

CITTANUPASSANA AND VEDANANUPASSANA



CITTANUPASSANĀ AND VEDANĀNUPASSANĀ

MOGOK SAYADAW'S WAY
BY
U THAN DAING

**CITTANUPASSANA
AND
VEDANANUPASSANA**

MOGOK SAYADAW'S WAY
BY
U THAN DAING



Venerable Mogok Saya Daw
Baddanta Vimala



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



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

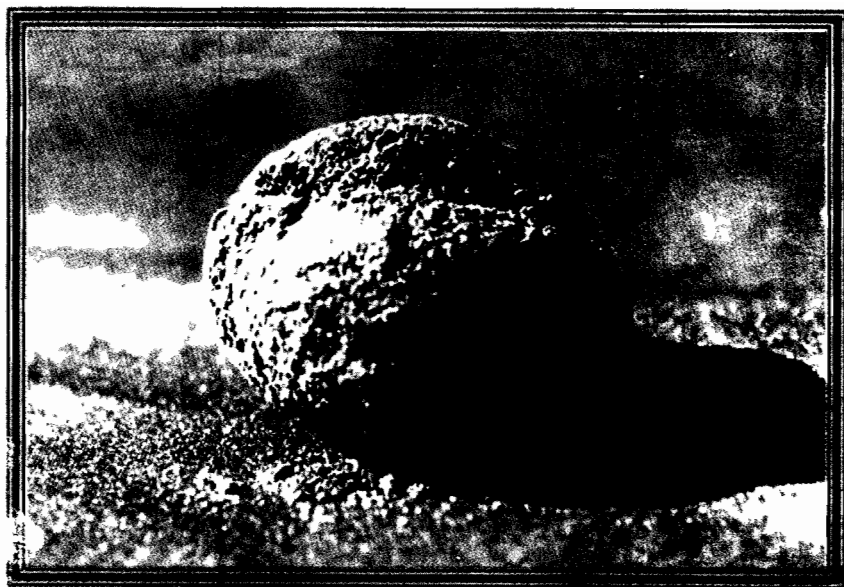
http://www.dhammadownload.com

DIAGRAM OF THE DOCTRINE OF PATICCASAMUPPĀDA.

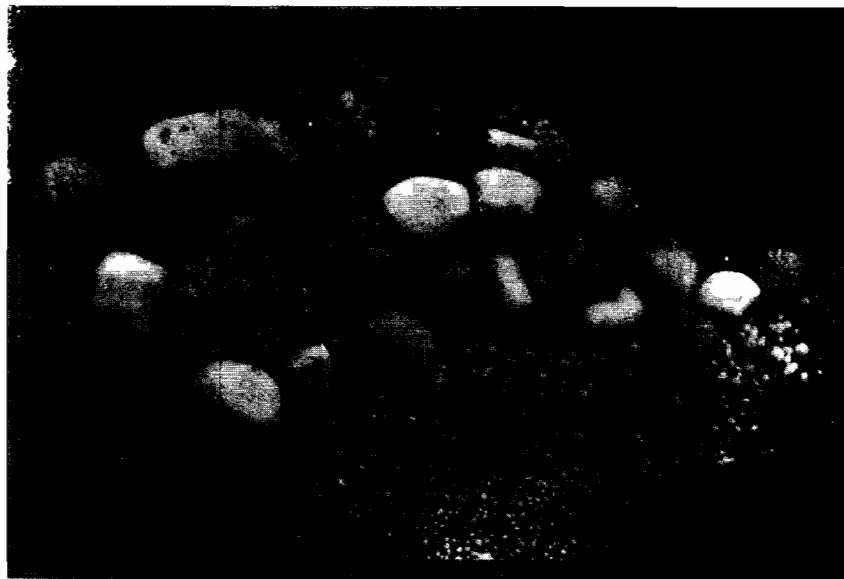




Venerable Mogok Saya Daw
Baddanta Vimala



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



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

CITTĀNUPASSANĀ

(MEDITATION ON MIND)

AND

VEDANĀNUPASSANĀ

(MEDITATION ON FEELING)

By

U Than Daing

Preface by Ven. U Thittila Sayādaw,
[Aggamahāpandita.]

Printing Permit No. : 79/95 (12)

Cover Permit No. : 71/95 (12)

Second Edition, December, 1995. ()

*Distributed by Society for the Propagation of
Vipassana (Mogok Sayadaw's way),
82 Natmouk Road, Yangon. Tel : 541860*

Value - 100 Kyats.

Printed by

U Win Aung (05131)

Than Htike Yadanar offset

No. 84, 50th Street, Pazundaung Township,

Yangon. Ph : 298676

Published by

U Aung Chi (0831)

No. 82, Natmouk Road, Yangon.

Tel : 541860

Reviewer's Notes and Observation :
Second Edition, 1966

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

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

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

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

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

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

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

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

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

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

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

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

December 11, 1995

U Sway Tin

1735 North Santa Anita Avenue

Arcadia, California 91006, U.S.A.

CONTENTS

	Page
CHAPTER (1)	
<i>Preface</i>	1
<i>Introduction</i>	5
CHAPTER (2)	
<i>Khandha paticcasamuppāda</i>	18
CHAPTER (3)	
<i>What is Paticcasamuppāda</i>	26
<i>Sections, Links, factors and periods</i>	32
<i>The Doctrine of Paticcasamuppāda</i>	37
CHAPTER (4)	
<i>The importance of Cittānupassanā</i>	46

CHAPTER (5)

<i>Vipassanā Meditation</i>	52
<i>Satipatthāna</i>	55

CHAPTER (6)

<i>Cittānupassanā (Contemplation on mind)</i>	58
---	----

CHAPTER (7)

<i>Vedanānupassanā (Meditation on Vedanā) (Feeling)</i>	79
---	----

CHAPTER (8)

<i>How Pancakkhandhā (Five aggregates) Arise and Perish Simultaneously</i>	87
<i>Glossary</i>	89

PREFACE

The significance of this small book, especially for those who are interested in Buddhist Meditation, lies in the statement made by the author in his introduction that this little book is produced from the relevant sections of the Exposition of the Patīccasamuppāda (which he has recently written).

It is an attempt to show the points of practical importance to the Yogi who wishes to practice Vipassanā Meditation by reason of his understanding of the Doctrine of Patīccasamuppāda. It is essential for the intending Yogi to have a sound knowledge of the doctrine which explains the causes and effects of the five aggregates (Panca-kkhandha) which constitute the so-called being, man, woman, etc. Unless he is in possession of such a knowledge he may not be able to rid himself of his wrong concepts of life and death, and his wrong views of soul, self, atta (or Anatta) which are hindrances towards the attainment of his goal of Nibbana, deliverance from all suffering.

Ordinary beings, on account of their ignorance of the intrinsic nature of themselves are called Puthujjana, worldlings, and of them it is said, in the Buddha's own words, 'All worldlings are insane.' Their insanity may be

a matter of degree but so long as their ignorance leads them to craving their mind is not healthy; they do not see things as they really are and do not distinguish right between the substantial and that which is unsubstantial, the wholesome and that which is unwholesome; they have wrong views that what is impermanent suffering, void of self-existence and unpleasant is permanent, happy, self-existent and pleasant.

Beyond the conditions of the Puthujjana are the four stages of attainment of the Ariyas, Noble Ones. Of these four, the first is called the Sotāpanna, Stream-winner, one who has entered the stream of the Noble Path, and is no longer subject to rebirth in any of the lower planes of existence (Apāyagati). By the attainment of the first stage, that of Sotāpanna, the views with regard to permanence and self-existence are brought to an end. This stage and also other three higher stages can be attained by developing one's own character.

There are three stages of development, namely Sila-Morality, Samadhi-Concentration, and Paññā-Wisdom. According to the order of development, the Eightfold Path is classified into three groups. The first two: right understanding and right thought, are grouped in Wisdom (Paññā), the second three: right speech, right action and right livelihood in Morality (Sila) and the last three: right effort, right mindfulness and right concentration in Concentration (Samadhi).

Why are there three stages of development? Because there are three stages of defilement: first, when the defilements do not become manifest in words or deeds, but lie latent in each one of us. In the second stage they come up from the latent state to the level of thoughts, emotions and feelings when any object, pleasant or unpleasant, awakens or disturbs them. In the third stage they become so fierce and ungovernable that they produce evil actions in words and deeds.

In order to dispel the three stages of defilements, the three stages of development are necessary. Of these three, the development of Morality is able to dispel only the third of the defilements. As there remain two stages undispeled, the defilements which are got rid of by Morality would arise again; therefore the putting away by Morality is called the temporary putting away (Tadāṅgapahāna).

The development of Concentration is able to dispel or put away only the second of the defilements which have been left undispeled by Morality. As there remains the first stage undispeled, the defilements which were put away by Concentration would again arise. Therefore the putting away by Concentration is called the putting away to a distance (Vikkhanbhana-pahāna). Concentration, however, can dispose of the defilements for a considerable time and so they do not arise again so soon, for Concentration represents higher mental culture and is more

powerful than Morality. The development of wisdom is able to dispel or put away the first of the defilements that have been left undispeled by Morality and Concentration. The defilements that are entirely got rid of through Insight wisdom, will never arise again. It is like cutting a tree by the root. Therefore the putting away by wisdom is called the permanent cutting away. (Samucchedapahāna).

As a thorough knowledge of the Doctrine of Patīccasamuppāda is a prerequisite of entering upon the practice of Concentration and Vipassanā Meditation for the development of wisdom, the intending Yogi should first understand the Doctrine properly, otherwise he may not achieve his purpose. The Doctrine, however, is so deep and profound that it cannot be easily understood and so there is a need for a book on Vipassanā Meditation on the basis of the Doctrine of Patīccasamuppāda in a practical form. To supply such a need *U Than Daing* has written this small book, and it does not make any attempt at literary style. The author's sole concern is to present it in the simplest possible way so that it may be accessible to all. It is hoped that this small book will be of much benefit to those who are interested in Buddhist Meditation in particular and those who are interested in Buddhism in general.

Ven. U Thittila Sayadaw,

Aggamahapandita.

Namo tassa Bhagavato Arahato Samma Sambuddhassa.

INTRODUCTION

With a view to presenting and making available to those who are more interested in Buddhism and particularly to those who are more interested in the Buddhist Meditation this little book is produced from the relevant sections of the Doctrine of Pativassamuppāda the law of Dependent Origination, by this author with slight modification and a little additions here and there.

As it appears there seems to be no such book of its kind produced so far in any Theravāda Buddhist countries in which such an exegesis on the least known method of Cittānupana (Contemplation of Mind) is ever attempted.

It is a deplorable fact that a very small percentage of the Buddhist population have sufficient time or inclination to give themselves to the study of Buddhism so much so that an average Buddhist would hardly be able to give satisfactory answers were they confronted with the questionnaire of what is Pañcakkanda or what are Āyatanas or what are Dhatus and so on, which are the fundamentals of

Buddhism. More so when they be further asked what is Samatha Bhavanā (Meditative Concentration) for tranquility and calm, and what is Vipassanā Bhāvanā, contemplation on impermanence suffering or unsatisfactoriness and not self, (Anicca, Dukkha, Anatta).

There may be thousands who could not differentiate between Samatha and Vipassanā in the so-called Buddhist lands.

Needless to say it is the earnest desire of a Buddhist writer to make known what is : -

- (1) good, beneficial and wholesome Dhamma,
- (2) higher and more virtuous Dhamma and
- (3) the highest Dhamma.

