering – *Dukkha*.

Yogi can realize *nirodha* or the cessation of suffering after realizing the Truth of Suffering – *dukkah Saccā*. In the 5 groups of existence, there is nothing except *dukkha* (suffering); only arising of anguish and its dissolution are there in life. The awareness of this arising and dissolution of anguish is *magga saccā* – i.e., the truth of the path leading to deliverance.

“What kind of truth, that is put to death here?”

“*Samudaya sacca* – The truth of the cause of suffering, Sir.”

“If the substituting groups can no more arise, then what do you think is that truth?”

“*Nirodha sacca* – The truth of the cessation of suffering, Venerable, Sir.”

“Then you do understand how to practice in *Vipassanā*?”

“Yes, we do, Sir.”

“Then, let us stop here today.”

“*Sādu* ... well done ... well done, Sir.”

10 Corruptions of Insight knowledge

[*10-Vīpassanupekkilesā*]

At the beginning of practice in vipassana meditation, when the mind of an intending yogi becomes purified and clear to some extent, there arise ten kinds of defilements to produce corruptions of insight knowledge called *Saddhamma patirupaka*. There are

altogether ten in number, to wit:

- | | |
|----------------------|--------------------|
| 1. <i>Ohhasa</i> | - Illumination |
| 2. <i>Nāna</i> | - knowledge |
| 3. <i>Piti</i> | - Rapture |
| 4. <i>Passadhi</i> | - Tranquility |
| 5. <i>Sukha</i> | - Pleasure (bliss) |
| 6. <i>Adhimokkha</i> | - Resolution |
| 7. <i>Paggaha</i> | - Exertion |
| 8. <i>Upatthāna</i> | - Assurance |
| 9. <i>Upekkhā</i> | - Equanimity |
| 10. <i>Nikanti</i> | - Attachment. |

During contemplation when yogi's mind becomes cleansed and aware of the rising and vanishing flux of life clearly one or two kinds of defilements in the form of corruptions of insight will come in to interfere in his contemplation.

Those yogis who are conversant with *vipassanā* meditation in this situation would like inadvertently to make sure that he has attained to the stage of path knowledge – *magga* that leads him to his deliverance. It is the situation which could make a yogi to stop his practice in meditation in the belief that he has achieved his goal.

What does it happen When Corruptions of insight Come?

The ten corruptions of insight that we have presented above are called pollutions of *vipassāna* – *vipassanupekkilesa*. Mogok Sayādaw designated them as *corruptions of insight*.

1. When yogi has some experience in meditation, his blood being purified to become cleansed and clear, and if he is envisaging arising and vanishing flux quite distinctly, then there appears a sort of light made of mind. Inexperienced yogi would like to take this illumination as if it were the path that leads to his deliverance. He probably is quite contented with this light. In fact, the light

has no fault, only the pleasure that makes him to get entangled with contentment is the real vice or his failing.

1. **Obhasa** Illumination is just a corruption of insight; if yogi thinks illumination as real insight knowledge, he wills to stop his attempt in contemplation in satisfaction with what is unreal. This is a failing.

2. **Ñāna** When contemplating mind is developed and when yogi has distinct awareness which is very clear and serene, his knowledge becomes sharpened or acute; and he is keen in awaring the rising and vanishing flux very clearly. At that time he may think that he has attained his goal, and he wishes to stop his effort in contemplation. That also is a fault.

3. **Piti** During contemplation yogi may have rapture or goose flesh (*piti*), these raptures are of five. He may think that rapture or goose pimples as if it were path knowledge – *magga*, he may be quite satisfied with this experience.

4. **Passadhi** Sometimes yogi may enjoy peace and tranquility. He finds himself that he is really calm and placated. There is no parching or burning heat of craving in his mind; no oppressive heat or stress; his mind is lightened and relieved, free from pressure or massive stresses. Now his mind is in the state of reduction of all that is harsh, and mild but healthy; and there is no wickedness. That is the reason why he thinks himself that he has achieved path knowledge or enlightenment – *magga*.

5. **Sukha** Then there comes pleasure or bliss of *vipassanā*. The whole body of yogi, at the moment, is overflowing with pleasure (*sukha*). This pleasure seems to be so excellent and exquisite that the yogi considers himself to have achieved his goal, i.e., *magga*. This time as he is quite satisfied with what he has experienced, he is no more willing to continue his practice.

Remove All These Interfering Corruptions of Insight

6. *Ādhimokkha* means intense faith developed during contemplation; it is a kind of resolution strengthened by serenity. Yogi would like to think that it is the knowledge of path or a sort of enlightenment – *magga*.

7. Then comes *Paggaha*, which means exertion, along with *vipassanā* meditation. This exertion is neither too tight nor too slack, but it is a raised exertion. The inconvertant yogi would like to think it a kind of *magga* or path knowledge; and he may be satisfied with this thought and possible to stop his effort.

8. *Upatthāna* is attentiveness or vigilance – accompanied with contemplation. It can arise during contemplation; yogi would find that his mindfulness is vigorous and intense, and that he may think that he has gained his goal, the knowledge of path (*magga*).

9. *Upekkhā* in the real sense is equanimity. There are two kinds of equanimity, viz: (i) equanimity of insight (*vipassanupekkhā*) and (ii) equanimity of advertence – (*avijjanupekkhā*). In the practice of *vipassanā*, sometimes comprehension on the mental formation or existence becomes very clear and strong in medium equanimity called *vipassanupekkhā*, there grows equanimity of advertence called *manodvāravijjanupekkhā* very strongly. This is taken by the yogi to be his goal, the knowledge of path – *magga*.

