PATICCA SAMUPPADA CYCLE

as explained by
AGGAMAHAPANDITA MOGOK SAYADAW

Beginning with the two origins, helped by two truths and twelve factors, in four strata, paticca samuppada begins turning the wheel of life in three links bringing about three consequences in three periods with eventual occurrences of twenty. Trying to understand and accepting the truth of paticca samuppada will deliver one to freedom from samsara.

Translated into English by U Hla Myint
Beginning with the two origins, helped by two truths and twelve factors, in four strata, paticcasaṃuppāda begins turning the wheel of life in three links bringing about three consequences in three periods with eventual occurrences of twenty. Trying to understand and accepting the truth of paticcasaṃuppada will deliver one to freedom from samsara.
Venerable Mogok Sayadaw 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.
BASIC
PATICCASAMUPPÂDA

ÑÂTAPARINÑÂ STAGE

A Discourse on
Causes and Effects

delivered by

Ashin Sumana,
the Presiding Sayadaw
of Sagaing Siri Sumana Gyaung

translated into English by

U Hla Myint

1998
Myanmar Manuscript Permit No.12/93(8)
Myanmar Book Cover Permit No.28/93(10)
English Manuscript Permit No.3/98(6)
English Book Cover Permit No.8/98(6)

* * * *

This translation is dedicated to the translator’s parents—
both blood and foster—and his teachers of English language
in general and U Maung Maung in particular
whose teaching has made this possible.

**First Edition** : 1998 (2,000 copies)

* * * *

**Publisher**: U Myint Than (0150) of Athaing Awaing Sarpay
35 Thamadi Street, Zwezon Ward,
Mayangone Township, Yangon, Myanmar.

**Cover Design**: Tun Zaw Myint in Singapore
**Padiccasamuppâda Cycle Design**: Zaw Htoo Aung
**Color Separation**: Sunn Scans of Yangon
**Printing**: Nyunt Press of Yangon.

* * * *

Price in Myanmar : Kyat 350
Namotassa Bhagavato Arahato Sammāsambuddassa*

Translator’s Note

This booklet has come into being in sheer reverence of the Buddha’s Teaching as well as the teacher who has managed to convey the original Teaching in Pali as taught by the Buddha in understandable Myanmar language. The teacher himself has been a student of Venerable Mogok Sayadaw Baddanta Vimala and is a very able instructor in reproducing the same instructions he received from the Sayadaw for the benefit of ordinary laymen. The teacher is also one of the very few and very rare group of monks who abide strictly by all the rules laid down by the Buddha Himself. As far as my knowledge about this teacher is concerned, he would never hesitate even to be rude to point out to anybody who would consciously or unconsciously become instrumental in obligating him to breaking even one of these rules. Consequently he is respected not only by laymen like us but by members of the Buddhist Order who have come into contact with him. The Buddha once said that the breach of vinaya, the rules, would be the cause for disappearance of His Teachings. The teacher is one who is trying very hard to live by the Buddha’s Rules so that His Teachings will perpetuate. He is also the one who would say nothing but what the Buddha wanted all living beings to hear i.e. the Doctrine on the Four Truths.

This book will give you the message the Buddha wanted to deliver to all living beings i.e. the way to get out of suffering they have

* Homage to the Buddha, the Blessed One, the Worthy One, the Fully Enlightened One.
always been submerged in and be elevated to a higher stage that will get them to their goal which is nirbâna where all suffering ends. Patiiccasamuppâda is the doctrine that tells you of the causes and effects of what is happening in this mundane world from the time immemorial. I said “immemorial” because the beginning of samsarâ is not supposed to be known by anyone and the Buddha Himself never encouraged anyone to contemplate on it. Through the study of patiiccasamuppâda, you will find that nothing is permanent in this world. When you know that what you think or regard as permanent is not permanent, you will eventually try to find the way out of this impermanent world. If you do that, we have accomplished what we aim to do.

Before I give a brief explanation on the subject matter, it is appropriate here to elucidate the rationale in the creative process of the cover design. The ocean or the sea seen there represents the unending process in various forms of life as conceived by all Buddhists or what is widely accepted as samsarâ, the cycle of rebirths and inevitable deaths. It symbolizes the deepness, seriousness, calmness, roughness of all life cycles. The sailboat is the human life itself. To get to the goal where we are to find the end of all forms of suffering experienced in our life cycles, we must know how to steer the helm, which direction we have to head our boat into, which sails we have to get aloft in exact harmony with the type of wind blowing at any moment, and when to use or lower the sails. If we let the boat float and move on its own in the direction the wind blows without the correct knowledge and necessary expertise as mentioned above, we could be drifting along on the ocean's surface and might not get to any land at all or might get grounded on some beach where we do not want to. The clouds and reflections on the ocean surface represent what we call moha, the lack of correct knowledge and
the hallucinating force which could impede us from seeing the right direction to our goal. The horizon is the limitation imposed by *moha* beyond which no layman would see without meditational training. The goal is not shown there because it is something you know only when you reach it.

Although I do not pretend to be an expert who is fully capable of delivering the message that the Buddha wanted all beings to know, I have tried my best to do that by translating the original text as exactly as it has been explained by the teacher. However, in some chapters I have left out repetitions that might bore the readers. At the same time, nothing is left out which is important for the readers to know about this Doctrine of Dependent Origination or the Doctrine on Causes and Effects. Please allow me, however, to summarise the whole book in this note of mine.

According to the Buddha’s Teaching and to what is experienced by every living being, life is suffering, agedness is suffering, pain or sickness is suffering and death is suffering. However, when you are attacked every moment by external sensations most of which appear to be pleasant to the receiving organs of a layman, you do not tend to regard them as suffering. If it were not for this delusion or in Pali, *moha*, everybody would have fought tooth and nail to get out of this life of suffering. When you know that from the moment of birth, which is the beginning of one’s life, through the last breath, you have to struggle your best to keep on living, you will accept that life itself is nothing but suffering. This knowledge is never available to laymen whose eyesight would not go beyond what *moha* or *avijja* wants them to see. The discussions that follow will tell them that *avijja*, the lack of knowledge of the real truth or what should be called delusion, is the main culprit.
instrumental in causing all beings to perform deeds that would prolong
the suffering they have to live with all their lives.