Sīla is a good Dhamma, which is the first stage on the way to Nibbana. Ānapāna Sati Samādhi is not Sila, but it is a higher Dhamma which can elevate an aspirant as high as Brahmaloaka, but as it has not the capability of uprooting a single Kilesa (defilement) which entangles a being with Sakkāya or Atta Ditthi, Ānapāna Sati Samādhi cannot be said to be the highest Dhamma. Paññā(wisdom), Vipassanā Paññā, is higher than Samadhi. Magga and Phala Paññā, the wisdom of Path and Fruition is the highest of all the Dhammas. The Buddha said to a Brahma that it was the Sakkāya Ditthi which the aspirant must eliminate as much as a man whose head

was on fire, and whose chest was pierced by a spear, must struggle against the trouble, because it is the Sakkāya Ditthi, said the Buddha, which leads man to the woeful existance (Apāya-gati).

A man may be elevated as high as the Brahmaloaka by the force of Kusala Kamma (wholesome Kammic force) after death, but if he still has Sakkāya Ditthi, he must fall down as soon as the Kusala Kammic force becomes exhausted, just as a piece of stick would fly up, when thrown up by force and fall down again when the force becomes exhausted. An ordinary worldling who is bound with Sakkāya-Ditthi may go up to the highest stage of Brahmaloaka, but he is sure to come down again to Duggati (woeful existance) when the Kammic force becomes exhausted.

The attainment of Sotāpatti Magga is the only state which can deter a being from falling into the four Apāya Bhumis (four woeful existance).

Uprooting of Sakkāya-Ditthi means the attainment of Sotāpatti Magga (Stream enterer). The Buddha stated that, the attainment of Sotāpatti Magga was not comparable even to the throne of Sakka Raja or the monarch of the whole of the Universe because a Sotāpanna had completely liberated himself from the danger of falling into the Four Apāya Bhumis, and at the very most he is said to have seven existences in the Kamāvacara Bhumi (Devaloka and Manussaloka) as such the *amount of suffering which the Sotāpanna has eliminated is compared

* Samyutta Nikāya.

to the volume of water in the river Ganges whereas the amount of suffering which remains to be eliminated is compared to only seven drops of water.

This much is the beneficial and profitable state of becoming a Sotāpanna.

Yogis are therefore urged with the best of intentions to endeavour for the attainment of the first stage in the Magga and Phala (Path and Fruition). In order to attain this first stage, i.e., Sotāpatti Magga, the latest and most practical method formulated and simplified by the late *Maha Thera Mogok Sayadaw* is the Cittānupassanā, Contemplation on Mind. As Vedanā and Citta are co-arising, co-existing and co-dissolution, contemplation on the one is the same as contemplating on the other.

In practical application it may be found to be more comprehensible than Kayānupassanā. It cannot be denied that Citta or mind arises first in inbreathing or outbreathing or any other kind of meditation. Meditation itself is impossible without the *mind* arising at the first onset. Therefore it is left to the intending Yogi to decide for himself as to the indispensibility of employing the mind when entering into contemplation of Anupassanā of any kind.

Before entering into any meditation it is highly essential and necessary for the Yogi to have some knowle-

dge of certain things which are pre-requisite of meditation.

They are (1) Paramattha Dhamma and (2) Paññatti Dhamma. Paramattha means supreme Dhamma which surpasses Dhamma of conventional parlance (Paññatti) or in other words Paramattha is the Dhamma which is ultimate in sense and in Reality. It is fourfold, viz. Citta, Cetasika, Rūpa and Nibbana. It is on the Paramattha Dhamma that the Vipassanā meditation must be contemplated upon and not on Paññatti Dhamma.

CITTA : Consciousness- There are eighty nine kinds of Citta but the ordinary worldlings are concerned with only thirty seven of them, the details of which cannot be discussed here, but for the purpose of Vipassanā Meditation, the late *Maha Thera Mogok Sayadaw* had enumerated and narrowed down to thirteen kinds of consciousness which can be said to be all embracing and conclusive.

CETASIKA : (mental factors)-There are fifty two cetasikas. It is only necessary for the intending Yogis to be familiar with Phassa (contact), Vedanā (feeling), Sañña (perception), Cetanā (volition), Manasikāra (attention), Loba (greed), Dosa (Hatred), Moha (Ignorance), Māna (conceit), Ditthi (wrong view), Issa (Envy), Macchhariya (jealousy), Vicikicchā (doubt or undecisiveness). Further reference can be made to the Glossary.

RUPA : Rupakkhanda- Material aggregates. There are twenty eight Rūpas, out of which the following are important for the Yogis and worthy of note:

PATHAVI-- Element of Hardness and softness. (This should not be confused with earth).

ĀPO-- Element of Cohesion. (This should not be confused with water).

VĀYO-- Element of motion. (This should not be confused with air).

TEZO-- Element of Heat and Cold. (This should not be confused with Fire).

These are called Maha Bhutas or Four Primary Elements. There are also Twenty-four upāda-rupas. (For further information reference may be made to Abhidha - mmattha Sangaha S.Z.A).

NIBBANA : This is not the subject to be discussed here.

PAÑÑATTI DHAMMA-- All the concepts, notions, ideas and names are called Paññatti e.g. my son, woman's voice, horse-cart, etc, etc. As Paññatti is used for the purpose of convenience and for conventional parlance, it is in itself not ultimate in sense or in reality as such it is not to be contemplated upon.

Should a Yogi find himself complacent with these concepts, he is said to have wasted his valuable time, so the Yogi should not indulge himself either in concepts or in hallucinations. Vipassanā is to be contemplated on only any of the Five Khandhas.

PAÑÑATI-- There are several varieties of Paññatti, but only a few of them will be shown here: --

1. Nāma Paññatti- Concepts as regards all the names.
2. Upāda Paññatti-- Concepts as ideas or notions derived from things in their ultimate sense. Example:-- Men, Deva, Brahma, Puggala, Satta, son, daughter, mother, father, etc.
3. Samuha Paññatti-- Concepts of collections or groups.
4. Santhāna Paññatti-- Concepts of Forms-- e.g. Pagoda, Monastery, School, etc.
5. Desa Paññatti-- Concepts of Locality or Places-- e.g. Bombay, Ceylon, etc.
6. Kāla Paññatti- Concepts of Time- e.g. 600 B.C, yesterday, tomorrow, etc.
7. Akāsa Paññatti- Concepts of Space- a hole in the roof or wall, a cave, horizon, etc.

8. Santati Paññatti- Concepts of continuity- a long train of caravans, the flow of a river, movie film, etc.
9. Abhāva Paññatti- Concepts of nothingness- Horns of a rabbit, hair of a turtle, etc.

When the Yogi becomes well conversant with the Paramattha Dhamma, and Paññatti Dhamma, he is further required to be familiar with the most important following fundamentals.

- (1) Khandhā, (2) Āyatana, (3) Dhātu,
- (4) Saccā (5) Patīccasamuppāda.

KHANDHĀ (Aggregates)-Rupakkhandhā- There are four Mahabhūtas and twenty four Upāda-Rūpas, 5 Pasāda-Rūpas, 7 Gocara-Rūpas, 2 Bhāva-Rūpas, Hadaya, Jivita, Āhara, 2 Viñatti-Rūpas, Ākasa, 3 Vikāra-Rūpas, 4 Lakkhana-Rūpa, their existence depends on Mahā Bhūta-Rūpa.

VEDANAKKHANDHĀ Aggregate of Feeling.

1. Pleasurable feeling.
2. Unpleasurable feeling.
3. Indifferent feeling.

It must be borne in mind that they are only feelings and not 'I' who feel.

SAÑÑAKKHANDHĀ Aggregate of Perception.

Perception of things animate or inanimate or of colours or sizes. They are only perceptions and not 'I' who perceive.

SANKHĀRAKKHANDHĀ Aggregates of mental factors.

There are 52 kinds. All the Cetasikas with the exception of Vedāna and Sañña are Sankhārakkhandhā. They are only mental factors and not 'I' who function.

VIÑÑANAKKHANDHĀ Aggregates of Consciousness.

- (i) Eye consciousness.
- (ii) Ear consciousness.
- (iii) Nose consciousness.
- (iv) Tongue consciousness.
- (v) Body consciousness.
- (vi) Mind consciousness.

These are only consciousness which sees, hears, smells, tastes etc. For the purpose of Cittānupassanā all the Cittas are summarised into thirty seven in respect of ordinary worldlings, and again abridged into thirteen Cittas for Facility and convenience, but they are all embracing and conclusive as will be seen later.

ĀYATANA (Sense Base) There are six external and six internal sense bases. The external Āyatanas are: visible base, audible base, olfactory base, gustatory base, tactual base and ideational base.

The internal Āyatanas are: Eye base, Ear base, nose base, tongue base, body base and mind base. There are altogether twelve Āyatanas only, and not 'I' who have bases such as, My Eye, My Ear, My Nose, My Tongue, My Body, and My Mind, etc.

DHĀTUS (Elements) There are eighteen Dhātus, viz, eye element, ear element, nose element, tongue element, body element, visible element, sound element, smell element, taste element, tactual element, (Pathavi, Āpo, Tezo), eye consciousness element, ear consciousness element, nose consciousness element, tongue consciousness element, body consciousness element, mind consciousness element. They are only the elements, and *not* 'I' who have elements such as 'My Eye' consciousness element, 'My Ear' consciousness element, etc.

ARISING OF CONSCIOUSNESS: It is important for the Yogi to understand how consciousness arises. The Buddha said, 'Consciousness arises depending on two causes-Dvayam Bhikkhave Paticca Viññānam Hoti.

For Example:

INTERNAL ĀYATANAS.

EXTERNAL ĀYATANAS.

Depending on Eye Organ	} and	{ Visible Form object there arises }	* Eye Consciousness
Depending on Ear Organ	} and	{ Sound Base there arises }	*Ear Consciousness
Depending on Nose Organ	} and	{ Smell Base there arises }	*Nose Consciousness
Depending on Tongue Organ	} and	{ Taste Base there arises }	*Tongue Consciousness
Depending on Body Organ	} and	{ Tactual Base there arises }	*Body Consciousness
Depending on Mind Organ	} and	{ Ideational objects there arises }	*Mind Consciousness

Depending on two causes there arises
Consciousness-

It is to be well noted and understood that depending on two causes, there arises Consciousness, thus in seeing it is only the arising of Eye Consciousness because of the impact of Eye Organ and visible object and *not* 'I', 'You', or 'He' who sees. It is only the Eye Consciousness.

In hearing it is only the arising of Ear Consciousness because of the impact of Ear Organ and sound and *not* 'I', 'You', or 'He' who hears. It is only the Ear Consciousness.

In smelling it is only the arising of Nose Consciousness because of the impact of nose based and odour or scent and *not* 'I', 'You', or 'He' who smells.

In tasting it is only the arising of Tongue Consciousness because of the impact of tongue based and flavour and *not* 'I', 'You', or 'He' who tastes.

In touching it is only the arising of Body Consciousness because of the impact of body based and touch and *not* 'I', 'You', or 'He' who touches.

In thinking it is only the arising of Mind Consciousness because of mind based and thought and *not* 'I', 'You', or 'He' who thinks or idiates.

Consciousness arises whenever there is an impinge-

ment of sense object and sense door or organ or in other words consciousness arises depending on two causes.

It must also be noted that after its arising, consciousness cannot remain for two consecutive moments the same. The continuity of consciousness is one/two. The moment it arises, the next moment it perishes.

It is advised that the above mentioned fundamental doctrines be thoroughly comprehended and then the Yogi should go further to be well conversant with the Khandha Pattecasamuppāda (Law of Causation) which shows how physical and mental phenomena arise.