10. *Nikanti* here means *Vipassana nīkanti* or attachment to insight. This is a craving. Yogi craves for the light, knowledge, goose flesh and tranquility and has attachment to them; it is a very subtle attachment, so subtle and exquisite that yogi may not be aware that he is in love with it. The former nine defilements or corruptions of insight are not demerits, only the last one is **unwholesome**. This *nikanti* falters a yogi to continue his practice in *Vipassanā*.

Therefore, Mogok Sayādaw encouraged yogi to contemplate also on these corruptions of insight to strive to have

comprehension on their rising and vanishing, and remove them by means of contemplation. Yogi should not be worried about these corruptions of insight. Though they are not the goals, there are advantages in their arrival. If they do not come, the practice of *vipassanā* is not sure to be correct. They should come. But when they come, yogi must be well-prepared to remove them in time.

How Knowledge Ascends to Nibbana

[An excerpt from Mogok Collected Works, Vol (5) P - 37]

King Milinda asked Ven. Nagasena. This king was learned. Ven. Nāgasena was wider in learning than the king and was an *Arahat*. The king ask, “Venerable, Sir, I believe that you have accomplished your task as an *Arahat* and you would have realized *Nibbāna*. As for me too, I am really interested in *Nibbāna*. I, therefore, like to know how I should have done to realize *Nibbāna*, and please let me know, if possible, how does insight knowledge, eventually, ascends *Nibhana* bliss.

Will you please explain me how insight knowledge turns to the realization of *Nibbāna*, Sir.”

Nagasena answered:

“Your Majesty, first of all you must choose one of the methods for the practice in *Vipassana* which you think corresponded to your temperament. Then exertion should be made in contemplation to be aware of the rising and vanishing flux of the groups of existence. When there is flourishing flux and if you are aware of them profusely, then you should be glad. But you should continue to contemplate on this fleeting flux; arising, vanishing, and to have awareness of it. If yogi is successively being aware of this flux, then he will come to know that this knowledge itself is detestable. Although it is hateful to contemplate on this arising and vanishing flux, although he would dislike to have such a fleeting

modes of existence, he should not stop his practice; he must continue his practice though he feels it repelling.

After all the insight knowledge will change its direction as explained in the Pali text as follows:

*“Tassatam cittam aparaparam
manasi karoto uppādam atikkamitvā
anuppādam Okkamati evam kho
Mahārāja sammāpati panno nibbānam
saccika otī ti.”* [Milinda Panna Pali - 311]

so said Nāgasena. It means:

“aparaparam - repeatedly, *manasikaroto* - advertently contemplate, *tassa* - such a yogi's, *cittam* - mind is or mundane vipassana insight knowledge associated with that mind is, *uppādam atikkamitvā* - going beyond the world of conditioning, *anuppādam Okkamati* - ascending to the realm of unconditional or transcendental or supramundane.

First the insight knowledge which is mundane is being aware only of arising and vanishing flux. Then it is gradually developed to jump into a higher realm which is supramundane; it leads or turns to enter into the world of void, emptiness or nothingness, i.e., *Nibbāna*.

*“Evankho Mahārāja sammāpatipanno nibbānam
saccikaroto –*

That is all, your Majesty. That is how your contemplating mind gradually developed and it turns to the direction of the realization of unconditionality or something that is void which we call *Nibbāna*.

* * *

6

On The Truth

**The Truth of Suffering and the Truth of Path
that Leads to The Cessation of Suffering**

[*Dukkah Sacca* and *Magga Saccā*]

On the objects of contemplation side, there are physical and mental phenomena, or in a wider sense, as we have known before, there are five groups of existence. They all are impermanent, changing in the form of a fleeting flux. From the very moment of having born as a being, a living being has found himself that it is uneasy to have given birth because birth is suffering, decay is suffering, disease is suffering and death is suffering; five groups of existence are the truth of suffering – *Dukkha Saccā*.

“Is it not the teachings of the Perfect One in His first sermon delivered to the five ascetics, *Dhamma cekka sutta*?”

“Yes, they come in *Dhamma cekka sutta*, Venerable, Sir.”

“They are the Truths , aren’t they?”

“They are the Truth of Suffering, Sir.”

“Yes, old age, illness, death, sepeartion, destitution are all suffering or *dukkha*. Not getting what one desires is also an anguish. Sufferings are many and varied and have no ending. In short, the 5 groups of existence which form the object of clinging (*pañ cupādanekkhanda*) are sufferings. Indeed these 5 groups of existence are nothing but a fleeting flux, arising and vanishing at every moment, and are at the same time tormenting. That is why they are considered to be a group of suffering - *dukkha*.”

“Then what kind of truth should they be?”

“They are the truth of suffering, Sir.”

“That’s right.”

“If you look at them in your contemplation, you can be aware of them that they are arising and vanishing; yogi can see that they are changing, an old one vanishes and a new one arises.

First you should establish concentration by means of mindfulness and try to penetrate the nature of existence. This awareness or understanding is considered to be *magga* or knowledge of the truth of path. What kind of truth is this?”

“This is the truth of path knowledge, Sir.”

“Then let us reiterate our question. What do you think is the truth of the fleeting existence?”