When all occurrences are dissected into minute portions, you will
find that life is series of arising and perishing or subsiding of whatever
takes place at each moment. The fact that whatever comes into being
perishes just after its appearance is so clear when you go into meditational
practice, you will certainly feel aversion to the body and mind generally
accepted and known as you and which is full of suffering all the time
and will find a way to the end of this continuous and persistent state of
suffering. No layman wants to go into meditational practice because he
is not convinced of suffering he has to undergo throughout his life.
Although every occurrence is the result of *kamma* i.e. what he did
before and in present life, one tends to think that it is “he” or “self” that
is originating this occurrence. You can get rid of this delusion through
study of *paticcasaṃuppāda*. It will help you be free of not only
delusion but your doubt on the fact that life is suffering and will help get
you onto the path leading towards the extinction of all forms of
suffering.

The meditational practice, as explained in subsequent chapters, is
nothing but your attempt through mental concentration to find in your
body the truth of life as seen by the Buddha Himself. Please imagine
that you are scrutinizing your body (*although it is singular, it is a
combination of physical and mental aspects of a living being*) under a
microscope with so huge a magnifying power that you would see every
minutest portion of that body. You will see that everything disappears
right after the moment of its arising. The moment here also means so
small an element of time that it would be mind-boggling to even
consider it. When your mental concentration is deep and stable, the
power of scrutiny very strong, the arising and perishing of both physical and mental aspects of your being will become very clear as mentioned above. Then what follows is inevitable. You will find that you no longer have delusion over suffering and the wish to escape that situation will also become very strong. What I can assure the readers is that once you have started and clung to this practice, there is nothing whatsoever in your path to find the truth because although I do not claim to be a person who has attained any level of enlightenment I am a devout student, a staunch believer and an avid practitioner of the practice.

To conclude this note of mine, I must tell the readers that if there is anything that is not understandable or confusing in this translation, it is only I who will have to take the blame because not even one word of the Buddha’s Teachings is anything near incorrectness or confusion especially paticcasaṃuppāda which is above criticism and dispute. The teacher’s explanation in Myanmar also is very clear and understandable.

As this is the first attempt to deliver the teacher's sermon to the interested foreigners in English, their valued comments are invited on this edition so that the next one could be better than this. The queries and comments are to be addressed to the following:

U Hla Myint (Retired Army Major)
No.11 U Kyaw Hla Avenue
7th Mile, Pyay Road
Mayangone Township
Yangon, Myanmar.
Tel: 95-1-513350 (Off); 95-9-25655 (HP); 95-1-666672 (Res)

As far as the translator and the instructor of this discourse are
concerned, we have no objection whatsoever to those who attempt to reprint this booklet. However, we would like to request such persons to send three copies to the above address and inform us of the number of reprints they have produced so that we can keep track of the book's distribution. Or if you want to buy ready-made books from us, just write to the address shown.

Acknowledgement is due here to U Kyaw Myint, a director from Motion Picture Enterprise, his family and the regular group who have been going through a weekly meditational practice for more than a year with me for their support in my work; to Professor Daw Hla Myint of Management Studies Department, Institute of Economics, Yangon, for her accurate proof reading; to my family and all others whose encouragement pushed me through many obstacles until I reached the finish line; to Tun Zaw Myint, my son in Singapore, for his complimentary graphic design of this book's cover and Zaw Htoo Aung for his design work of the padiccasamuppâda cycle produced at half the cost; and the last but not the least, to the officials from the Press Scrutiny & Registration Division for their invaluable assistance in obtaining permission to print this book.

_Buddha Sâsanan Ciran Tittahtu!
May the Buddha's Teachings perpetuate!

Translator

---

Note: The translation of the original Myanmar language text into English was completed on the 25th day of December, 1996; and the transfer of text into the computer finished on the 25th day of July, 1997.
Instructor Ashin Sumana
PREAMBLE

After being born a human being and for that matter to a religious Buddhist family, after having been in proximity with the Teachings of the Buddha who had passed through infinite aeons* devoting Himself to no other objective than becoming a Buddha for acquiring all comprehensive knowledge known as sabinñutañāna, after having the opportunity to hear the paticcasamuppāda (a doctrine on endless cycle of causes and effects leading towards nirbāna, a state of being free from all forms of suffering prevailing in mundane world), the fate that has put a person in such a position where he can practise vipassanā, transcendental meditation that would lead him to nirbanā, is definitely not an ordinary, commonplace occurrence.

Engagement in charity or observance of Buddhist disciplines or practice of meditation for the sake of mental power alone (samahta) can be performed any time whether there is the Buddha’s Teaching or not. After having been a Buddhist, a person should not therefore be satisfied with having an opportunity to engage in charity alone or to observe Buddhist disciplines alone or to practise samahta alone. Any fully knowledgeable Buddhist would certainly accept the above statement without any reservation.

What fate has delivered within our reach, which is the rarest opportunity to practise vipassanā, should definitely be regarded as something akin to receiving a priceless gem without having to pay for it. Only if we take advantage of this opportunity to practise vipassanā, some-

Note: According to some scholars, one aeon is more than (10 to the power 17) years.
thing that we can do only at a time when the Teachings are in existence, we would become true believers living in exact accordance with the Buddha’s wishes.

Out of many diverse methods, if you have chosen Mogok Sayadaw’s instruction as a base for your vipassanā training, you must at least know what it boils down to in as few sentences as possible. According to the Mogok Sayadaw’s instruction, you do not have to go straight into meditation training. There are three stages known as parināma in getting to your goal if you are going to take the path shown by the Sayadaw.