CHAPTER (2)

KHANDHA PATICCASAMUPPĀDA (PRESENT ASPECT)

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

Cakkhunca Paticca Rupeca Uppajjati Cakkhu -
Viññānam, Tinnam Sangati Phasso phassa Paccayā
Vedanā, Vedanā Paccayā Tahnā, Tahnā Paccayā
Upadānam, Upadāna Paccayā Bhava, Bhava
Paccayā Jāti, Jāti Paccayā Jarā Marana Soka
Parideva Dukkha Domanassa Upayāssa
Sambhavanti Evametassa Kevalassa
Dukkhakkhandhassa Samudayahoti.

‘Cakkhunca’ means eye; ‘Rupeca’ means ‘visible objects’; when the impingement of two phenomena takes

place, there arises Cakkhu Viññānam (Eye Consciousness). It is to be noted that there is only the arising of eye consciousness in which there is *no I, He or She, who sees.* There is *no seer.* There is *no I, nor He nor She* in the eye or in the visible object. There is *neighter I, nor He, nor She* in the eye consciousness. Eye consciousness is only eye consciousness, no more or no less and this eye consciousness should not be confused with I, He or She or it must not be personified.

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

Because of Vedanā there arises Tahnā (craving) and because of Tahnā there arises Upadāna (attachment or clinging) and depending on Upadāna there arises Kāya Kamma (physical action), Vaci Kamma (verbal action) and Mano Kamma (thought or mental action). Depending on Kammabhava there arises Jāti (rebirth). By Jāti it may imply Apāya Jati (brith in woeful existence).

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

‘Sotanca Paticca Saddeca Uppajjati Sota Viññānam’ means ear and audible object cause the arising of Sota Viññānam. Similarly Ghānanca Paticca, Jivanca Paticca, Kāyanca Paticca, Mānanca Paticca should be understood

with their respective sense doors and objects.

The aforementioned is the Khandha Paticca Samuppāda as expounded by the late *Maha Thera Mogok Sayadaw*.

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

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

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

‘Kammabhava Paccayā Jāti’ means depending on Kammabhava there arises Jāti. ‘Jāti Paccayā Jarā Marana Soka Parideva Dukkha Domanassa Upāyāsa Sambhavanti’, means because of Jāti there arises old age, death, sorrow, lamentation, pain, grief and despair. Thus the whole train of Paticcasamuppāda evolves or in other words this is the evolutionary process of a single train of Paticcasamuppāda, which is nothing but the arising and disappearing of Khandhās and these very Khandhās are nothing but Dukkha itself or the whole train or series of Dukkha.

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

Consciously or unconsciously we fall into these processes all the time since we are awake until we fall asleep.

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

If he thinks it is time to bring to a stop his line of actions which run in accordance with the Law of Paticcasamuppāda there is the way to get out of Samsarā (round of Rebirths). If he continues to carry on as usual the cycle of Paticcasamuppāda will go on and continue its relentless process of sorrow, suffering, lamentation and

despair and the whole mass of Dukkha (suffering).

When there is impact of 'eye' and 'visible object' there arises 'Eye Consciousness', Yogis are advised to observe the 'eye Consciousness', whether it still remains, passes away, or vanishes. It will be seen after observation that the same eye consciousness has already passed away or disappeared when it is observed by the observing consciousness. It will be obvious to the observer that eye consciousness was no more to be found because its arising was momentary. In like manner, whatever there arises whether ear consciousness, nose consciousness tongue consciousness, body consciousness or mind consciousness, the arising must be observed by the next observing consciousness (knowledge). It is to be borne in mind that when observing consciousness arises, the arising of the eye consciousness or of any other consciousness has already ceased and disappeared because two parallel lines of consciousness can never exist.

'Aññam Uppājjate cittan, Aññan Cittan Nirojjati'. This means that only one consciousness can arise at a time. Therefore, the Yogis are advised to observe that whatever Khandhā arises, be it Rupa, Vedanā, Sañña, Sankhāra or Viññānam (Consciousness) the arising is only momentary because it arises to disappear or to pass away. This exactly is what your, our Khandhās are undergoing. Arising of anything is momentary. Old Khandhā vanishes giving rise

to a new and the same process goes on *ad infinitum*.

Should a Yogi miss observing or contemplating an eye consciousness, there may arise Tahnā and if he again misses observing or contemplating Tahnā, there will inevitably follow Upadāna (attachment or clinging). He should observe and contemplate Upadāna. If he fails to do so there will follow Kamabhava, and when it arises Jāti Jarā Marana (old age, decay, death) will inevitably follow. Hence the revolving of Patīccasamuppāda *ad infinitum*.

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

This is to elucidate how Patīccasamuppāda starts revolving on hearing the voice of the young son returning from school. The voice of the young son is heard and as soon as the voice is heard there arises Tahnā (craving) to see, fondle and caress him; because of craving there arises overwhelming desire which is the cause of fondling and

caressing the son. This caressing and fondling is Kammabhava. 'Kammabhava Paccayā Jāti' because of Kammabhava rebirth arises. Reference to the connection between Section(III) and Section(IV) of the Diagram will show it. When Kammabhava (Kammic force) arises Jāti is bound to follow. 'Kammabhalam Sabbaññu Buddhapi Patiphahitum Nasakkonti', even the Buddhas are not able to stop the Kammic force.

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

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

In fact wherever a beautiful visible object, pleasant sound, pleasant odour, pleasant taste, pleasant touch, pleasant idea enter through their respective dense door, there will certainly arise Tahnā and a series of other fac-

tors. Such series of processes are nothing but Kilesa Vatta (1) which in turn gives rise to Kamma vatta *(2) from which again emanates Vipāka vatta *(3) thus making the round of three Vattas. Reference should be made to the Diagram. Avijjā, Taṇhā, Upadāna are Kilesa Vatta while Sankhāra and Kammabhava form Kamma Vatta and Viññāna, Nāmarūpa, Saḷāyatana, phassa, Vedanā, Jāti, Jarā, Marana constitute Vipāka Vatta.

Similarlly Ghānaṇa Paticca, Jivhaṇa Paticca, Kāyaṇa and Mānaṇa Paticca may be taken as Khandha Paticcasaṃuppāda which should be observed and contemplated as Vipassanā Meditation; otherwise the whole train of ceaseless process of cycle of Saṃsārā will continue *ad infinitum* bringing in its wake the whole mass of sorrow and suffering.



* (1) Round of Passions; * (2) Round of Kamma or volitional actions; * (3) Round of Resultant Effects.

CHAPTER (3)

WHAT IS PATICCASAMUPPĀDA ?

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

In the Law of Dependent Origination there are twelve links which show the process of arising of a sentient being from one phenomenon to another in an endless chain of Samsarā (Rebirth).

Although it begins with Avijjā as a starting link in the first section of the Diagram it is not to be taken as the First Cause of a being because it is not the absolute beginning or Creator or Supreme Being. Avijjā is shown as primal condition, on which depends all cravings and consequently all suffering. Samsarā, the Buddha said, is beginningless as such the origin of beings revolving in

Samsarā, being cloaked by Avijjā (Ignorance) cannot be discovered. Paticcasamuppāda teaches the cycle of rebirth, the cause is both the cause and effect simultaneously or to be more precise the cause becomes the effect and the effect in turn becomes the cause in the universe of space and time.

THE TWELVE LINKS ARE AS FOLLOWS:-

1. Dependent on Avijjā (Basic Ignorance) there arises Sankhāra (volitional activities).
2. Dependent on Sankhāra (volitional activities) there arises Viññānam (Rebirth consciousness).
3. Dependent on Viññānam there arises Nāma Rupa (mentality and corporeality).
4. Dependent on Nāma Rupa there arises Salāyatana (sixfold sense bases).
5. Dependent on Salāyatana there arises Phassa (contact).
6. Dependent on Phassa there arises Vedanā (feeling).
7. Dependent on Vedanā there arises Tahnā (craving).
8. Dependent on Tahnā there arises Upādāna (clinging or attachment).

9. Dependent on Upādana there arises **Kammabhava** (Kammic force).
10. Dependent on Kammabhava there arises **Jāti** (Birth).
11. Dependent on Jāti there arises **Jarā, Marana, Soka, Parideva, Dukkha, Dommanassa, Upayāssa**, (old age, death, sorrow, lamentation, pain, grief and despair).

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

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

It is to be borne in mind that Paticcasamuppāda is nothing but your own self, your own khandhas, Nāma Rupa, Yea, it is much more than that. It shows the Casual Continuum of your (so called) self, the process of arising and passing away Nāma and Rupa or in other words, the series of sorrow and suffering *ad infinitum*.

† Sakkāya Ditthi, Sassata Ditthi, Ucheda Ditthi (wrongviews)

Paticcasamuppāda actually is in itself the cyclic order or arising and passing away of Khandas. One phenomenon gives rise to another in an endless Continuum. Such phenomenon of arising and passing away is called Paticcasamuppāda and Paticcasamuppāna, the function of which no Creator or God could start or bring to a halt. This functioning is the relinking of Paticcasamuppād. **Magga Phala** is the only Dhamma which can break the links of Paticcasamuppāda and when there is no relinking it is called Nibbana.

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

1. By way of Sammuti saccā (Conventional Truth), men, people, creatures, soul or beings are universally so called and known, whereas Paticcasamuppāda doctrine shows that Avijjā (Ignorance) and Tahnā (Craving) are two potential forces of Samsarā, the process of birth and death. It should not be compared with the beginning of men or the First Cause. In the Ultimate Truth there is no man, mankind, soul or creature and as such it can only be traced back to Avijjā and Tahnā which

are the two main factors or roots of Samsarā.

2. It also shows that it is none other than the continual and endless process of arising and disappearing of Khandhas of the so-called sentient being, commonly known in Sammuti saccā (conventional Truth) as man, woman or creature.
3. It is to be clearly borne in mind that in Paramattha saccā (Ultimate Truth) there is no such thing as man, woman soul or creature. It is the Law that shows 'When this exists that arises: with the arising of this, that comes to be; when this does not exist that does not come to be.'
4. It shows the link between Sankhāra and Viññanam and Kammabhava and Jāti.
5. It shows the ceaseless round of rebirths Jāti (birth), old age, sickness, and ultimately death, In other words, rebirth, sickness, old age and death are recurring *ad infinitum* like the tree which bears fruit and the fruit again produces plant, and the plant again bears fruit, and so on and so forth continuing the same process *ad infinitum*.
6. It shows that the process of arising and disappearing is nothing but a series of sorrow and suffering.
7. It is just like a heap of fire and fuel, when fuel is put

fire is aglow, otherwise it cannot continue; it is only when fuel is put again that fire continues to burn and so on and so forth without an end.

8. By way of Ariya Saccā there is only the recurring process of Samudaya Saccā and Dukkha Saccā in an endless continuum.
9. By way of Vatta (round) there recur *ad infinitum* there vattas (round, i.e. Kilesa Vatta, Kamma Vatta and Vipāka Vatta.). Because of Kilesa Vatta there arises Kamma Vatta and because of Kamma Vatta there arises Vipāka Vatta.
10. There is only the cyclic order of time and space, i.e. Past, Present and Future. It will be obvious to the reader that the Present becomes the Past of the future which again becomes the Present. Thus the ceaseless process of Samsarā goes on indefinitely.

SECTIONS, LINKS, FACTORS AND PERIODS.