“The truth of suffering, Sir.”

“Then what is the truth of the awareness of this fleeting flux?”

“The truth of Path knowledge, i.e., *magga*, Sir.”

“Yes, that’s right. Keep it in mind.”

“Yes, Venerable, Sir.”

The Truth of the Cause of Suffering and The Truth of the Cessation of Suffering.

[*Samudaya Saccā* and *Nirodha Saccā*]

After developing concentration to some extent, if a yogi contemplates on one group of existence, he will come to notice that the group of existence which he is contemplating on is, in his awareness, just a fleeting flux which is arising and vanishing all the time. When he is aware of this fleeting existence, there is no room for the greed and craving to take place in his mind. The greed and craving (*lobba* and *tanhā*) have no room on the heart base of the yogi, because it has been occupied by the knowledge of path (*magga ñāna*.)

Both knowledge of path as well as greed and craving are mental phenomena bound to take place on the heart base (*hadaya vatthu*). But, as it has been shown before, no two mental phenomena

can occupy on the heart base at the same time. The mental properties can come one after another in the form of flowing.

The mental state that we call the knowledge of Path – (*magga ñāna*) is now taking place on the heart base; the heart base is occupied by the *magga ñāna*, and that there is no room left there for another mental state called *lobha* or *tanhā*, (greed or craving) to take place. Therefore, *lobha tanhā*, being unable to take place, have to come to an end; they are bound to disappear.

If we put greed and craving (*lobha tanhā*) under the category of truth, they form the truth of the cause of suffering, (*samudaya saccā*). If so, the statement that shows the dissolution of greed and craving because they cannot arise to occupy on the heart base, can signify the cessation of the cause of suffering. Moreover, the extinction of the cause of suffering implies that there will be no more rebirth in the life after death, because there is no cause (*samudaya*) to produce rebirth consciousness; it also leads to the extinction of new groups in the future. The extinction of life or groups of existence signifies the cessation of the cause of suffering – *nirodha saccā* or *nibbāna*.

“What is that truth which does not have rebirth or that leads to the cessation of groups of existence?”

“*Nirodha saccā*, Sir.”

“Yes, that’s true.”

Four Noble Truths, Reexamined

“To be conversant in this case, I would like to reexamine whether you understand it or not. I shall ask you questions and you should answer.”

1 . “What is that truth which is rising and vanishing?”

[That is called the Truth of Suffering (*dukkha saccā*), Sir.]

- 2 . “What do you think is that truth which answers the Truth of suffering?”

[That is called the Truth of the end of suffering or *magga saccā*, Sir.]

- 3 . “What is that truth that puts to an end the fleeting flux of existence?”

[That which is dead is the cause of suffering or *sammudaya saccā*, Sir.]

- 4 . “What is the truth that does not condition the round of rebirth?”

[That is the Truth of the extinction of round of rebirth or suffering – *nirodha saccā*, Sir.]

“Right ... right, that’s right. It should be noted that the truth of being or existence is not to be sought in the books, whereas it must be sought within 5 groups of present existence. Books, you must remember, are only the records of the functions of the groups.

Four Noble Truth Means ...

[From Mogok Collected Works. Vol (5) Pp. 279 - Excerpt]

“From where did these groups come?”

“They came from craving for life – *tanhā*, Sir.”

“Well, this psycho-physical process called 5 groups of existence is the product of craving, *tanhā*.”

“Then, what do you think is the Truth of *tanha*?”

“*Tanha* is the Truth of the cause of suffering, Sir.”

“Yes, that’s right. *Tanhā* is the cause or the condition of the groups. What is the truth of those groups (*khandhā*)?”

“Five groups are the Truth of Suffering, Sir.”

“What is the Truth of the practice that leads to the cessation of suffering and the cause of suffering?”

“The Truth of the path or *Magga Sacā*, Sir.”

“Yes, what we call *nibhana* is not only the extinction of suffering but also the end of the cause of it. That’s all. Do you understand?”

“Thank you, Sir. It’s very clear, Sir.”

“What do you mean by the word *Nibbāna*?”

“The extinction of both *samudaya* the cause and *dukkha* the suffering, Sir.”

“Yes, that’s right.”

The Manifestation of Four Noble Truths

Mogok Sayādaw has attempted to illuminate the way these four Noble Truths manifest themselves in an illustration from actual experience in life. He said:

“You are seeking the Truth elsewhere from your 5 groups of existence. The Truth should be sought within yourselves, in the 5 groups of existence.” He, then, elucidated the evident existence of the groups as follows:

“Let us say, for instance, you are hungry. Is this hunger a pleasure or pain?”

“Of course, a pain, Sir.”

“Definitely, hunger is a pain, a *dukkha*. So, you should understand that it is the Truth. When you are hungry and the whole body is wearied and tired, try to be aware of it as a Truth of suffering in contemplation.

“So, hunger is the Truth of Suffering; it is *dukkha saccā*. The comprehension that is aware of the Truth of Suffering is the Truth of the knowledge of path – *Magga Sacca*.

“What then is the hunger?”

“The Truth of suffering, Sir.”

“What is the knowledge of the truth of suffering?”

“The Knowledge of the Truth of path that leads to the extinction of suffering, *Magga ñāna*, Sir.”