The first is known as ānataparināma and it is nothing but learning and trying to understand what paticcasamuppāda is. Only when you are completely sure that you know the ins and outs of this dhamma, you go into the second stage of tiranaparināma, the actual training of meditation. When you have penetrated deep into this training with unrelenting persistence, it is an automatic process that you pass through the advanced final line of enlightenment and enter the third stage of pahānaparināma, getting to your goal.

It is appropriate here to say that the first step ānataparināma is really important. Why? It is because without this preliminary knowledge, the mental process of a student during the second stage of training period tends to veer off to wrong conclusions. Boiled down to essential specifics, there are only five khandā (mental and physical aggregates of humans) which can be further summarised into two main portions: rupa (physical body) and nāma (mental process) for a vipassanā student to observe. If a student is not taught of paticcasamuppāda, the mental and physical processes taking place all the time in the human body will not be conceived as they are but as something brought about
by “self” or “I” which this training will get rid of so that at the end you will find the truth that you are seeking. Sakkāyatitthi, the leader of all the misconceptions, will always be preventing you from reaching the truth you seek if you conceive the mental and physical processes of a human body as those being created or caused by yourself. Sakkāyatitthi, regarding a human body as “self”, “you” or “I”, is always followed by two other misconceptions: sassataditthi, thinking that there is no end to life cycle, and ucchedaditthi, thinking that the present life is the one and only life you have to live through. If these two misconceptions are present, then vicikicchā, being doubtful of the Teachings and the truth they convey, comes naturally into existence. It would then be like trying to cure a disease without taking away its root cause. Without getting rid of misconceptions blocking the path to the Truth, it would only be dubbalavipassanā, a weak kind of mental training which will never deliver the trainee to his or her goal. That is why a student wanting to get to the Truth should cleanse himself or herself of sakkāyatitthi and vicikicchā before entering the actual training sessions. That is the main unique feature of Aggamahapandita Mogok Sayadaw’s meditation instructions: Get rid of misconceptions through nātāparinnā before practising vipassanā in tiranāparinnā.

Dispensing with the deep-rooted misconceptions cannot be easily done just by literary knowledge acquired through reading and hearing the Teachings. They will disappear only through first-hand knowledge received by meditation training. It follows then:

* Khandapaticcasamuppāda must be learnt from a book or from a teaching monk;

* When khandapaticcasamuppāda is understood through
first-hand practical knowledge, you will have both consciously and subconsciously dispensed with misconceptions and lingering doubt of the path and where it leads to, the Truth.

* Only then, you can enter the actual vipassanā training.

It has therefore become obvious that a book that would explain correctly and in detail what a student has to learn during ŋâtatarinînâ stage should be written without veering one little bit off the original instructions of the Venerable Sayadaw.

While such a necessity was noticed, the long-term disciples of the Venerable Sayadaw and trustees of the Sayadaw’s museum approached me with a suggestion that I should try to bring about the much needed book on ŋâtañatarinînâ. I had at that time also been wanting to repay the debt owed to the Sayadaw for his instructions (a) by personal practice, (b) by teaching others the dhamma received from the Sayadaw and lastly (c) by writing what the Sayadaw had taught. That is how this booklet came into being.

A beginner who has never heard of the Mogok Sayadaw’s instructions on paticcasamuppâda should take advantage of the attached schematic drawing to learn through each chapter of discussion. To make a student’s learning a bit easier, the book has been arranged in order of the discussions usually given by the author in a formal session. Questions and answers are included in some places and the concluding chapter is made to carry the instructions required for practical training.

Acknowledgement of appreciation is due here to U Pyinñawbâsa
and children of the monastery who volunteered to copy by hand my manuscript draft; to Aggamahā Ganhtavācaka Pandita U Pandita Bivumsa of the State University of Buddhist Scriptures for his advice on my draft; to Sāsanadaja Siripawara Dhammacariya Ashin Vimala Buddhhi, a writer and the librarian of Mahāgandāron Monastery of Amarapura who not only edited the manuscript but wrote an introduction also; and to Daw Myint Myint of 32nd Street and Daw Khin Pyone Yee of 29th Street both from Mandalay for their financial contribution.

May all practitioners be able to rid of their sufferings—both mental and physical—quickly!

Ashin Sumana

---

Note: The meanings of Pali words have been over-simplified here for the benefit of a foreign student. However, they will become more and more clear as he goes through subsequent discussions.

Translator
Beginning with the two origins, helped by two truths and twelve factors, in four strata, patīccasamuppāda begins turning the wheel of life in three links bringing about three consequences in three periods with eventual occurrences of twenty. Trying to understand and accepting the truth of patīccasamuppāda will deliver one to freedom from samsara.

In accordance with the Venerable Mogok Sayadaw’s instruction, there are two points to be noted i.e. patīccasamuppāda is an evolutionary process of aggregates of being (khandā); and patīccasamuppāda, khandā and samsara (endless cycle of deaths and rebirths) are the same. And to start discussion on patīccasamuppāda, it would be necessary to explain the short note seen at the bottom of the schematic chart and in the box above.

What are the two origins? They are the source or originator of the aggregates of being (khandā). If you look at the centre of the circle, there they are the two origins: avijjā (ignorance of the Truth) and tahna (desire or craving). For the time being, let us just note that the two origins are avijjā and tahna.

Let us see what two truths are. Although they are shown in all
four quadrants of the circle on the board, there are only two truths here: *samudaya* and *dukkha*.

In speaking of four strata, there are: a causal stratum of the past in quadrant (1); a consequential stratum of the present in quadrant (2); a causal stratum of the present in quadrant (3); and a consequential stratum of the future in quadrant (4). In other words, we can say that there are two causal strata and two consequential strata. To understand this part, look at the second circle from the centre. When we say a causal stratum of the present, we mean the effect resulting out of the action of the present period. We have to mention a causal stratum of the future because the consequence of the action which takes place in the present period becomes a cause for the future events.