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

- a. Right in the middle there are Avijjā and Tahnā which are called the Roots.
- b. There are two Saccās- (1) Samudaya and Dukkha. As this is the Vatta Desana the other two saccās, i.e. Magga and Nirodha are shrouded in Ignorance (Avijjā).
- c. There are four sections- (1) Past Causal Continuum, (2). Present Causal Resultant, (3) Present Causal Continuum, (4) Future Causal resultant.
- d. There are twenty Factors- (1) Past Causal Factors, i.e. Avijjā, Sankhāra, Tahnā, Upadāna and Bhava; (2) Present resultant Factors, i.e. Viññāna, Nāmarupa, Salāyatana, Phassa and Vedanā; (3) Present Causal Factors, i.e. Tahnā, Upadāna, Bhava, Avijjā and Sankhāra; and (4) Future Causal Resultant Factors, i.e. Viññāna, Nāmarupa, Salāyatana, Phassa, Vedanā.
- e. There are twelve links, i.e. Avijjā, Sankhāra, Viññāna, Nāmarupa, Salāyatana, Phassa, Vedanā, Tahnā, Upadāna, Bhava, Jāti, Marana.

- f. Three periods, Past, Present and Future.
- g. Three Vattas, i.e. Kilesa Vatta, Kamma Vatta and Vipāka Vatta.
- h. There are three connections (1) Past Cause and Present Resultant. (2) Present Cause and Present Resultant and (3) Present Cause and Future Resultant.

The Buddha taught *Patticasamuppāda* in accordance with the *Khandas* after observing the vanishing or disappearing of the same giving rise to another words according to the law of Causal Continuum and subsequent passing away or dissolution.

The late *Maha Thera Mogok Sayadaw* after careful observation of the *Khandhas* drew this Diagram as per attached and as such the Yogi will be able to comprehend that *Patticasamuppāda* is nothing but his own *Khandhas* and *khandhas* are nothing but the process of arising and passing away: and the process of arising and passing away is nothing but sorrow and suffering; and sorrow and suffering is nothing but *Dukkha Saccā*. This is what the *Khandhas* intrinsically are which must be comprehended and cognised by insight knowledge. It is only by comprehension and cognition of it that the *Sassata*, *Uccheda* and *Sakkāya Ditthis* can be eliminated. Therefore the Yogis are urged to try and comprehend what the *Khandhas* show, reveal, signify and indicate.

Below is the English rendering of *Maha Thera*

Mogok Sayadaw's own verse:

Pivoted on Avijjā and Taṇhā there arise Nāma Rupa, and because of Upadāna and Bhava, just like the seed from the tree and the tree from the seed, the same causal continuum goes on *ad infinitum*. Because of Nāma Rupa there arises kamma, and when the True fact of this Causal continuum is understood and appreciated, one realises that this is not the work of the Creator-God or Great Brahma.

Another short verse:

*Two in the Root, two in Saccā;
Four are the Groups;
Links numbering twelve well.
Threefold Rounds and same in number connection;*

Three Periods, consisting twenty factors.

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

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

The Buddha said *Ananda*, 'It is due to the lack of thorough knowledge and wisdom of penetrating into this doctrine that beings become entangled like a matted ball of thread, like munja grass and rushes, and are unable to

pass beyond the woeful states of existence and saṃsarā, the cycle of rebirths.'

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

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

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

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

3. Being fully comprehensive and cognisant that depending on or because of Avijjā, Taṇhā and Saṅkhāra there come into being the Pañcakkhandhas (5-aggregates or components) the Yogi can dispel the wrong view of (1) Issaranimmāna Ditthi, (2) Akāriya Ditthi and (3) Ahetuka Ditthi.

4. Right understanding of the doctrine of Paṭṭicasamuppāda will enable the Yogi to realise that Khandhas are nothing but cumulative aggregation of the ceaseless process of the arising and perishing of physical and mental phenomena, i.e. Rupa, Vedanā, Saññā, Saṅkhāra and Viññānam. Ultimately the Yogi may attain the penetrative insight that after all Pañcakkhandha is none other than the great mass of sorrow and suffering.

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

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

* * *

THE DOCTRINE OF PATICCASAMUPPĀDA SHOWN IN DIRECT WAY (ANULOMA)

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

* It is said that the beginning of Samsarā is inconceivable. Being shrouded in Avijja (Ignorance) and bound up by Tahnā the beginning of beings who are undergoing round of rebirths from one existence to another is incomprehensible. The bones of a single being were preserved in heaps it will reach the height of Mount Vepulla. The ascent to its top will take four days. This only means the bones of a single being, so one can imagine how long the duration of the Samsarā must be. When Samsarā is said to be so long, it amounts to saying that the period of suffering is so much long and so too the cycle of Patikkasamuppāda.

* Samyutta Nikāya

It is said that the potential force of Samsarā is Avijjā (This should not be confused with the First Cause or Supreme Being), then the question arises: What is Avijjā?

Avijjā is Ignorance of the Four Noble Truths (Ariya Saccā)

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

To illustrate:-

1. Lack of the knowledge that our own Khandhas (aggregates or components) are real suffering and unsatisfactoriness is called ignorance of Dukkha Saccā.

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

Saccā.

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

4. Lack of the knowledge that the Eightfold Noble Path is the Path leading to the Supreme Nibbana is called ignorance of Nirodha gāmmi Padipadā Saccā.

Such ignorance is Avijjā, and all the mental, physical and verbal activities arise out of this Ignorance. Therefore the Buddha says 'Avijjā paccayā sankhāra'. Not knowing the root cause of all sorrow and suffering, all sorts of activities are done or committed for the sake of oneself, one's family and etc. employing all means of contrivances regardless of Kusala or Akusala (wholesome or unwholesome moral, immoral) to amass wealth, to get higher promotion and so on.

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

chain of Patīccasamuppāda and is revolving.

Again in order to attain higher plane in the next existence he does alms giving. This is Kusala Kamma no doubt, nevertheless any meritorious deed done with Avijjā, (i.e. because it is done without the knowledge of Dukkha Saccā) becomes Puññābhisankhāra: ‘Avijjā Paccayā Kusala Sankhāra’ (Puññābhi). If alms giving as well as observing Moral Precepts (Sila) are done with a view to attaining higher planes, i.e. to become Devas or Brahmas in the next existence, it is also Avijjā Paccayā Kusala Sankhāra. There is also the usual utterance of wishes during the alms givings saying that the wishes be fulfilled and that they may become Devas or Brahmas in the next existence. The beginning of next existence is birth (Jāti). Jāti is nothing but Dukkha Saccā. ‘Jātipi Dukkha Saccā’ (Dhamma Cakka Pavattana Sutta).

‘Sankhāra Paccayā Viññānam’ means because of Sankhāra (whether Kusala or Akusala) there arises the Rebirth consciousness. The beginning of every existence is Rebirth Consciousness. The very existence which we are undergoing is nothing but Dukkha (sorrow and suffering), pure and simple although we have been deceived and deluded by Avijjā as Sukka (happiness). Therefore it is up to the Yogi to ponder for a moment whether it is desirable for him to long and wish for higher position in their next existence whenever alms giving or any merito-

rious deeds are done. The best advice for the Yogis is to strive for the cessation of suffering as rebirth in the form of Devas or Brahma or any form of existence is Dukkha itself, and nothing but Dukkha.

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

Viññānam means Patisandhi Viññānam and is the beginning of the present existence and in that Viññānam there is no Ego, soul self, **I, He or You**. It is only the outcome of Sankhāra.

In Nāmarupa too, careful examination and through scrutiny will reveal that there is no element of any personality as Ego, soul **I, Mine, Me or He**. Neither is there any possessor. It is only the Resultant Continuum of Causal Continuum or Patīccasamuppāda.

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

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

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

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

These sense Bases (Salāyatana) are six Dhamma which widen the scope of Samsarā or in other words they spread out and lengthen the Cyclic Chain of Paticcasmuppāda.

Eye widens the scope of the Samsarā, so do Ear, Nose, Tongue, Body, and Mind. Reference should be made to the Chapter (III) and check your own-self and see for your own-self whether or not you stop just at the sight or at the sound, the smell, the taste, the touch or the thought. *To illustrate: If you happen to see a beautiful object do you stop at the sight or do you go a step further and, say I like it or I want to have it? You do not stop then and there but will try to have it by one way or the other.* This is

called the linking of Samsarā or elongating the chain of Paticcasamuppāda or widening the scope of Samsarā. Similarly the remaining five Salāyatanas may be implied and understood in the same manner.

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

‘Phassa paccayā Vedanā’ means because of contact there arises feeling. Because of the eye contact there arises Vedanā depending on the eye contact. In Pāli, it is called Cakkhusamphassajā Vedanā (Feeling) depending on the eye contact. In the same way feelings depending on other sense base contact are respectively called Sotasamphassajā Vedanā, Ghānasamphassajā Vedanā, Jivāsamphassajā Vedanā, Kāyassamphassajā Vedanā, Mānosamphassajā Vedanā. Vedanā is divided into three kinds, i.e. Sukha, Dukkha and Uppekkā or it is divided into five, i.e. Sukha, Dukkha, Somanassa, Domanassa and Uppekkhā Vedanā or again if it is subdivided it will cover a considerable field. However, the intending Yogi has to bear in mind that whenever there is contact or impact on six sense bases or door (Dvāra) there appears Vedanā of

some sort, so it goes without saying that Vedanā is not to be sought purposely, for †Vedanā of one kind or another is always appearing or prevalent on six sense bases whenever there is Phassa (Contact).

‘Vedanā paccayā Tahnā’; Dependent on Vedanā there arises Tahnā. If it arises depending on visible object, it is called Rupa Tahnā; similarly Saddha Tahnā on sound, Ghandha Tahnā on odour or smell; Rasa Tahnā on taste; Photthabba Tahnā on touch; and Dhamma Tahnā on thought.

‘Tahnā paccavā’ means depending on Tahnā there arises attachment, clinging or overwhelming desire or Tahnā of greater magnitude. There are four *Upadānas.

‘Upadāna paccayā Kamma Bhava’ depending on attachment or overwhelming desire there arises Kāya-Kamma (Physical activities): Vaci-Kamma (verbal activities) and Mano-Kamma (mental activities). Any of these three activities is called Kamma Bhava which is the last factor in the Section (III). In the section of Past Causal

† Vedanā must not be confused with illness or disease. Feeling is Vedanā of whatever kind, i.e. Sukha, Dukkha, Somanassa, Domanassa or Upekkhā.

* See Glossary.

Continuum, it is to be understood as Sankhāra. According to Abhidhammattha Sangaha it consists of Lokiya Kusala and Akusala Citta numbering twenty nine.

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

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

This is the circumgyration of Paticcasamuppāda shown in accordance with the Buddha’s teaching.

* * *

CHAPTER (4)

THE IMPORTANCE OF CITTĀNUPASSANĀ

In the Anguttra Nikāya it is elaborated and minutely shown as follows:—

1. The Buddha said, 'I know not any other Dhamma so pliable and supple as the mind which has already been cultivated and developed.'

2. The Buddha said, 'I know not any other single Dhamma so easily adaptable as the mind which has already been cultivated and developed.'

3. The Buddha said, 'I know not any other single Dhamma so conducive to great profit and benefit as the mind, which has already been cultivated and developed.'

4. The Buddha said, 'I know not any other single Dhamma so beneficial as the mind which has already been cultivated and developed.'

5. The Buddha said, 'I know not any other single Dhamma which gives such happiness and enjoyment as the mind which has been cultivated and developed.'