“When you are hungry, you would have a desire to feed, that is *samudaya* or the cause of suffering – *tanhā*. You should be aware of it, too. It means that you understand that the cause of suffering (*samudaya saccā*) is coming, or what is coming is *samudaya saccā*, the cause of suffering; the knowledge of *sammudaya* here is *magga saccā*. In this very moment when you are aware of the cause of suffering, i.e., the desire to feed, the hunger temporarily ceases to exist, that means the consciousness of hunger is lost for the time being, just for a moment, because at that time your contemplating mind is aware of *samudaya*, i.e., the desire to feed. No two mental states, as we have seen, can come simultaneously.

“That is why when there is the knowledge of the cause of suffering taking place, the hunger cannot come to occupy in your heart base or in your contemplating mind; the hunger, therefore, ceases to exist at that moment. Then, what is it that ceases to exist or cessation of suffering?”

“That is *nirodha*, Sir!”

“Exactly, that is *nirodha*, indeed. The truth of the cessation or extinction of suffering. You must also know that *nirodha saccā* or the Truth of the extinction of suffering. If you are aware of the arising mental states at every movement or gesture, then you are realizing Four Noble Truths.” [Mogok Collected Works, Vol.(10)Pp.352]

Discriminate between the Truth and the Knowledge of the Truth

The reiterating should be made once more. Care should be made to notice wherever there is change taking place in your bodily posture or gesture. The change that occurs in bodily posture is the Truth of suffering – *Dukkha Saccā*.”

“Then what would be that which is realizing?”

“The Truth of the Path, or *Magga Saccā*, Sir.”

“That is how to cognize the emergence of greed and craving (*lobha tanhā*) is pivotal; *Lobha tanhā* therein is the Truth of the cause of suffering, i.e., *samudaya saccā*. The knowledge of suffering and the Cause of suffering is *magga*; that also is a truth, the Truth of the Path that leads to the extinction of suffering. Then the cessation or extinction of suffering as well as the cause of suffering, is *nirodha saccā*, the Truth of cessation.”

“The Truth of Cessation is *nirodha saccā*, the knowledge of it is *Magga Saccā*. So, Four Noble Truths are completed. Isn't it so?”

“Yes, Venerable, Sir.”

“Then what are you knowing?”

“The Noble Truths, Sir.”

“That's right.”

Truths belongs to the groups of existence

This is, as a matter of fact, the awareness of Truth. How do you call it?”

“The knowledge of Truth, Sir.”

“If only it knows the Truth that belongs to the groups it is called the knowledge of Truth, then knowledge which knows only that contains in the books are just the knowledge of the records:

which is insignificant, does not amount to the cultivated knowledge. The knowledge of the records is not to be considered as the knowledge of Truth. Do you understand?"

"Yes, Sir."

1 . "If you do so, is there suffering (*dukkha*) in the book?"

"No, there is no suffering in the book, Sir."

2 . "Is there the Cause of suffering (*samudaya*) in the book?"

"No, there is no *samudaya* in the book, Sir."

3 . "Is there the cessation of Suffering (*nirodha*) in the book?"

"No, there is not, Sir."

4 . "Is there the path that leads to the extinction of *dukkha* or *magga* contained in the book?"

"No, they are not to be found in the books, Sir."

"All you can learn in the book are the records about the *khandhas*, they are not the *khandhas* as they are. Am I clear?"

"Yes, Venerable Sir."

Records of the Four Noble Truths

The Four Noble Truths consisting in the texts are the records. The knowledge of the records is not the real knowledge of Truth. These records are in the text as follows:

*"Dukkhan tebhumakam vuttam,
tanhā samudayo bhava,
nirodho nāma nibbānam,
maggo lokuttaro mato."*

[Abhidhammattha Sangaha]

Tebhumakam - those who are existing in the 3 realms of being, *vuttam* - the cycle of rebirth is, *dukkham* - the real suffering, *tanhā* - the desire to have, or craving is, *samudaya* - the

cause of suffering, *bhave* - that it is. *Nibbanam* - *nibbāna* is, *nirodhonāma* - the cessation of suffering, *lokuttāro*- supramundane, *maggo* - eight path knowledges are called the truth of path leading to the cessation of suffering, *mato* - should be known.

It should be known that those who belong to the 3 realms of being having round or cycle of rebirth are said to be the Truth of suffering. The greed or craving happens to be the cause of suffering. The cessation or extinction of suffering is called *nirodha saccā* or *nibbāna*. The eightfold noble path is the middle path that leads to the deliverance or cessation of the round of rebirth, i.e., suffering; this deliverance should be known as the supramundane or the transcendental.

4 Requisites of the Stream-Winner

The Perfect One explicated, in *Anguttara Nikāya Pali*, four requisites to be accomplished by the Stream-Winner or *Sotāpanna*.

These requisites are four, mentioned in the text as follows:

“*Cattā ri māni sotāpattiyangāni
katama cattari:*”

- 1 . *Sappurisa samse vo*: To seek or to have companion with a good teacher or a master,
- 2 . *saddhammassa vanam*: To learn the noble teaching of the *dhamma*,
- 3 . *Yonisomanasīkaro*: Wise contemplation,
- 4 . *Dhammānu dhamma patipatti*: To live in conformity with the law or *dhamma*.

Seven modes of thoughts of a *Sotapanna*
 [*Kosambi Sutta - The Coronation of the Law*]

[From the discourse delivered on 1-7-1962 by Mogok Sayādaw in Mogok
 – Excerpt.]