Let us talk about the twelve factors now. There are in quadrant (1) *avijjā* and *sankhāra* (changes taking place due to action of the person concerned); *vinñāna* (consciousness of what is happening around oneself), *nāma-rupa* (mental and physical aspects of human body), *salāyatana* (six organs of receptions), *phassa* (contact of *salāyatana* with what is happening outside the body), and *vedanā* (accepting effect of the contact) in quadrant (2); *tahna*, *upādana* (desire or craving that is so strong there is hardly anything that could deter it), *kammabhava* (action taken due to *upādana*) in quadrant (3); and *jāti* (birth or beginning of life) and *jarā-marana* (old age and death) in quadrant (4). If we add up all these factors, you will find that there are twelve of them.

If you look at the circle again, the arrow that starts from the top goes straight down and divides the circle into two halves: the right containing seven of the factors—*avijjā*, *sankhara*, *viññana*, *nāma-rupa*, *salāyatana*, *phassa*, and *vedanā* with *avijjā* as their leader; and the right
the remaining five—tahnā, upādana, kammabhava, jāti and jara-marana with tahnā as their leader. You will find, when we have gone through the discussions to be followed, that these twelve factors are instrumental in turning the wheel of life or the cycle of deaths and rebirths or patīccasamuppāda.

We are now with the three links. The first link is between sankhara of the first quadrant and vinñāna of the second quadrant. The second link is between vedanā of the second quadrant and tahnā of the third quadrant. The third link is between kammabhava of the third quadrant and jāti of the fourth quadrant.

If we speak in terms of occurrences, there is a link between five causal occurrences of the past and five consequential occurrences of the present, a link between five causal occurrences of the present and five consequential occurrences of the present, and a link between five causal occurrences of the present and five consequential occurrences of the future.

If we speak in terms of strata, there is a link between the cause of the past and the consequence of the present, a link between the consequence of the present and the cause of the present, and a link between the cause of the present and the consequence of the future.

If we speak in terms of truths, there is a link between samudaya and dukkha, a link between dukkha and samudaya, and a link between samudaya and dukkha.

These links can be conceived in any form as far as the intellect and imagination of the person concerned goes. However, the most
essential links are that between sankhâra and vinñâna, that between vedanâ and tahnâ, and that between kammabhava and jâti.

Now we deal with three consequences (of previous deeds, good or evil). kilesâ vutta and kamma vutta would be seen in quadrant (1) and vipâka vutta in quadrant (4). Kilesâ means something that tires or depraves or causes misery or burns anybody who comes in touch with it. Vutta means a revolving circle or sphere.

Kilesâ vutta therefore means something that tires, depraves, causes misery in endless cycle to anybody in touch with it. If we look at the circle on the board, three kilesâ vutta are connected by a red line. They are avijjâ, tahnâ and upâdâna.

Kamma is an act and hence, kamma vutta is the endless cycle of acts that cannot be stopped by any other means than vipassanâ. There are two kamma vutta. They are sankhâra and kammabhava.

Vipâka means the resulting effect of a deed performed. Vipâka vutta is the endless effect imposed on the doer for what he or she has done. There are eight vipâka vutta. They are vinñâna, nâmma-rupa, salâyatana, phassa, vedanâ, jâti, upapattibava and jarâ-marana. Some tend to omit upapattibava and count vipâka vutta as seven. To list this vutta in gist, they are actually all forms of aggregates of being (khandâ) whether they are mental or physical.

Although the circle of paticcasamuppâda contains four quadrants, there are only three types of vutta: kilesâ and kamma vutta are to be noted for the time being as causal vutta and vipâka vutta as consequential vutta.
Let us see the three periods. The first quadrant is of the past, the second and third of the present and the fourth quadrant is of the future. The second quadrant is of the causal period and the third of the consequential period in the present time.

As for the twenty occurrences, let us look at the circle on the board and then go into a question and answer session. Questions will be posed by me and the answers are to be given by you. (Answers are shown in parentheses).

What occurrences and how many of them do you find in Quadrant (1)?
[Venerable Teacher, there are 5 causal occurrences of the past in Quadrant (1).]

Could you enumerate these occurrences?
[Yes, Venerable Teacher, they are avijjā, sankhāra, taṁnā, upādana and bava.]

What do we have in Quadrant (2)?
[Venerable Teacher, we have five consequential occurrences of the present in Quadrant (2) and they are vinñāna, nāma-rupa, salāyatana, phassa and vedanā.]

Would you enumerate what we have in Quadrant (3)?

Note: Questions and answer sessions might appear to be duplication of the main discussion. However, they are intended to drive the main discussion into the receiving mind of the student. The advice of the translator is that the reader of this book should imagine himself to be listening to the discussion of the teacher in a formal class.
[Venerable Teacher, we have five causal occurrences of the present in Quadrant (3) and they are tahhâ, upâdâna, bava, avijjâ and sankhâra.]

What about the occurrences in Quadrant (4)? [There are, Venerable Teacher, five consequential occurrences of the future in Quadrant (4) and they are vinñâna, nâmarupa, salâyatana, phassa and vedanâ.]

We therefore have twenty occurrences in four quadrants of the circle or the wheel of life of paticcasamuppâda.

If we summarise this discussion, we will come to find out that the note seen at the beginning of this discussion says that if the student tries to understand the ingredients of this wheel of life and accept them as truth, he or she can reach nirbâna, the state of having abolished all forms of dukkha. Here it comes out that there should be respective responsibilities on the part of the teacher, the student and the dhamma, the Teaching itself.

* The teacher’s responsibility is to teach until his teaching is fully understood by the students.

* The students’ responsibility lies in repeatedly practising what has been taught.

* When above responsibilities are fully carried out, the Teaching by itself would deliver the practitioner to the goal he is seeking.
Let us therefore conclude this discussion by making a vow that both the teacher and the students would fully carry out their responsibilities.