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

The Buddha said,

*'Mano Pubbangana dhammā,
Mano Settha mano maya,
Manasace Padutthena,
Bhasativa Karotiva,
Tatonam Dukkha Marweti,
Cakkamva Vahato Padam,*

Another Verse:

*'Cittena niyate Loko,
Cittena Parikassati,
Cittassa Ekadhammassa, (Dhammapada)*

It means that the mind is the forerunner of all our actions and precedes all phenomena. Nothing could be done whether physical or mental without the co-operation or co-ordination of the mind. In doing either good or evil deeds, the mind plays the prominent part. No action is

possible without first thinking about it; thought occurs only in the mind. When our mind is controlled our body remains controlled. When the mind is free and uncontrolled, the physical action has no restraint, giving free expression of carnal deeds to our thoughts and emotions. The mind is, thus, the central factor which controls all our actions.

It is the mind in which the wrong view of Egoism or I-ness or personality element dwells most, and it is the breeding place of Sankkāya Ditthi. The delusion of I or Egoism is the driving force behind the mind, hence whatever physical, verbal or mental actions occur, they are the direct results of the mind. It is important to note that it is the element of personality or Egoism or Sakkāya Ditthi which clouds the mind. Moreover from the point of view of Anupassanā, in the sammohavinodani commentary, it is said, '*Ditthi caritassapi Mandhassa nāti pabhedagatam cittānupassanā satipatthanam visuddhi maggo.*' It means that for the Yogi who has a propensity for Ditthi and who is intellectually dull, a simple and unelaborately formulated Cittānupassanā is suitable for the realisation of Magga. The late *Maha Thera Mogok Sayadaw* being well versed in the Patakas, having checked it all according to the Pāli Canons and their Commentaries and found that it conformity with the Pitakas and the Commentaries, formulated the very simple and unelaborate method of Cittānupassanā which is considered to be the most suitable for the present day Yogis. Although Cittānupa-

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

Coming again to Cittānupassanā, in the Sacittapariyāya Sutta, *Maha Sariputta* said that it was not easy to read another's mind because it may be right or wrong, but in reading one's own mind it would never be wrong because it was quite easy to know what was occurring in one's own mind. What is important for the Yogi here to understand is that it is quite easy to observe one's own mind. Supposing there occurs in your mind Loba Citta (craving) you can easily know that Loba Citta is occurring in your mind. If Dosa Citta (hatred), Moha Citta (delesion) or Issamacchariya (Ill-will or jealousy) occur in your mind you can at once know that it is occurring and if it disappears, you also know that it disappears.

It may be said that even in the Buddhist countries the majority are under the wrong impression with a perverted view that Viññānam transmigrates or reincarnates from one existence to another. It can also be said that the

majority of the population wrongly believe in the existence of the soul. Some go further to say that it is the soul which departs the body on the death of a being. Some even believe that the soul does not depart the body as long as there is no vacancy to dwell in just like the larva of a mosquito which still hangs on the imago or cover. This kind of wrong view is deeply rooted and handed down from forebears. Such beliefs as transmigration of the soul or reincarnation from one existence to another is Ditthi and nothing else. As has been mentioned above, such wrong views are being harboured and maintained because of the belief that Viññānam is enduring and permanent and only the body perishes. They do not yet possess the appropriate knowledge of Patīccasamuppāda which enables them to understand that Viññānam is Anicca and is always subject to endless process of arising and perishing. It arises at the same space or time and cannot move a single inch from where it arises and cannot remain for two successive moments the same.

The *Mada thera's* main object in emphasizing the importance of Cittānupassanā is to eliminate the prevalence of long and deep rooted wrong view as regards Viññāna in the mind of the Buddhist population.

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



CHAPTER (5)

VIPASSANĀ MEDITATION

(Contemplation of Impermanence,
Unsatisfactoriness or suffering and Non-self)

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

Kāyanupassanā- contemplation on body (components);

Vedanānupassanā- contemplation on sensations or feelings;

Cittānupassanā- contemplation on mind or consciousness;

Dhammānupassanā- contemplation on ideas or mind objects.

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

Moreover, in the same Sutta, it will be seen that in the ultimate paragraph of every chapter there is a sentence 'Atthi Kāyotiva Panassa sati Paccupatthita hoti. It means, in the Yogi there is only mindfulness or awareness of in and outbreathing. There is another sentence, 'Yāvadeva Nānamattaya Patisattimattāya Anissitosa vihāreti'. It means, in this Yogi has gradually developed his initial insight. At this point, Yogi reaches Vipassanā state, therefore he does not look upon Kāya, Vedanā, Citta or Dhamma as his nor

does he think that it is I, who meditate, or my concentration is very good, my mindfulness on Ānāpāna is very satisfactory.' 'Naca Kinci loke upādiyāti.' The Yogi does not cling to any Kāya, Vedanā, Saññā or Sankhāra or Viññāna as I, or my Kāya, Vedanā or Citta. 'Evampikho Bhikkhave Kāye Kāyanupassi vihāreti.' It means that this is indeed the way that a Yogi meditates on Kāyanupassanā.

It can safely be said without any prejudice that a close and careful inquiry about the present day Vipassanā meditation will reveal that most of the Yogi reach only half-way because generally the most important point in Satipathāna Sutta has been overlooked, i.e. 'Samudaya Vaya Dhamma Nupassivā Vihāreti' which is the central core.



SATIPATTHĀNA

According to the late *Maha Thera Mogok Sayadaw* Satipatthanā is divided into three parts:

1. Satipatthāna (Mindfulness of Awareness);
2. Satipatthāna Bhavanā (Contemplation on arising and perishing of five aggregates);
3. Satipatthāna gaminipadipadā (The path, leading to the cessation of Sankhāra or Arising and Vanishing).

To elucidate: -

1. Fixing or concentrating the mind on any given object, i.e. inbreathing or outbreathing or nothing of the movement of the body or mind, it is called Satipatthāna.
2. Contemplation of Rupa, Vedanā, Cittā, or Dhammā and their arising and instantly passing away (Samudaya Vaya Dhammānupassivā) is Satipatthāna Bhavanā.

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

The Buddha said to Susima Paribajaka, # 'Oh, Susima, it is not because of Samādhi that Magga and Phala are realised and attained but because of Vipassanā that Magga and Phala are realised and attained. It is the Vipassanā which can only bear fruit, which can only bring about required result and can be fulfilled by its virtue by which only can the *Magga and Phala be attained.'

Samyutta Nikāya

* Path and Fruition.

The Buddha also said, 'Oh, Susima #Yathabhutaññānam comes first and *Nibbadaññāna follows after that.' In another words, the Yogi with his penetrative insight realises first that the phenomenon of arising and vanishing is nothing but suffering, and then there arises the knowledge that the conditioned phenomena are repugnant, disgusting and utterly undesirable.

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

Therefore the well intending Yogis are advised rather to try to take the short cut which is taught by the Buddha than to follow the long and tedious path.

-
- # Penetrative knowledge of what is actually and really in our being which is nothing but arising and vanishing.
 - * Realisation of Khandha which is but detestable, loathsome and disgusting.



CHAPTER (6)

CITTANUPASSANA (CONTEMPLATION ON MIND)

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

In the Sammohavinodani Commentary, it is said, that for the Yogi who has the propensity for Ditthi and who is intellectually dull, a simple and unelaborately formulated Cittānupassanā is suitable for the realisation of Magga.

The late *Maha Thera Mogok Sayadaw* formulated a very simple and unelaborate method of contemplation on Cittānupassanā which is easily applicable and

‘Ditthi carittassapi Mandassa natippa bhedagatan
Cittānupassanā Satipathānam Visuddhimaggo’

suitable for the people who are inclined to have more practical application. The following thirteen kinds of Citta, Viññānam or consciousness are to be contemplated upon. It is to be noted that not all the thirteen kinds of consciousness are to be contemplated at the same time. No, it is not. Only one citta (consciousness) at a time is to be contemplated or observed as and when it arises. It must be remembered that only one consciousness can arise at a time. It is said, 'Aññam Cittam Uppajjati Cittam, Aññam Nirojjati'. One consciousness passes away and another consciousness arises.

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

They are as follows:-

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

They are called External Visiting Consciousness.

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

These are called Internal Visiting Consciousness.

12. Inbreathing consciousness.
13. Outbreathing consciousness.

These two are called Host Consciousness.

The above thirteen kinds of Citta can be said to be all embracing and cover all the Cittas which belong to the ordinary worldling (Puthujjana) and it should be noted that whatever Citta arises it is only because of the impact of Āramāna and Dvāra (object and sense door) and that only through the six sense doors consciousness can arise; citta will not and can never arise outside the six sense doors.

It should also be noted that Citta and Vedanā are Sahajāta dhammās (co-existing phenomena); moreover Vedanā and Saññā are classified as Cittasankhāra. It cannot be said that when Nāmakkhanda is contemplated Rupakkhanda is excluded. As the khandhas are co-arising, co-existing and co-vanishing phenomena (Sampayutta dhamma) it can be said that the contemplation of one khandha

covers all the remaining khandhas, but here as citta is the most predominant and pronounced factor, it is to be taken and given the name of Cittānupassanā.

As a matter of fact, all the five khandhas in a being are interrelated and so it is just like lime juice syrup in which all the ingredients such as sugar, fruit juice, salt and water are included. Therefore when Cittānupassanā meditation is practised Kāyānupassanā is included because inbreathing consciousness and outbreathing consciousness are incorporated here as 'Host' consciousness in this Cittānupassanā as such it could not be said that either Kāyānupassanā or Vedanānupassanā is excluded. Eventually all the other Anupassanās are confluent and have to terminate in Dhammānupassanā where Saccā is the final and deciding factor.

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

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

There should be no doubt that if the Yogi fully comprehends and is cognisant of the arising and vanishing of consciousness he can be said to be on the right path on the threshold of Magga and Phala (Path and Fruition).

When we open our eyes we see everything before our eyes. This is what we may call the arising of the eye-consciousness and it is for the Yogi to comprehend and to be cognisant of this arising. When he hears a sound ear-consciousness arises and this arising must be cognised and comprehended. Again when tongue-consciousness arises this arising must be cognised and comprehended. Again if he feels any irritation or itch, pleasurable or unpleasurable feeling there arises body-consciousness. The Yogi must comprehend and be cognisant of every arising and its vanishing of whatever conscious-

ness arises, it arises only one at a time. It is unnatural and impossible for the consciousness to rise in twos or threes. In the course of practice the comprehension or insight of the Yogi becomes more pronounced and his mindfulness also becomes centred on the arising and vanishing only. His unawareness of the arising and vanishing of the consciousness becomes less and far between. Generally at this point, the Yogi clearly sees with insight that whatever consciousness arises be it Lobha, Dosa, Moha or Adosa or Alobha, it terminates itself in vanishing or passing away. He can clearly see that no consciousness can remain for two successive moments the same. The life span of consciousness is one/two. When the arising consciousness is observed it will be found that, that consciousness has already vanished or passed away because the life span of any Khandha is one/two. It is said, 'Aññam Uppajjati Cittam, Aññam Cittam Nirojjati. It means one consciousness arises after another consciousness which has already vanished.' Therefore when contemplating on Citta, the Yogi will only find that the consciousness which he contemplates upon has already perished. It is said, 'Hutvā abhavatthena Aniccan.' It means it is impermanent because it vanishes immediately after it has arisen. Hence when the Yogi meditates or observes whatever consciousness he will find only Anicca or the perishing or vanishing of the consciousness. Yet should he still persist in finding that the consciousness or citta does not vanish or disappear, it must be said that it is not Aniccanupassanā and as such the Yogi does not pass beyond the Nicca Saññā

(notion of Permanence), he must yet endeavour to perceive the nature of the Khandha, i.e. its arising and perishing.

When Anicca (Impermanence) is seen or realised by the Yogi with insight, Dukkha (unsatisfactoriness) will also be seen and realised. When Dukkha is seen and realised by insight, Anatta (egolessness) will be seen and realised too.