This discourse called *kosambi sutta* is given in combination with the teachings of the Buddha that come in the first book of Commentary of *Dhammapada* and *Mula pannasa Pali*.

For the benefit of meditating yogis to measure themselves so as to ensure if they have attained to the stage of a stream-winner, *Sotāpanna* or not, Mogok Sayādaw gave the criteria in this lecture.

Once the Order of *Sanghā* was broken up into two groups at Ghōsitarama monastery in Kosambi. One group of *Sāngha* was led by a master of *Vinaya* (discipline), whereas another group was led by a master of *Suttanta*. One of each group consisting of 500 *Sanghās* and were contending to fight.

On hearing the tension between two contending groups, the Perfect One sent for the leading monks from respective groups and tried to intervene the dispute, but in vain.

Therefore the Blessed One went alone to the forest called Palale forest where He took a rainy retreat taking the help of an elephant. This mighty elephant came to live with Him, and waiting on Him hand and foot, during the rainy retreat.

At the end of *Vassa*, the rainy retreat, Ven. Ānandā leading 500 monks came to the Blessed One and requested to turn back to the monastery. Thereupon the Perfect One returned to the Jetavunna monastery in Sāvutthi. The monks who involved in the dispute came to Him and apologized. In this meeting the Perfect One pronounced this sermon. He proclaimed that there are differences between the temperament of a worldling (*puthujjana*) and that of an *ariyā* (noble person). Even the lowest *ariyā* called

sotapāna and an ordinary worldling are quite different in their temperaments.

Beginning with this introduction the Perfect One enumerated Seven Characteristics of the temperament of a *Sotāpanna*.

7 Temperaments of a Stream-Winner

- 1 . Though a *Sotāpanna* is an *ariyā* or a noble person yet not having forsaken all the defilements in his being, he is apt to commit offences. But he is ready to stop his commitment as soon as he realizes that offence.
 - (a) The Stream-Winner is able to shorten his grief.
 - (b) The worldling tends to prolong his grief.
- 2 . To put the defilements unforsaken yet to an end,
 - (a) The Stream-Winner has a will to do so ever and is ready to do so.
 - (b) The worldling never has the will to do so.
- 3 . In this Buddhist teaching alone there is the way to become, *Sotāpanna*, *Sokadāgama*, *Anāgama* and *Arahat*.
 - (a) The Stream-Winner steadfastly believes in this statement without exception.
 - (b) The Worldling would like to think that such an *ariyā* might have found in other religion too.
- 4 . If there is an offence, without protraction,
 - (a) The Stream-Winner confesses it immediately.
 - (b) The Worldling never does so.
- 5 .
 - (a) The Stream-Winner apprehends to be guilty; he is cautious not to have breached moral laws.
 - (b) The Ordinary Worldling is never cautious to be guilty and does not worry about breaching moral law.
- 6 . When the discourse on the Righteous laws (*saccā dhamma*) is heard,

- (a) The Stream-Winner is delighted and listens carefully and interestingly.
- (b) The Ordinary Worldling has no interest and never puts them in his ears.

7 . On hearing the Righteous laws,

- (a) The Stream-Winner feels quite satisfied and he cannot stop cheering.
- (b) The Ordinary Worldling has no such enthusiasm.

If a yogi find himself that his practice is in conformity with these seven aspects, then he should consider that he has attained to the stage of Stream-Winner; he should be measured by these criteria. Mogok Saṃyadaw designated this discourse as “the discourse of coronation of the *dhamma*.” Buddhist people put a crown on top of a pagoda when it is completed; similarly the completion of an intensive retreat is called the coronation of a course.

If a yogi is in conformity with these seven temperaments shown above he can say definitely that he has achieved his goal to become a Stream-Winner (*sotāpanna*). If he has not yet fulfilled these seven points he should keep on his practice.

The End.

7

APPENDIX

Glossary of Pāli Terms

The Glossary of Pali Terms

A

<i>abhidhammā</i>	- higher doctrine
<i>adhimokkha</i>	- resolution, earnest faith
<i>ādinava ñāna</i>	- knowledge of things as perilous
<i>adosa</i>	- hatelessness, universal love
<i>ahāra</i>	- food, nourishment
<i>a hetuka ditthi</i>	- view of uncausadness
<i>a kusala kamma</i>	- unwholesome deed
<i>a lobha</i>	- greedlessness
<i>a moha (paññā)</i>	- wisdom
<i>anāgāmi</i>	- one who does not return
<i>anatta</i>	- no self, no ego, no personality
<i>añan</i>	- one type of
<i>anicca</i>	- impermanence
<i>anicca nupassanā</i>	- contemplation on impermanence
<i>anuloma ñāna</i>	- adaptation knowledge
<i>anupassanā</i>	- contemplation
<i>apāya gati</i>	- the world of miseries
<i>aparam para</i>	- repeatedly
<i>ārammana</i>	- sense object
<i>ariya saccā</i>	- Noble Truths
<i>arahat</i>	- Noble Ones
<i>arahatta magg</i>	- the path leading to the arahatship
<i>arūpa</i>	- formless
<i>asankhata</i>	- uncreated, unoriginated, unconditioned
<i>ā sava</i>	- influxes, canker
<i>asubha</i>	- impurity, loathsomeness
<i>atta</i>	- self, ego, personality
<i>attavādupādāna</i>	- attachment to the ego-belief
<i>āvajjan</i>	- advertence