Sâdu, sâdu, sâdu!

Note: Sâdu is an expression meaning excellent, usually said at the end of a sermon to express appreciation of what has been delivered.
Discussion Two

We have gone through the summarised note on *paticcasa*³mu³ppâ³da during the previous session. Now we at least know the ingredients of the wheel of life. We will go on to find out the meaning and essence of each ingredient in this session.

What is *avijjà*? *Avijjà* essentially is ignorance. What is it ignorant of? It is called *avijjà* when it is ignorant of the Four Noble Truths which are *dukkha saccà, samudaya saccà, niroda saccà* and *magga saccà*.

What is *dukkha saccà*? *Dukkha* is suffering and *saccà* is the truth. It therefore means that suffering is a true fact of life.

What is *samudaya saccà*? If we want to explain this term fully, we have to add *dukkha* to it. It then becomes *dukkha samudaya saccà*. *Dukkha* is suffering; *samudaya* is the cause, and *saccà* is the truth. The meaning of the whole phrase therefore is that the cause of all forms of suffering is a true fact of life.

*Niroda saccà* also should be added to with *dukkha*. It therefore becomes *dukkha niroda saccà*. Since we know the meaning of other words than *niroda*, we will only see what *niroda* is. *Niroda* is the end, conclusion, cessation or termination. Hence, *dukkha niroda saccà* means that the cessation of all forms of suffering is a true fact of life. This is what the Buddha called *nirbâna*. We can therefore say that the state where all forms of suffering end is *nirbâna* or *niroda saccà*.

*Magga saccà* also needs *dukkha* to complete its full meaning but
there should be addition of some other hidden words. The phrase actually should be *dukkha niroda gâmini padipadâya saccâ*. The meaning is that the path or the training which terminates all forms of suffering is a true fact of life.

Let us now go into a question and answer mode. Like in Discussion One, answers are shown in parenthesseses.

What is *avijjâ*?
[Venerable Teacher, *avijjâ* is ignorance]

What is it ignorant of?
[It is ignorant of the Four Noble Truths. It is ignorant of *dukkha saccâ*, *samudaya saccâ*, *niroda saccâ* and *magga saccâ*.]

Why is *dukkha saccâ* so named?
[Because *dukkha saccâ* is a true fact of life which is full of suffering.]

Why is *samudaya saccâ* so named?
[Because *samudaya saccâ* originates all forms of suffering which is a true fact of life.]

Why is *niroda saccâ* so named?
[Because *niroda saccâ* is the cessation of all forms of suffering.]

Why is *magga saccâ* so named?
[Because *magga saccâ* is the right path or training that would terminate all forms of suffering.]
We have said that avijjā is ignorance of all Four Noble Truths. We must however stress here that avijjā is not purely a fact of life where ignorance is the only dominant thing. It is a fact that avijjā is ignorant of the Four Noble Truths but it is not ignorant of all the paths which lead to where suffering abounds. We can therefore say that avijjā is a fact of life which knows nothing about the right path or deeds but that which is well conversant with everything about the wrong path or deeds.

Could I therefore ask what the additional meaning of avijjā is?
[Venerable Teacher, it is something which is ignorant of right path or deeds but is well conversant with the wrong path or deeds.]

According to the Venerable Mogok Sayadaw, avijjā has ignorance as its character and indecisiveness as its task.

Please answer what avijjā has as its character and task.
[Avijjā has ignorance as its character and indecisiveness as its task.]

Because of indecisiveness as its task, avijjā is sometimes known as moha (lack of ability to make a right decision).

Why is avijjā also called moha?
[Because as its task avijjā has inability to make the right decision.]

1. The original teaching came from the Buddha, of course. Reference to Mogok Sayadaw is made due to the fact that this discussion is based on the Sayadaw's explanation.
Avijjā also has the nature of hiding the right path or deeds. For this nature, avijjā is also known as darkness.

Why is avijjā known as darkness?
[It is known as darkness because it has the nature of hiding the right path or deeds.]

Because avijjā does not know the right but only the wrong, it is also called micchāñāna (the wrong knowledge).

We can now say that we have managed to exhaust the meanings of the word avijjā as expounded by our Venerable Mogok Sayadaw¹ Let us now move on to sankhāra.

Sankhāra means alteration or modification. What is the objective of this alteration or modification? Its objective is the formation of khanda, the aggregates of being. Sankhāra modifies to cause five aggregates of being; it modifies to cause four mental aggregates only; and it modifies to cause physical aggregate only. Let us see how many sankhāra we have. There are three types of sankhāra. They are:

- Punñābhīṣaṅkhaṇa: modification by good deeds;
- Apanñābhīṣaṅkhaṇa: modification by bad deeds; and
- Ānāpajjābhīṣaṅkhaṇa: modification by mental training.

Due to the action of a type of punñābhīṣaṅkhaṇa, which is known as kammāvasara-punñābhīṣaṅkhaṇa, human bodies and bodies of celestial beings come into being. Due to rupāvasara-punñābhīṣaṅkhaṇa, another type, bodies of rupabrahmah, brahmah (celestial beings living in abodes above where normal ones live) with physical bodies but with-
out mental attributes are born.

Apanābhisankhāra brings about bodies of beings from four apāya abodes: dwelling places of niraya (those who have to live the life of intense suffering as a penalty for the misdeeds they have done in previous lives) tiricchāna (animals), pittā (those who have to live the life of utmost scarcity in food, clothing and shelter) and asurakē (beings who although they have some supranatural power cannot fully enjoy their lives like other celestial beings).

Ānanjābhisankhāra brings about existence of arupabrahmah, those brahmah with mental attributes but without physical bodies.