Anicca can never be realised in the strict sense by merely reciting Anicca, Anicca. It is important for the Yogi to observe and watch the Anicca, impermanence, which the Khandha shows and reveals all the time and not the Anicca of his own making by reciting the words or reading rosary. The phenomenon of arising and perishing or vanishing is always happening in our being which is called Aniccadhamma, (law of impermanence) and is always showing that the khandhas are appearing as well as disappearing. It is only with the Vipassanā (insight) that the Yogi would be able to perceive it. It should be reiterated again that the arising and dissolution of consciousness is called *Cittaniyāma which in its natural course goes on *ad infinitum*. The true knowledge of the Khandhas which have the characteristics of such appearing and dissolution is called Yathābhuta Ñāna. It means the knowledge that there is nothing but arising and vanishing of the Khandhas in our being.

* Cosmic Law.

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

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

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

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

Process of Thought Moments.

consciousness and also more and more convinced of the unsubstantiality and its impermanence. Thus the Yogi should try to have only two things in his mind, i.e. Anicca and Magga.

External and internal visiting Consciousness are so named because they visit occasionally.

It may be asked 'When and where this Cittānupassanā should be practised? At the Vipassanā centres or monasteries?' The answer is: 'Cittānupassanā can be practised at the place where consciousness arises. Should the arising of Citta (thought) occur while walking, meditation on it must be done while *walking. Should the arising of consciousness occur while eating, drinking meditation must be done then and there accordingly. If it occurs while sitting at your office table, the meditation must be done then and there too. In meditation what is exactly required by the Yogi to do is observation of one's own consciousness with watchful awareness and understanding, the closer the watchfulness and observation of the arising and perishing, the more beneficial will it be to the Yogi for the early realisation of insight. Should there be more distraction, restlessness and confusion, Kilesa (defilements), Lobha (Greed), Dosa (Hatred), Moha (Delusion) will find an easy place to abide and dwell in your

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

being, in such a case it is better for the Yogi to disallow Kilesa (defilements) to creep in but to observe the arising and perishing of whatever comes in. For more clarification for the benefit of the Yogi it is explained here again that the preceding citta which has already vanished is Anicca and the next immediately following citta (meditating one) which observes and watches and meditates is called Magga. Hence Anicca is followed by Magga, or in other words the vanishing Citta or consciousness is called Anicca because it is transient, impermanent and unenduring and cannot remain for two successive moment the same. And this vanished Citta is closely watched, observed and meditated on by the Citta which is Magga because this immediately following consciousness is Vipassanā Sammā Ditthi or Vipassanā Magga. Hence there will be a series and sequences of events, i.e. Anicca, Magga, Anicca, Magga.

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

it perceives with initial insight that the preceding Citta has already perished and disappeared.

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

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

When there are only a few misses in the Yogi's observation and watchfulness in his Vipassanā practice it can be said that he has developed his insight to some extent, and when he is able to follow only the process of arising and perishing without allowing any Kilesa (defilement) to come in between, it can be said that he has reached the stage when he can shatter the fetters of Ditthi and Vicikicchā Kilesa (the defilements) and that the first stage (Sotapatti) Magga cannot be far too distant to achieve.

The Buddha said, #“The disciple of the Ariyā (Noble

Anguttara.

one) dwells contemplating on citta all the time without a miss, fully knowing, comprehending with insight that it is transient, impermanent and unenduring and cannot remain for two successive moment the same. Thus the disciple of the Ariyā imbued with the only knowledge of Anicca, without having any other Kilesa and free from Āsava (defilement) can attain and realise Nibbana in this very existence.’

It is important for the Yogi to disallow any Kilesa (defilement) to creep in during his Practice of Vipassanā and strive to concentrate with knowledge and comprehension only on the arising and perishing of whatever citta which the Dhammā (truth) is always showing and revealing.

The Attainment of the initial insight of the arising and perishing amounts to the attainment of *Udayabaya Ñāna or Yathābhutañāna by which one sees the khandhas as they really and actually are, i.e. they are nothing but arising and vanishing or Dukkha Saccā.

A question may arise: What benefit does the Yogi derive who attains the knowledge of arising and perishing of the khandhas? The answer is: for example on the arising of Lobha consciousness if Vipassanā is practised the Yogi comprehends that the Lobha consciousness that has arisen has also perished and is nowhere to be found

* Cognition that Five aggregates are in a state of arising and perishing.

but instead there is only the arising and perishing which means there is no more *Lodha Citta*. Hence the process of *Patibcasamuppāda* is cut asunder in the middle or in other words *Lodha Citta* is killed. Whereas if there is no contemplation on *Lobha Citta*, it will inevitably be followed by *Upadāna* which will in turn be followed by *Kammabhava*. When *Kammabhava* arises it is bound to be followed by *Jāti*. When *Jāti* is obtained it amounts to obtaining *Dukkha* and eventually *Patibcasamuppāda* is circumscribed. The cycle of *Samsarā* continues to set forth to make the rounds of rebirth *ad infinitum*.

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

When this penetrative insight is gained *Vijjā* appears and *Avijjā* disappears. In the *Dhammacakka Pavattana Sutta*, it is said, 'Cakkhum Udapādi, Ñānam Udapādi, Paññā Udapādi, Vijjā Udapādi, Aloko Udapādi.' It means that when penetrative insight into

Dukkha Saccā is obtained, Avijjā becomes Vijjā, hence it is said Avijjā disappears and Vijjā comes in its place.

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

When Ditthi is eliminated all the Khandhas that are the consequences will come to a stop; similarly Vicikicchā can be eliminated and as a result all the Khandhas which arise because of Vicikicchā will come to a stop, and in the same manner step by step all the

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

resultant Khandhas that are caused by other Kilesas or Anusayas will come to a stop. That is the reason why the late *Maha Thera Mogok Sayadaw* with great compassion repeatedly exhorted Yogis to meditate upon the arising and perishing of the khandhas. When the Yogi attains the knowledge of arising and perishing of the khandhas, it is called *Yathābhuta Ñāna*; when the Yogi becomes disgusted with the nature of the ceaselessly arising and perishing of the khandhas his knowledge is called *Nibbida Ñāna*. If the Yogi after gaining the knowledge keeps on meditating on the arising and perishing of the Khandhas, eventually his meditation culminates in the cessation of the arising and perishing of the Khandhas. This is called *Magga Ñāna*. With the attainment of these three stages of *Ñāna*, he becomes a *Mahāsotappana*.

This stage is far better and higher than the position of the Monarch of the Universe, or the *Sakka Rāja* of *Devaloka*, because according to the saying of the Buddha, ‘*Catuhā Pāyehica Vippamutto*’, a *Sotapanna* is free from danger of falling into the four stages of *Apāya* (miserable existence) and again in the same sutta, it is said, ‘*Chaccabhithanāni Abhabba Katum.*’ It means that a *Sotapanna* will not become a leper or be deaf, dumb, blind or crippled. At the most there are only seven existences for him before he eventually attains the highest stage of *Arahatta Magga Phala*, and the final state of *Nibbana*.

According to the Patīccasamuppāda, in the Yogi meditating only on the arising and perishing of the Khandhas which is Dukkha and thereby attaining the knowledge there-of which is Magga (Vijjā Magga), the Patīccasa - muppāda is broken in the beginning and as a result, Taṇhā (Craving), Māna (Conceit), Ditthi (wrong view) are also eliminated, therefore the Patīccasamuppāda is broken asunder in the middle. Moreover, there is no opportunity for Dukka, Domanassa, Upayāsa to arise, hence the Patīccasamuppāda is broken in the end.

According to Saccā, the arising and perishing is Dukkha Saccā, the cognition thereof is Magga Saccā. Extermination of Taṇhā, Māna, Ditthi is the cessation of Samudaya Saccā; hence, non-appearance of Jāti (Birth), Jarā (old age), Marana (Death) is Nirodha Saccā.

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

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

It is highly recommended to the Yogis who are intent upon entering into Vipassanā practice to be well conversant with the ground work of fundamentals of Buddha Dhamma and unless he has sufficient knowledge of these essential prerequisites no progress can be made in Vipassanā meditation however much he tries, the horizon of his outlook will be limited within the framework of Egoism and cannot pass beyond it.

It must be reiterated here again that these pre-requisites, i.e. Khandha, Āyatana, Dhātu, Patīccasamuppāda and Saccā must be fully comprehended. One is not to enter into contemplation without the knowledge of these things because it is the Khandha upon which the contemplation is to be made and not on I , Me , or Mine .

It is the Āyatana depending on which the arising of Khandha takes place.

It is the Patīccasamuppāda the knowledge of which can uproot the Wrong Views, i.e. Egoism, Eternalism and Annihilationism and etc.

It is the Saccā without the knowledge of which nobody can attain Magga and Phala (In-sight) because it is the deciding factor.

The initial knowledge and consequent comprehension of the above mentioned basic doctrines are highly essential as success or otherwise of the Vipassanā practice depends entirely upon these things.

Those who take interest and take pains in learning these are said to have laid the foundation and only then it is advisable for them to proceed with the meditation practice; otherwise it is better not to take the practice until they have done so.

It is also desirable to mention here that before actually entering into Vipassanā Meditation the *Yogi is required to build up concentration of mind (Samatha) at least for twenty to twenty five minutes on inbreathing and outbreathing , fixing his mind on the tip of the nostril, being fully aware of the incoming or outgoing air through it.

After thus building up concentration of his mind up to one-pointedness the Yogi may switch on to Vipassanā

* Yogi sits cross-legged with body erect in an atmosphere of calm and quietitude.

either on **Cittānupassanā**. If it is **Cittānupassanā** on which he contemplates he must fix his awareness on the arising of inbreathing and outbreathing consciousness. He must try to observe and cognise the arising of the consciousness. When one becomes aware of the arising one will become aware of the passing away of consciousness. This observation and cognising must be done without the notion of 'I', or in other words one must cognise that this phenomenon of arising and passing away of breathing consciousness is only consciousness and apart from consciousness there is nothing which can be personified as 'I', 'Me' or 'Mine'.

It is urged that the Yogi must contemplate until he perceives less and less of 'I-ness' and more and more of consciousness. From the stage of 'more and more of consciousness' he must go further and try to perceive 'more and more of arising and passing away'.

During his contemplation all sorts of ideas or distractions will intervene which he must try to contemplate upon and perceive as "arising and passing away" because in actual fact whatever consciousness may arise it terminates in dissolution as such the Yogi must perceive and cognise that there is nothing which is changeless, enduring and permanent.

One may ask for how long or to what extent he is required to continue this practice. Before the answer is given

It is to be remembered that the Yogi in course of his meditation has already reached a stage in which he perceives only the phenomenon of arising and perishing and nothing else. All around him, in all directions and in all quarters whatever he cognises is this phenomenon only. He sees nothing in the form of Vedanā or consciousness. On arising of Ear Consciousness he perceives only as arising and perishing. Similarly when Nose Consciousness arises he perceives not the Nose Consciousness but as arising and perishing only. While tongue consciousness, body consciousness and mind consciousness arise these are only perceived as arising and perishing only.

In all the mental or physical phenomena what he perceives is transient, impermanent and changeful his perception and cognition either of Rupa, Vedanā or consciousness as impermanent and unenduring become so steadfast that there arises in him the realisation of the three signata or signs, i.e. Anicca, Dukkha and Anatta. Thus being imbued with this realisation he sees what the Khandha really is, i.e. repugent, detestable and disgusting because it is incessantly tormented by arising and perishing. He sees and realises that all compounded things are Anicca (Impermanence). When he perceives more and more of Anicca he becomes more and more disgusted with Khandha. The desire or lust for the present or the future Khandha becomes abated as he is mentally tormented with the obsession, unsatisfactoriness, impermanence and Egolessness.