<i>avijja</i>	- ignorance, delusion
<i>a yatana</i>	- sphere, base, source

B

<i>bala</i>	- power
<i>bhanga</i>	- dissolution
<i>bhanga ñāna</i>	- knowledge of dissolution
<i>bhava</i>	- existence, becoming
<i>bhava-tanhā</i>	- craving for eternal existence
<i>bhavanga</i>	- subconsciousness
<i>bhāvanā</i>	- mental development
<i>bhāvanāmayā ñāna</i>	- knowledge of cultivation
<i>bhaya</i>	- danger, peril
<i>bhaya ñāna</i>	- knowledge of peril

C

<i>calana</i>	- vibrating
<i>cetanā</i>	- volition, mental formation
<i>cetasika</i>	- mental property
<i>citta</i>	- consciousness, mind
<i>citta nupassanā</i>	- contemplation on mind
<i>cittuppāda (vīññāna)</i>	- mental states
<i>citta vithi</i>	- process of consciousness
<i>cittekeggata</i>	- one-pointed concentration
<i>cuti citta (vīññāna)</i>	- death consciousness

D

<i>dāna</i>	- alms giving
<i>desanā</i>	- exposition of the doctrine
<i>deva</i>	- celestial being
<i>dhamma</i>	- righteousness, law, norm, justice, quality
<i>dhamma cekka</i>	- the wheel of the Law
<i>dhamma desanā</i>	- exposition of the doctrine

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<i>dhamma nussati</i>	- contemplation on the law
<i>dhātu</i>	- element
<i>ditthi</i>	- view, sight – here refers to wrong view
<i>ditthi vipallasa</i>	- perversion of view
<i>dosa</i>	- hatred, anger, wrath
<i>domanassa</i>	- sorrow, sadness, grief
<i>duggati</i>	- woeful state of existence
<i>dukkha</i>	- suffering, pain, misery
<i>dukkha pariññā</i>	- the knowledge of the intrinsic characteristic of ill
<i>dvāra</i>	- sense-base, sense-door

E

<i>eka</i>	- one
<i>ekekkata</i>	- one-pointed concentration
<i>ehi</i>	- come
<i>ehi passiko</i>	- come to see
<i>evam</i>	- thus

G

<i>gati</i>	- going, course of existence
<i>ghana</i>	- nose, the organ of smell
<i>ghātako</i>	- killing, destorying, murdering
<i>gotarabhu</i>	- one whose mind is in the state of which immediately brings about the attainment of <i>soṭapatti magga</i>

H

<i>hadaya</i>	- heart
<i>hadaya vutthu</i>	- heart base
<i>hetu</i>	- cause
<i>hetuka</i>	- having cause

I

<i>idam</i>	- this, here, now
<i>iddhi</i>	- power, supernatural power, magical power
<i>idhaloko</i>	- this state of existence, this world
<i>indriya</i>	- faculty
<i>issariya</i>	- supremacy

J

<i>Jāti</i>	- birth
<i>Jāti dukkha</i>	- ill of birth
<i>Jarā</i>	- old age, decay
<i>Jarā maraṇa</i>	- old age and death
<i>Jhāna</i>	- absorption, abstraction
<i>Jīva (Jīvita)</i>	- life
<i>Jivhā</i>	- the tongue
<i>Jīvitindriya</i>	- principle of life, vitality

K

<i>Kicca</i>	- function
<i>kalyāṇa</i>	- fortunate, blest, good, charming, happy
<i>kalyāṇa puttujana</i>	- good fortunate worldling
<i>kāma bhava (karma bhava)</i>	- sensual existence
<i>kāmachanda</i>	- wish for sensual enjoyment
<i>kāmaja</i>	- caused by desire
<i>kāma vacara</i>	- belonging to the <i>kāmaloka</i>
<i>kamma</i>	- doing, action, deed, conduct, labour, etc.,
<i>kammasakā</i>	- having his own individual karma
<i>kammasakāta ñāna</i>	- knowledge of one's own making, deeds are one's own.
<i>kāmo</i>	- wish, desire
<i>kāyaṇupassaṇa</i>	- contemplation on the form or body

<i>kāya kamma</i>	- physical transgression
<i>khandhā</i>	- group, aggregate; 5 groups in which the Buddha has summed up all the physical and mental phenomena
<i>kilesa</i>	- defilements are of 10, viz: <ol style="list-style-type: none">1. <i>lobha</i> - greed2. <i>dosa</i> - hatred3. <i>moha</i> - ignorance4. <i>mana</i> - conceit5. <i>ditthi</i> - heretic view, dogma6. <i>vicikicchā</i> - doubt, skepticism7. <i>thina</i> - mental torpor8. <i>uddhacca</i> - restlessness9. <i>ahirika</i> - shamelessness10. <i>anottappa</i> - unconscientiousness
<i>kusala</i>	- karmically wholesome

L

<i>lakkhanā</i>	- sign, mark, symptom
<i>lobha</i>	- greed
<i>loka</i>	- world – denotes the 3 all embracing worlds - viz: (i) <i>kāma loka</i> - the sensuous world (ii) <i>rūpaloka</i> - fine material world (iii) <i>arūpaloka</i> - the immaterial world.
<i>lokiya</i>	- mundane
<i>lokuttarā</i>	- supramundane