As resultant existences of these sankhāra, there are altogether 31 abodes in the mundane world as enumerated below:

(a) Kāmasugati (superior life but where kāma, the greed, still prevails) : 1 human abode
(b) " : 6 celestial abodes
(c) " : 16 rupabrahmah abodes
(d) Kāmadukkhati (inferior life where kāma, the greed, prevails) : 4 apāya abodes

17
We can therefore conclude here that sankhâra is the root cause of all forms of being in 31 abodes of existence.

Let us move on to vinñâna, the chief meaning of which is consciousness of what is happening around oneself. And for our purpose here, it will suffice to note that there are two kinds of vinñâna: patisandevinñâna and pavuttivinñâna. It would again be enough here to note that patisandevinñâna is consciousness during conception in the womb of one’s mother and pavuttivinñâna is the consciousness one experiences during his or her entire life from birth through death.

All of us have passed through patisandevinñâna stage and are now in pavuttivinñâna stage. There are six kinds of vinñâna as mentioned below:

When consciousness is with the eye, it is eye consciousness (cakkuvinñâna);
when it is with the ear, it becomes ear consciousness (sotavinñâna);
when it is with the nose, it is nose consciousness (ghânavinñâna);
when it is with the tongue, it becomes tongue consciousness (jivâvinñâna);
when it is with the body, it is body consciousness (kâyavinñâna);
and
when it is with the mind, it is mind consciousness (manovinñâna).

All living beings have to continually experience one of the abovementioned consciousnesses at one time or another throughout their lives. In other words, there is not a moment in one’s life without experiencing one of these consciousnesses. However, we must note here
that although there are six types of consciousness, at each moment, one experiences only one kind of consciousness because a person can never experience more than one type of consciousness at one moment. That is why the aggregates (khandā) of being which survive in contact by turn with each vinñāna are known as vinñānekhandā.

It is the turn of nāma-rupa for discussion now. Nāma is the tendency to always lean towards senses and rupa is that which changes all the time.

For example:
That which wants to eat is nāma and that which eats is rupa;
that which wants to move is nāma and that which moves is rupa;
that which wants to sit is nāma and that which sits is rupa;
that which wants to sleep is nāma and that which sleeps is rupa;
that which asks to do is nāma and that which does is rupa;

When the driving force (nāma) and that which does in exact compliance with the dictation of the driving force (rupa) are merged, we have nāma-rupa. There are four nāma and one rupa.

Following are the four nāma:

* Vedanā, feeling the effect that arises out of the contact of sense organs of the body with external sense objects;
* Sanñā, the perception;
* Sankhāra, the force which modifies and changes both mental and physical attributes of beings; and
* Vinñāna, the consciousness.
There is only one *rupa*, the nature that does in compliance with the wish and the command of *nâma*.

All these five categories of *nâma-rupa* are known as *khandâ*, the aggregates of being.

We must stop here the discussion on *nâma-rupa* for the time being and move on to *salâyatana*. *Salâyatana* is *cha-âyatana*, a Pali word. *Cha* is six and *âyatana* is the force that prolongs the cycle of rebirths, the *samsarâ*. *Salâyatana* therefore is the six forces that prolongs the cycle of rebirths. If you want to note a bit more easily, we can say that *salâyatana* are the eye, the ear, the nose, the tongue, the body and the mind. If you want to note in Pali, however, they are *cakkhâyatana*, *sotâyatana*, *gânâyatana*, *jivâyatana*, *kâyâyatana* and *manâyatana*.

Let us now pose some questions and try to find the answers just to help ourselves memorise what has been discussed so far.

Could you tell me what *salâyatana* are?
[Yes, Venerable Teacher, they are the six forces with the power to prolong the cycle of rebirths.]

Will you tell me in simple language what they are?
[Yes, Teacher, they are the eye, the ear, the nose, the tongue, the body and the mind.]

And if enumerated in Pali?
[Yes, Venerable Teacher, they are *cakkhâyatana*, *sotâyatana*, *gânâyatana*, *jivâyatana*, *kâyâyatana* and *manâyatana*.]
Let us now pose the questions in reverse order.

Would you tell me in simple language cakkhāyatana, sotāyatana, gānāyatana, jivāyatana, kāyāyatana and manāyatana?
[They are, Venerable Teacher, the eye, the ear, the nose, the tongue, the remaining part of the body and the mind respectively.]

What are they, by the way?
[They are the six forces that prolong the cycle of rebirths, sir.]

Could you tell me the alternative names of these forces?
[They are also known as cha-āyatana which is shown in the circle on the board as salāyatana.]

The eye, the ear, the nose, the tongue and the body are categorised as rupa-āyatana and the mind as nāma-āyatana. In summarised form, they can be noted as only nāma and rupa.

We can now go on to phassa, the contact. There are six categories of phassa:

When contact is made through the eye, it is known as sight-contact;
when it is made through the ear, it is known as hearing-contact;
when it is made through the nose, it is known as smell-contact;
when it is made with the tongue, it is known as taste-contact;
when it is made with the body, it is known as touch-contact; and when it is made with the mind, it is known as
consciousness-contact or thought-contact.

They can be expressed in Pali thus: cakkhusamphassa, sotasamphassa, gānasamphassa, jīvasamphassa, kāyasamphassa, and manosamphassa.

After phassa comes vedanā, that which accepts the input of the six senses. If we categorise vedanā by six sense-accepting organs of the body, we have six categories of vedanā.

With the eye, we see, we conceive and we accept the feeling arising out of this conception. This is known as cakkhusamphassaja-vedanā.

With the ear, we hear, we conceive and we accept the feeling arising out of this conception. This is known as sotasamphassaja-vedanā.

With the nose, we smell, we conceive and we accept the feeling arising out of this conception. This is known as gānasamphassaja-vedanā.

With the tongue, we taste, we conceive and we accept the feeling arising out of this conception. This is known as jīvāsamphassaja-vedanā.