It is at this point generally that the Yogi is preponderantly bent on the emancipation from suffering, i.e. the rounds of rebirth in the Samsarā.

In this way the Yogi's state of mind is overwhelmed by the ardent desire for emancipation; yes, emancipation from Sankhata to the state of Asankhata, therefore he accordingly directs his contemplation Sankhata as Asankhata, i.e. from becoming to non-becoming.

At long last by dint of repeated practice his contemplation reaches the zenith there by dawns upon him the insight Wisdom which leads him from the state of arising and perishing (Sankhata) to the state of non-arising and non-perishing

Thus it can be said that the Yogi reaches the stage of a #Sotapanna. One who initially enters the stream leading to Nibbana.

There are three stages yet to attain after becoming a Sotapanna i.e. Sagadāgāmi (once returner), Anāgami (non-returner), Arahatta (perfect one).

-
- # Qualifications of Sotapanna are (1) He has completely uprooted Ditthi (wrong view, i.e. Egoism, Eternalism and Annihilationism). (2) He has uprooted Vicikicchā (doubt or wavering as to the origin of man or First Cause or belief in Monotheism whereas Buddhism does not accept such ideas.

CHAPTER (7)

VEDANĀNUPASSANĀ MEDITATION ON VEDANĀ (FEELING)

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

Therefore Vedanā is not to be purposely searched for. It arises whenever and wherever there is Phassa (contact). Vedanā arising on eye-base, ear-base, nose-base, tongue-base is Upekkhā. It is just Upekkhā, neither pleasure nor displeasure yet.

Vedanā arising in the body is either Sukha or Dukkha.

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

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

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

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

1. Six external visitors:

- (a) *Upekkha Vedanā arising on Eye-base.*
- (b) *Upekkha Vedanā arising on Ear-base.*
- (c) *Upekkha Vedanā arising on Nose-base.*
- (d) *Upekkha Vedanā arising on Tongue-base.*
- (e) *Sukha Vedanā arising on Body-base.*
- (f) *Dukkha Vedanā arising on Body-base.*

These six are called external visitors.

2. Three internal visitors:

(a) *Somanassa Vedanā on mind-base.*

(b) *Domanassa Vedanā on mind-base.*

(c) *Upekkha Vedanā on mind-base.*

These three are called internal visitors.

3. Three host visitors:

(a) Inbreathing and outbreathing with Somanassa Vedanā in the event of joy pleasure or in the state of elation.

(b) Inbreathing and outbreathing with Domanassa Vedanā in the event of displeasure, pain or despair.

(c) Inbreathing and outbreathing with Upekkha Vedanā in the event of neither pleasure nor displeasure.

Firstly it is important for the Yogi to try to single out Dukkha Vedanā if there arises Dukkha Vedanā, Sukha if Sukha Vedanā and Upekkha Vedanā if there arises Upekkha Vedanā. Vedanā also must be singled out of the

combination with 'I'. In the expression, 'I feel Dukkha Vedanā; I feel Sukha Vedanā, it seems that there is the association or identification of Vedanā with 'I'. This combination or association deluded by Ditthi must be separated. 'Vedanā and 'I' must be separated or in other words, Vedanā must be cognised as Vedanā only and nothing else. Vedanā must not be personified with 'I' or my feeling. It is the 'Vedanā' that feels. It is not 'I' that feel. This true fact must be apprehended. Un til and unless the intending Yogi is thoroughly familiar with fundamental knowledge (as shown in the Introduction) which is *sine qua non* before entering into actual contemplation, it will be almost difficult for him to be able to dissociate Vedanā with 'I', as such the contemplation or meditation will amount to: It is 'I' who feel the pain, suffering or it is 'I' who enjoy happiness or pleasure. In that case, the Yogi however much he endeavours he will not attain the Path and Fruition. The only benefit he will get is Kusala Kamma. Therefore Yogis are advised with good intention that whenever he contemplates on Cittānupassanā or Vedanānupassanā the idea or the motion of 'I'ness' must be totally wiped out by *Nātapiññā.

The next important point for the Yogi is to contemplate on Vedanā where and when it arises. It has been

* Knowledge gain through hearing of Dhamma or through reading.

a general practice to fix it on the chest or on the head but Vedanā appears anywhere in the body whenever there is Phassa, so it cannot be said that this sort of practice is right. It is like aiming an arrow at a wrong target. It may be said that nobody can make any agreement with Vedanā. Nobody can fix Vedanā in any particular place. It will arise where there is Phasa preceeding. If and when a Yogi finds and believes that the Vedanā he meditates on in one moment is the same one in another moment, it must be said that he has yet a long way to go. The Buddha said, 'Vedanānam Bhikkhave Aniccato Jānato passato'. It means that it should be cognised and seen with insight that Vedanā is transient, impermanent and never remains the same for two consecutive moments. If the Yogi fails to cognise and perceive with insight wisdom that Vedanā is Annica he is still off the track. (It is generally and wrongly believed that Vedanā is a long continuous suffering).

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

In the Satipathāna Sutta, it is said, #Bhikkhu dwells

Samudaya-dhamma nupassivā vedanāsu vihāراتi. Vyaadhamma nupassivā vedanāsu vihāراتi. Samudaya vāya dhamma nupassivā vedanāsu vihāراتi.

contemplating on Feeling; its arising ; its disolution and both the arising and disolution. (Satipathana Sutta). It means that the Yogi should dwell meditating on the arising of Vedanā and perishing of Vedanā and both the arising and perishing of Vedanā. It is important for the Yogis to remember that Vedanā is not to be sought after purposely. It is generally believed that when one gets pains, ache, or illness, it is called Vedanā but Vedanā is more than that. It is prevalent all the time. One of the six Vedanās is arising either on the eye, ear, nose, tongue, body or mind.

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

The arising and perishing in Anicca; the comprehension or insight of it is Magga. Hence it will run thus, Anicca and Magga, Anicca and Magga, and when there is no other intruding Kilesa (defilment or impurity) between Anicca and Magga, Magga Phala (Path and Fruition) can be attained in this very life. (*Anguttara*).

When the perishing or passing away of Vedanā is noted or comprehended it is Aniccanupassanā, whereas when a Yogi practises only the noting of the Vedanā it is called Nāmaparicchedañāna which is not a higher knowledge or higher Ñāna. Therefore in order to gain Higher

wisdom, the Yogi should dwell firstly on Vedanā (Vedanā nupassi vihāreti), then go further and concentrate his mind on the arising and vanishing until he eventually sees clearly that Vedanā is no more Vedanā but only the process of arising and vanishing phenomenon. Whenever he contemplates on Vedanā he fully comprehends Anicca or the process of the arising and vanishing in place of Vedanā, as such the sequence runs thus, Anicca and Magga.

The phenomenon of arising and vanishing is Anicca, and the knowledge thereof is Magga or Path, hence the Yogi is treading on the Path.

The contemplation on arising and vanishing is not a new technique. It is an Ancient Path trodden by the innumerable Buddhas, Paccekabuddhas and Arahats. It is the technique of killing the cause in order to prevent the effect.

In the Doctrine of Patīccasamuppāda it says, 'Vedanā Paccayā Tahnā'. It means because of Vedanā there arises Tahnā.

Again it is said, 'Vedanā Nirodhā Tahnā Nirodho', it means the cessation of Vedanā is the cessation of Tahnā. Again it is said, 'Tahnā Nirodhoti Maggo' which means that the cessation of Tahnā (craving) means the Path and Fruition. It can be Sakadāgāmi (once returner) and Anāgāmi (non-returner) according to their Saddha (confi-

dence), Viriya (effort) and Wisdom (Paññā). Again it is said that the cessation of Vedanā is the non arising of craving and the lust for life so it is Kilesa Parinibbana. (*Vedanānam Khāyā Bhikkhave Nicchato Nittahno Parinibbhuto). It means that desire or craving does not arise on the cessation of Vedanā.

* * *

* Sutta Nipāta.

CHAPTER (8)

HOW PANCAKKANDHĀ (FIVE AGGREGATES) ARISE AND PERISH SIMULTANEOUSLY

It can be safely assumed that the readers are considerably familiar with the arising and dissolution of Consciousness (Viññānam). Viññānam when categorised falls into Khandha i.e. Viññānakkhandhā. It is necessary for the Vipassanā Yogi to be well established with the knowledge of arising and dissolution or perishing of Khandhas. The foregoing paragraphs have dealt with the arising and perishing of Consciousness (Viññānakkhandhā) however Yogi must be fully aware of the fact that all the Five Khandhas (Pancakkhandhā) are co-arising, co-existing and co-dissolving.

On the onset when the arising of Consciousness takes place Rupakkhandhā has already taken part in the eye organs; simultaneously Vedanakkhandhā (Feeling) has also played its part by way of registering the pleasurable

or unpleasurable; agreeable or disagreeable; likeable or unlikeable. Saññakhandhā (Perception) too does not remain idle because it takes note or perceives the form, colour, length, tone, pitch, or velocity and etc. Sankharakkhandhā (Volition) also comes forward to do its functions by way of directing the eye organ towards visible objects, ear organ towards the sound, nose organ towards the smell, tongue organ towards taste, body organ with touch, mind organ with thoughts, ideas, and past experiences therefore it must be borne in mind that in each and every phenomenon all the five Khandhas arise or appear simultaneously and play their respective parts. It is necessary to stress a good deal of emphasis on the fact that all of them terminate themselves simultaneously in perishing or in other words all the five Khandhas appear or arise and perish together simultaneously. Therefore it is the five Khandhas which arise and perish and not I, you, man, woman, or person who perishes.



GLOSSARY

1. PANCAKKHANDHĀ-

Five Aggregates- Rupa, Vedanā, Saññā, Sankhāra, Viññāna.

(a) RUPAKKHANDHĀ -

Four Primary Elements:

Pathavi - Element of Softness and Hardness.

Āpo-Element of Cohesion.

Vāyo-Element of Motion or Kinetic Energy

Tezo-Element of Heat and Cold and material qualities derived there from them.

(b) VEDANAKKHANDHĀ -

Sukha Vedanā - Pleasurable feeling.

Dukkha Vedanā - Unpleasurable feeling, unsatisfactory feeling.

Upekkha Vedanā - Indifferent feeling.

(c) SAÑÑAKKHANDHĀ -

Ruppa Saññā - Perception of Form.

Sadda Saññā - Perception of Sound.

Gandha Saññā - Perception of Smell.

Rasa Saññā - Perception of Taste.

Photthabba Saññā - Perception of bodily contact.

Dhamma Saññā - Perception of Mental objects.

(d) SANKHARAKKHANDHĀ -

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

(e) VIÑÑĀNAKKHANDHĀ -

Cakkhaviññānā (Eye consciousness).

Sotaviññānā (Ear consciousness).

Ghānaviññānā (Nose consciousness).

Jivāviññānā (Tongue consciousness).

Kāyaviññānā (Body consciousness).

Manoviññānā (Mind consciousness).

(Citta and Mano are synonyms).

2. ĀYATANA (Sense Bases)-

(a) Internal Bases. Cakkhāyatana (eye base),
Saddāyatana (ear base).

Ghānāyatana (nose base), Jivāyatana (tongue base).

Kāyāyatana (body base), Manāyatana (Mind base).
These are called six Internal Āyatanas.

(b) External āyatanas (External bases)

Rupāyatana (visiable Form base).