M

<i>magga phala</i>	- the path and fruition
<i>maggāṅga</i>	- the constituents of eight fold path
<i>maha sota panna</i>	- great stream-winner

<i>mana</i>	- conceit
<i>mano dvāra</i>	- mind door
<i>mano kamma</i>	- mental transgression
<i>marana</i>	- death
<i>miccha ditthi</i>	- wrong view

N

<i>Nama</i>	- name, or mind; this term generally is used as a collective name for the 4 mental groups, viz: <i>vedanā</i> -sensation, <i>saññā</i> - perception, <i>sankhāra</i> - volition and <i>viññāna</i> - consciousness.
<i>nama - rūpa</i>	- mind and matter
<i>nāmarūpa pariccheda</i>	- the discernment of mental and material phenomena
<i>ñāna</i>	- knowledge, intellect
<i>natthika ditthi</i>	- wrong view of denying cause and effect
<i>nibbāna</i>	- extinction, liberation: according to commentary “freedom from desire” Nibbāna constitutes the highest and ultimate goal of all Buddhist aspiration – <i>summunbonum</i> .
<i>nibbida ñāna</i>	- knowledge of aversion
<i>nirodha</i>	- cessation, extinction
<i>nirodha saccā</i>	- the truth of extinction
<i>nivarana</i>	- hinderance
<i>nirujjanti</i>	- cease to exist
<i>niyata micchā ditthi</i>	- wrong view of fixed destiny; predeterminism

O

<i>obhāsa</i>	- illumination, effulgence of light
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<i>ojā</i>	- strength , vitality
<i>okkamati</i>	- descend, step down

P

<i>paccaya</i>	- condition
<i>paccaya pariggaha ñāna</i>	- knowledge of the discernment of causal relations
<i>paccupanna khandhā</i>	- group arisen at the present moment
<i>pahāna priññā</i>	- qualified knowledge of which dispels illusion or hallucination. There are 5 kinds of <i>pahāna</i> or overcoming, viz: (1) <i>vikkhambhana pahāna</i> - over- coming by repression – i.e., tempo- rary suspension of 5 hindrances during the trance (2) <i>tadanga pahāna</i> - overcoming by the oppo- site (3) <i>samuccheda pahāna</i> - overcoming destruction (4) <i>patipassaddhi pahāna</i> - overcom- ing by tranquilization (5) <i>nissarana pahāna</i> - overcoming by deliverence.
<i>pānātipāta viramani</i>	- abstaining from killing of living beings. It is the first precept.
<i>pañca dvaravajjana</i>	- advertence to the 5 sense-doors; is called the directing of the mind to a sense-object, being the first stage in the process of sense-perception, im- mediately after which follows con- sciousness.
<i>paññā</i>	- wisdom, understanding, knowledge
<i>paññatta</i>	- concept, notion
<i>pañca nantariya kamma</i>	- 5 major offences or sins that bring with them immediate retribution

paramattha

paramattha sacca

pāramita

- ultimate reality
- Truth in the ultimate sense
- perfection. There are 10 perfections leading to the Buddhahood, to wit:
 1. *dāna* - almsgiving, liberality
 2. *sīla* - morality
 3. *nekkhama* - renunciation
 4. *paññā* - wisdom
 5. *vīriya* - energy
 6. *khanti* - forbearance
 7. *saccā* - truthfulness
 8. *aditthāna* - resolution
 9. *metta* - universal love
 10. *upekkhā* - equanimity

paramattha marana

pariññā

- ultimate death
- full comprehension. There are 3 kinds of mundane *pariññā*, viz:
 - (1) *ñāta pariññā*- full comprehension of what has been understood
 - (2) *tīranapriññā*- full investigating comprehension
 - (3) *pahānapriññā*- full overcoming comprehension

parinibbāna

- attaining to the stage of extinction of being

patisandhi viññāna

paticca-samuppāda

- rebirth consciousness
- This is the doctrine of the conditionality of all physical and mental phenomena, a doctrine which, together with that of impersonality forms the indispensable condition for the real understanding and realization of the teaching of the Buddha . Truly the

Buddha did not teach *patīccasamuppāda* for the sake of mental gymnastics and dialectic, but only to show to suffering mankind how depending on ignorance and delusion, this present existence and suffering has come about, and how through extinction of ignorance, and of thereby conditioned craving and clinging, no more rebirth will follow, and thus the standstill of the process of existence, and therewith the extinction of all suffering, will have been realized.

Phassa
pīti

- contact
- rapture, interest, enthusiasm. This is one of the mental factors belonging to the group of mental formations.
- worldling, the one who is still possessed of all the 10 fetters binding to the cycle of rebirth, and therefore has not yet reached any of the four stages of sanctification.

puthujjana

R

rāga

- human passion, evil desire

rājā

- ruler

ratana

- jewel, precious thing

rūpa (rūpan)