With the remaining portion of the body, we touch, we conceive and we accept the feeling arising out of this conception. This is known as kāyasamphassaja-vedanā.
With the mind, we think, we conceive and we accept the feeling arising out of this conception. This is known as *manosamphassajā-vedanā*.

The first five are the *vedanā* relating to *rupa*, the physical body, and the last is that relating to *nāma*, the mental part or the mind.

*Vedanā* can again be categorised into three for *rupa* and three for *nāma*:

* Sukha-vedanā, the sensation of physical well-being on *rupa* side and *somanassa*, that of mental well-being on *nāma* side;

* Dukkha-vedanā, the sensation of physical suffering on *rupa* side and *domanassa*, that of mental suffering on *nāma* side;

* Upekkhā-vedanā², the sensation arising out of indiferrence

---

2. It is very hard to understand *upekkhā-vedanā* because we naturally argue that if there is indifference to both well-being and suffering, then how there could be a *vedanā*. To know this, we have to analyse *vedanā* in a deeper way. Then we will find that: *vedanā* takes place right at the instant of accepting the sensation of sight and at that instant it has not begun to recognise the said sight as pleasing or repugnant. It therefore does not sense the feeling of either sukha (well-being) or dukkha (suffering) and this is known as cakkhu-*upekkhā-vedanā*, an indifferent type of *vedanā* arising out of sight sensation. So also is *vedanā* that takes place right at the instant of accepting the sensation of sound, smell, and taste on *rupa* side and of thinking on *nāma* side. We can therefore say that four types of *rupa*, the physical body, have four types of *upekkhā-vedanā*, and *nāma*, the mental part, has one *upekkhā-
to both well-being and suffering on rupa side and kammasakā, mentally leaving all occurrences as whatever will be will be on nāma side.

Merging identical happenings in both rupa and nāma, we only have three categories of vedanā: sukhā (well-being), dukkha (suffering) and upekkhā (indifference).

Khandā of all sentient beings, having to live with these three types of vedanā throughout their lives, are therefore known as vedanakkhandā.

Since we are finished for our purpose in this session with vedanā, let us hop on to tahñā (craving). There are three types of tahñā:

* Kāmatahñā³: craving for five sensitive causes;
* Bavatahñā: craving for life; and
* Vibavatahñā: lack of craving for any form of life without practical insight knowledge.

After tahñā, we get to upādāna, the attachment. After craving for anything, you come to the stage where you are so attached to an item, it becomes very difficult for you to disentangle yourself from this attachment. This is known as upādāna in Pali.

---

vedanā. In vipassanā meditation, it is a stage when a practitioner reaches a state of equilibrium where difference between pleasure and suffering is not recognized.

3. The difference between kāmatahñā and bavatahñā is that the former is craving produced on contact with external sensations while the latter is craving produced on contact with internal sensations. However, tahñā is nothing but lobha, the greed, in essence.
There are four upādāna as follows:

* Kārmupadāna: attachment to sensual craving or desire;
* Ditthupadāna: attachment to all forms of misconception4;
* Thilabattupadāna: attachment to wrong evil precepts and practices such as actions of dogs, cattle, etc. thinking that they are right; and
* Attavādupadāna: attachment to all forms of sakkāyatītthi (wrong egoistic view).

Although we say there are four types of upādāna, in essence there are only two i.e. attachment to tahnā and attachment to ditthi which can eventually be categorised as nothing but lobha (greed). There is actually not much difference in meaning between tahnā and upādāna. The former is craving in a mild form while the latter is the same mental attitude in a stronger form.

We are now with kammabava. Kamma is action and bava is exertion to effect that action. Kammabava therefore is attempting or exerting to effect an action.

We have three types of kammabava:

* Kāyakamma: bodily exertion sub-categorised as follows:
  * Pānatipāta: taking life of others;
  * Adinnadānā: taking possessions of others without their knowledge or consent; and

---

4. There are 62 types of misconception (micchāditthi) in all. However, they are too numerous for the student to understand. Those scholars who want to study them should be advised to read other books.
* **Kâmesunicchâcâra:** committing improper sex (consumption of alcohol being a cause for lack of mindfulness on the Teachings is usually included here);

* **Vacikamma:** verbal exertion sub-categorised as follows:
  * **Musâvâdâ:** telling lies;
  * **Pisunavâcâ:** speaking to break the unity or good relation of people or a team;
  * **Pharussavâcâ:** speaking in a vulgar, unrefined, offensive manner; and
  * **Sampappalâpa:** speaking in a worthless, profitless manner.

* **Manokamma:** mental exertion sub-categorised as follows:
  * **Abijjâ:** wishing to possess properties of others, wishing to have more than deserving;
  * **Byâbâda:** wishing to see downfall, ruination, destruction of others; and
  * **Micchâditthi:** wrong conception.

All these ten kammabava are also known as ducarita, wrong actions which can deliver a person to apâya, the four abodes where suffering prevails. The opposite of ducarita is sucarita, right actions which can deliver a person to sugati, pleasant incarnation. It is appropriate to compare sankhâra and kammabava here. Sankhâra is action taken in the past and kammabava is action taken at present. Nobody can save himself from the consequences brought about by sankhâra; however, vipassanâ practice which keeps a person away from kilesâ (impurities of mind) can save a person from the consequences of kammabava
because they can be negated by magga (the path) which can deliver a person to nirvāṇa, the final goal of vipassanā practice.

We have now got to jāti, a new life brought about by sankhāra. There are four ways of forming a new life:

* Jalabuja: by being conceived in the womb of a mother-to-be;
* Āndaja: by being conceived in an egg shell and hatched by the mother-to-be;
* Sansedaja: by being conceived inside a tree trunk, a bamboo shoot, or attached to seaweed or rotten meat until it becomes fully independent; and
* Upapattika: by appearing suddenly in fully-grown body in a new abode. They are usually from 16 to 20 years old when they take a new form of life.

In essence, jāti is the beginning of a new life either in the form of all five khandā, the aggregates, or of all four nāmakkhandā (mental aggregates) or of rupakkhandā (physical aggregates).