Saddāyatana (Sound base).

Gandhāyatana (Odour or olfactory base).

Rasāyatana (Gustatory base).

Photthabbāyatana (Tangible base).

Dhammāyatana (citta, 52 Cetasikas, 16 Subtle
Rupas).

(Sensitive matter) Nibbana and concepts.

3. FOUR ARIYA SACCĀS (NOBLE TRUTHS)-

1. Dukkha Saccā-Truth of Suffering-81 Loka Citta,
51 Cetasikas (Mental factors)with the exception of
Lobha cetasika.
2. Samudaya Saccā - Truth of the Cause of Suffering-
Lobha Cetasika.
3. Nirodha Saccā-Truth of the Extinction of Suffer-
ing.

4. Magga Saccā-truth of the Path leading to the Extinction of Suffering.

4. FOUR ĀSAVAS (DEFILEMENTS)

Kāmāsava: Lobha (Greed, Craving). **Bhavāsava:** Desire for the next life in higher planes; **Ditthāsava-** Wrong and perverted view; **Avijjāsava-** Ignorance of the four Ariya saccās.

5. OGHA (WHIRL POOL)

Kāmogha - Whirlpool of Lobha (Greed, Craving).

Bhavogha - whirlpool of Desire for the existence in the higher planes in the new life.

Ditthogha - Whirlpool of wrong and perverted views, i.e. Attaditthi, Sassata Ditthi, Ucheda Ditthi and other sixty kinds of ditthis.

Avijjogha - Whirlpool of Ignorance of the four Ariya Saccās.

6. UPĀDANA (ATTACHMENT)

Kāmupādana - Attachment to sensual pleasure.

Dittupādana - Attachment to wrong and perverted views.

7. SILABBATUPPĀDANA -

Attachment to wrong percepts and practices.

8. ATTAVĀDUPĀDANA

Attachment to the theory of self or Ego.

9. NIVĀRANA (HINDRANCES)

Kāmacchanda Nivāraṇa - Hindrance of sensual pleasure.

Vyāpāda Nivāraṇa - Hindrance of ill will or Hatred.

Thinamiddha Nivāraṇa - Hindrance of sloth and torpor.

Uddhacca Kukkucca Nivāraṇa - Hindrance of distraction and remorse;

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

Avijjānivāraṇa - Hindrance of Ignorance of the four Ariya Saccās.

10. SEVEN ANUSAYAS (LATENT STAGES OF EVIL)___

Kāmarāgānusaya (sensual pleasure);

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

Patighānusaya (Dosa-Hatred or Anger)

Mānānusaya (Pride or self conceit);

Ditthānusaya (Wrong and perverted view);

Vicikicchānusaya (Doubts and undecisiveness);

Avijjānusaya (Ignorance of the four Ariya Saccās).

11. TEN SAMYOJANAS (FETTERS)

**Kāmarāga Samyojana, Rupaṛāga Samyojana,
Arupaṛāga Samyojana, Patigasamyojana,**

Mānasomyojana, Silabbata Parāmāsa Samyojana, Vicikicchāsamyojana, Uddhacca Samyojana, Avijjā Samyojana.

12. TEN KILESAS (IMPURITIES)

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

13. THIRTY SEVEN BODHIPAKKHIYA DHAMMA (FACTORS OF ENLIGHTENMENT) --

- 4. Satipathānas (Foundations of mindfulness).**
- 4. Samma Padhānas (Right efforts);**
- 4. Iddhipādas (Means of accomplishment)**
- 5. Indriyas (Faculties);**
- 5. Balas (Powers);**
- 7. Bojjhāngas (Constituents of Enlightenment);**
- 8. Maggāngas (Path constituents).**

14. FOUR ADHIPATIS (PREDOMINATING FACTORS)

Chandādhīpati (Predominating desire or wish-to-do);

Viriyādhīpati (Predominating effort);

Cittādhīpati (Predominating consciousness);

Vimamsādhīpati (Predominating investigation).

15. FOUR AHĀRAS (FOOD)

Kabalikārahāra (Nourishing Food),

Phassahāra (nutriment of Contact),

Manosancetanāhāra (nutriment of volition),

Viññānahāra (nutriment of consciousness).

16. FOUR FOUNDATIONS OF MINDFULNESS

Kāyanupassanā Satipatthānā (mindfulness of body),

Vedanānupassanā (mindfulness of feeling),

Cittānupassanā (mindfulness of consciousness or mind),

Dhammānupassanā (mindfulness of Dhamma or Saccā). Here the single word Dhamma covers

comparatively wide field, i.e. Nivāraṇa, Khandhā, Āyatana, Bojjhanga and Saccā.

17. EIGHT MAGGANGAS (PATH CONSTITUENTS)

Sammā Ditthi (Right View), Sammā Samkappa (Right Thought), Sammāvācā (Right Speech), Sammā kammanta (Right Action), Sammā Ajjiva (Right Livelihood), Sammāvāyama (Right Effort), Sammāsati (Right Mindfulness) and Sammāsamādhi (Right Concentration).

18. FIVE SAMMĀ DITTHIS (RIGHT VIEWS)

Kammasakata sammā Ditthi (Right view ordinarily that 'What he sows so he reaps'). But as a matter of fact the true Buddhist holds much higher ideals than this; Vipassanā Sammā ditthi (Right view gained by meditation on one of the five khandhas (Aggregates) that there is nothing but arising and vanishing.

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

Phala Sammā Ditthi (Right View gained by Phala) (Fruition); Paccavakkhanā Sammā Ditthi (Right View gained by reflection).

19. THREE SANKHĀRAS (ACTIONS)

Kāya Sankhāra (bodily action), **Vaci Sankhāra** (verbal action), **Citta Sankhāra** (mental action).

20. THREE SANKHĀRAS (ACTIVITIES)

Puññābhisankhāra (Meritorious or wholesome activities);

Apuññābhisankhāra (Demeritorious or unwholesome activities);

Ananjābhisankhāra (Unshakable activities).

21. FOUR SANKHĀRAS (VISUDDHIMAGGA)

Sankhata Sankhāra - Law of Cause and Effect as expounded in Aniccavata Sankhāra.

Abisankhata Sankhāra - all of the Rupas and Nāmas which exist in the three planes of existence as the result of Kammic force;

Abhisankharanaka Sankhāra - Twenty nine Kusala and Akusala Cetanā which arise in the three planes of existence;

Payogābhisankhāra - Effort made mentally and physically.

22. FOUR ATTRIBUTES OF SOTĀPANNA

- 1. Sappurisa Samseva - Association with noble persons;**
- 2. Dhammasavanā - Hearing the Sermons of the Ariya;**
- 3. Yonisomanasikāra - Right attitude towards realities;**
- 4. Dhammanudhamapatipatti - Practice to attain realization by following the path of Eight Magganas.**

23. SAKKĀYA DITTHI - (Egoistic wrong view.)

24. SASSATA DITTHI - (Eternalistic wrong view.)

25. UCCHEDA DITTHI - (Annihilationistic wrong view.)

26. KILESA VATTA (THE ROUND OF PASSIONS)

Avijjā - Ignorance of Ariya Saccā.

Tahnā - Sensual desire.

Upādāna - attachment.

27. KAMMA VATTA (THE ROUND OF KAMMA)

Sankhāra - Mental, Verbal, bodily activities.

Kammabhava - Same as above.

28. VIPĀKA VATA (THE ROUND OF RESULTANT EFFECTS)

Viññāna - Rebirth consciousness;

Nāmarupa - Mind and Body;

Salāyatana - Six sense bases;

Phassa - Contact;

Vedanā - feeling;

Jāti - Birth;

Upapattibhava - Renewed existence (Nine planes of existence) i.e.

Kāmabhava, Rupabhava, Arupabhava,

Saññibhava, Assaññibhava, Nevasaññināsaññibhava,

Ekavokāra, Catuvokāra, Pañcavokārabhava.

Jarāmarana - Old age and death.

29. **YONISOMANASIKĀRA** - Right attitude towards realities.
30. **AYONISOMANASIKĀRA** - Wrong attitude to wards realities.
31. **YATHABHUTAÑĀNA** - Knowledge of things as they really are.
32. **ÑĀTA PRIÑÑĀ** - Exact knowledge gained through hearing of Dhamma.
33. **TIRANA PRIÑÑĀ** - Exact knowledge gained by meditation of Anicca, Dukkha and Anatta.
34. **PAHĀNA PRIÑÑĀ** - Exact knowledge gained by uprooting Kilesas, Anusayas and Samyojanas, according to the stages of Enlightenment achieved.

35. ANUSAYAS (LATENT DISPOSITIONS)-

Kāmarāṅanusaya, Bhavarāṅanusaya, Patighānusaya, Mānānusaya, Ditthānusaya, Vicikicchānusaya, Avijjānusaya (Senual craving, craving for next continued higher existence, ill-will or hatred, conceit, perverted wrong view, doubt and ignorance.

36. KUSALA KAMMA - Wholesome action.

37. AKUSALA KAMMA - Unwholesome action.

38. KĀYA KAMMA - Bodily action.

39. VACI KAMMA - Verbal action.

40. MANO KAMMA - Mental action.

41. LOBHA - Greed or Craving.

42. DOSA - Anger or hatred.

43. MOHA - Delusion.

44. MĀNA - Self conceit.

45. ANICCA - Impermanence.

46. **DUKKHA** - Dissatisfaction or Suffering.
47. **ANATTA** - Not self or Non-ego.
48. **VIPASSANĀ** - Meditation of Anicca, Dukkha, Anatta on Paramattha Dhamma, i.e. Khandha, which reveals on observation that there is nothing but arising and perishing.
49. **SAMATHA** - Concentration of mind in order to dispel Nivāranas (Hindrances) temporarily.
50. **VICIKICCHĀ** - Doubt, undecisiveness.
51. **CETASIKAS** - (Mental Concomitants), Phassa (contact), Saññā (Perception), Cetanā (Volition), Ekaggatā (one-pointedness of mind), Jivitindriya (life faculty), Manasikāra (attention), Vitakka (initial application), Vicāra (sustained application), Adhimokkha (decision), Viriya (effort), Piti (pleasurable joy), Chanda (desire), Moha (delusion), Ahirika (shamelessness in doing evil or unwholesome deeds), Anottappa (fearlessness to do unwholesome or evil deeds), Uddhecca (distraction), Lobha (Greed), Ditthi (Wrong View), Māna (conceit), Dosa (Hate), Issa (Envy), Macchariya (jealousy), Kukkucca (remorse), Thina (sloth), Middha (Torpor), Vicikicchā (doubt, perplexity),

Saddha (confidence), Sati (mindfulness), Hiri (prudence), Ottappa (discretion), Aloha (disinterestedness), Adosa (Absence of Hate), Tatramajjhātātā (Equanimity), Kāyapassadhi (composure of mental properties), Cittapassadhi (composure of mind), Kāyalahutā (Buoyancy of mental properties); cittalahutā (buoyancy of mind), Kāya Mudutā (pliancy of mental properties), Citthamudutā (pliancy of mind), Kāyakammaññātā (adaptability of mental properties), Cittakammaññātā (adaptability of mind), Kāyapaguññā (proficiency of mental properties), Cittapaguññātā (proficiency of mind), Kāyujjugkatā (rectitude of mental properties), Citujjukatā (rectitude of mind), Sammāvacā (right speech), Sammākamanta (right action), Sammāājiva (right livelihood), Karunā (compassion), Muditā (sympathetic joy).

52. VIPASSANĀ - Contemplation of Impermanence, unsatisfactoriness or suffering on Five aggregates.