- form, figure, shape, corporeality

rūpakhandha

- material or corporeal group

rūpaloka

- fine material world

rūpārammana

- visual object

S

<i>sabhaññuta</i>	- omniscience
<i>sabhaññutapatti</i>	- attainment of omniscience
<i>sabbo</i>	- all, every, whole, entire
<i>sabhava</i>	- nature, natural state
<i>sacca</i>	- truth, Four Noble Truths
<i>sacchi karoti</i>	- to bring before one's eye, realize, experience
<i>saccā ñāna</i>	- knowledge of truth
<i>saccā nulomika ñāna</i>	- knowledge in conformity with truth
<i>saddhū</i>	- faith
<i>saddhamma</i>	- good doctrine
<i>sadda</i>	- sound, voice, noise
<i>sādhu</i>	- good, excellent, well-done
<i>sakadāgāmi</i>	- the "once returner"
<i>sakkāyaditthi</i>	- ego-illusion, the wrong view that holds the groups as I or personality
<i>salāyatana</i>	- six sense organs
<i>samādhi</i>	- concentration
<i>samsarā</i>	- cycle of rebirth
<i>samatha vipassanā</i>	- concentration or tranquility and insight
<i>sammā ditthi</i>	- right understanding
<i>sammāsana ñāna</i>	- objective knowledge: the knowledge for the determination of all phenomena of existence as impermanent, miserable, and impersonal
<i>samudaya saccā</i>	- truth of the origin of suffering
<i>samuti saccā</i>	- conventional truth
<i>samuti marana</i>	- conventional death
<i>sanghā</i>	- the order of monks
<i>sankhāra dukkha</i>	- ill of conditionality
<i>sankhāra</i>	- mental formation
<i>santhāna paññatti</i>	- pictorial concept of idea

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<i>sasana</i>	- teachings (of the Buddha)
<i>sassata ditthi</i>	- belief in eternity
<i>satipatthana</i>	- mindfulness, meditation
<i>satta</i>	- creature, living being
<i>soka</i>	- sorrow
<i>sotapanna</i>	- the stream-winner
<i>sugati</i>	- pleasurable condition of existence
<i>sukha</i>	- pleasure, happiness, joy
<i>suññata</i>	- emptiness, nothingness, void

T

<i>tadanga</i>	- overcoming by the opposite; that means the moral of false views and disturbing qualities of the mind by means of the opposite views and qualities derived from <i>vipassanā</i> .
<i>tanhā</i>	- craving
<i>tathāgata</i>	- The Perfect One
<i>tejo dhātu</i>	- fire element
<i>theravāda</i>	- the doctrine of the elders. This is the name of the oldest form of Buddhism, handed down in Pali language.
<i>tihetu - patisandika</i>	- a being reborn with 3 (noble) root conditions
<i>tilakkhana</i>	- three characteristic of existence
<i>tirana priññā</i>	- full investigation comprehension
<i>tiratana</i>	- three jewels (the Buddha, the Dhamma and Sangha)
<i>tisarana</i>	- threefold refuge

U

<i>uccheda ditthi</i>	- annihilation view
<i>udayabbaya ñāna</i>	- knowledge of arising and vanishing
<i>upacara samādhi</i>	- neighbourhood concentration

<i>upadāna</i>	- clinging - there are 4 kinds of clings, viz: 1. <i>kāmapādāna</i> - sensuous clinging 2. <i>ditthupādāna</i> - clinging to view 3. <i>silabbatupādāna</i> clinging to ritualism 4. <i>attavādupādāna</i> clinging to the personality-belief
<i>uppāda</i>	- becoming
<i>upakkilesā</i>	- corrupted insight knowledge
<i>upekkhā</i>	- equanimity
<i>upāyāsa</i>	- despair

V

<i>vaci kamma</i>	- verbal action
<i>vatta</i>	- round of rebirth
<i>vāthu</i>	- physical base
<i>vāyo-dhātu</i>	- air element
<i>vedanā</i>	- sensation or feeling
<i>vicikicchā</i>	- doubt, skepticism
<i>vijjā</i>	- knowledge, wisdom
<i>viññāna</i>	- consciousness
<i>vinipāta bhava</i>	- the danger of dispersion of life and its passage to the realm of misery
<i>vipāka</i>	- result of wholesome or unwholesome volitional action
<i>viparināma dukkha</i>	- ill of changeability
<i>vipallāsa</i>	- delusion, or perversity – There are 4 <i>vipallāsa</i> of (i) perversity of perception - <i>saññā vipallāsa</i>

(ii) perversity of consciousness-
citta vipallāsa

(iii) perversity of view - *ditthi vipallāsa* ... And which are these four?

- regarding something impermanent (*anicca*) as permanent,
- regarding something miserable (*dukkha*) as pleasurable
- regarding something impersonal (*anatta*) as personal
- regarding something unpleasant (*asubha*) as pleasant.

vipassanā

- “insight” is the intuitive light flashing forth and exposing the truth of the impermanency, misery and impersonality of all mental and material phenomena of existence. It may be either mundane or supramundane.

virīya

- energy

vithi

- thought process

vyāpāda

- ill will

Y

yathābhūta ñāna

- objective knowledge

yogi

- a devotee to spiritual development for deliverance

yoniso manasikāra

- wise consideration

This Manual of Insight knowledge: Vipassanā is a guide to a higher religious life for those who inspire to practice in vipassanā, to realize the highest goal of human existence: the complete sensation of suffering called Nibbana.

Nibbana as a reward is unattainable by mere act of praying; it is to be secured by strenuous effort in the practice of Vipassanā.

To understand the truth of human reality prior to death is vital for a converted Buddhist. This Manual will help the readers and the yogis (practitioners) in many ways in their attempts to develop their insight knowledge to lead them to a higher spiritual attainment.



A MANUAL OF
INSIGHT KNOWLEDGE
VIPASSANĀ

as taught by Mogok Sayadaw
ASHIN ADICCARAMSĪ (SAN LWIN)