Once there is jāti, it is followed by jara-marana, getting old and death. There are four types of marana:

* Kammakkhaya-marana: death due to having no more kamma;
* Āyukkhaya-marana: death due to having come to the end of normal life span;
* Udayakkhaya-marana: death due to both of above-mentioned causes; and
* **Upacchedaka-marana:** death due to sudden external causes.

This discussion must come to an end here because we have gone through all twelve factors in brief.

*Sādu, sādu, sādu!*
Discussion Three

If a query is posed to find out what benefit a person will accrue by studying the Buddha’s Teachings and practising in accordance with them, the only correct and fitting answer would be avoidance of four apâya abodes and delivery to nirbâna where there is no agedness, no pain or disease, no death, or no rebirth. Getting to nirbâna is impossible without engaging oneself in vipassanâ meditation. To practise vipassanâ meditation and to tread the path leading towards nirbâna, one cannot do it without first getting rid of the obstructions and obstacles on the way. Ten kilesâ (impurities of mind) are noted as obstacles obstructing the way to the goal. Out of these ten, micchâdiththi4 (wrong conception) and vicikiccâ (having doubt on the Teachings and the benefit of vipassanâ meditation) are the main obstacles even to the lowest rung in the stairway to nirbâna, sotâpanna-magga.

There are 62 types of micchâdiththi, any one of which could pull a person down to apaya abodes. Out of 62, 55 belong to eternalistic view of human existence and seven belong to annihilationistic view of the same. The former school thinks that life is eternal with two adjacent lives connected with soul or vinñâna; and the latter group thinks after death their is no life at all. It will be clear as our study goes on that both views are wrong. The leader of all these 62 micchâdiththi is sakkâyaditthi, wrongly accepting khandâ or nãma-rupa as man, woman, person, I, you, he, etc. As long as a person cannot perceive a knock-down view of khandâ, it is very difficult to begin vipassanâ meditation. It is therefore essential that this view is dispensed with before going onto any other ditthi5. Once ditthi5 is established, it is naturally followed by vicikicchâ. Hence, it is essential that ditthi5 should be deleted before starting the meditational journey.

29
There are three steps in getting rid of *ditthi* and *vicikicchâ*. This has been explained in the introduction already but it would not cause any harm to our study by repeating it here. According to the Venerable Mogok Sayadaw, there are three steps to be attained in our pilgrimage to where we will find the ultimate truth of four and get into the realm of *nirbâna*. The first one is *ñâtaparinñâ*, where the teaching on the causes and effects of all occurrences in the world known as *paticcasamuppâda* is studied so thoroughly that *ditthi* and *vicikicchâ* are dispensed with by personal insight or by deep personal conviction, at least on a temporary basis. The Venerable Sayadaw insisted that this step should not be skipped if a person really wants to know the Truth. Only after this should come *vipassananâ* meditation, which is *tiranaparinñâ*, which will on its own accord when the insight knowledge is ripe deliver the practitioner to the third stage, *pahânaparinñâ*, the attainment of *nirbâna*. It is therefore appropriate to say here that *ñâtaparinñâ* stage should by all means be passed through before going into actual meditation. In other words, *ñâtaparinñâ* is something that a true believer or a true scholar of Buddhist Teachings should not miss. *Ñâtaparinñâ* can definitely help a practitioner get rid of the leader of all misconceptions, *sakkâyaditthi*, after which it is not very difficult to discard other *ditthi*, other misconceptions.

To dispense at least temporarily with *sakkâyaditthi* and *vicikicchâ*, the doubt, by means of cultivating personal conviction through study, we must discuss *khandâ-paticcasamuppâda* thoroughly. Let us revert to question and answer mode. Please shift your attention to the circle on

5. *It must be noted that in most if not all cases, a teacher will say *ditthi* when he actually means micchâditthi. Ditthi only means a view.*

Translator
Our students, can you tell me what *avijjā* is?

*Avijjā* is ignorance of the Four Truths, Venerable Teacher.

The answer is correct but, in the context of our discussion here, please take the meaning of *avijjā* as not knowing that what we see in the second quadrant of the circle are all *dukkha saccā*. We can then say here that under the influence of *avijjā*, we have through our lives in unending cycle of deaths and rebirths performed many activities that would lengthen the said cycle.

Have we not, students?

*We certainly have, Venerable Teacher.*

In other words, *avijjā* is the cause of *sankhāra*, the activities lengthening *samsara*, the cycle of rebirths. These activities in the past continuum have brought about in this present life what we know as five aggregates (*khandā*) namely *vinñāna*, *nāma-rupa*, *salāyatana*, *phassa* and *vedanā*. And in accordance with what we did in our past lives, we have inherited bodies (*rupa*) in different planes of living.

If we revert to what we went through in Discussion Two, we will see that *punñābisankhāra*, simply good deeds, create *khandā* in human and celestial abodes accepted as pleasant forms of living. Some forms of *punñābisankhāra* also send beings to *brahmah* abodes. If we had performed *apunñābisankhāra*, bad deeds, then we would land in unpleasant abodes, *apāya*. We can therefore summarise here that whatever bodies you get in different planes of living are the resultant effect of what you did in the past life or *sankhāra* in Pali. We can also say that
avijjā and sankhāra are the main culprits creating bodies of different forms (khandā). We must ask some questions here.

Are Celestial King or brahma creators of different forms of life? Or are these life forms created by avijjā and sankhāra? [They are created by avijjā and sankhāra.]

Are different forms of life created by supernatural beings with supernatural powers? Or are they created by avijjā and sankhāra? [They are created by avijjā and sankhāra.]

Do khandā or nāma-rupa come into being on their own accord? Or do they come into being due to avijjā and sankhāra? [They come into being due to avijjā and sankhāra.]

Are we now sure that only avijjā and sankhāra but no other things or beings create bodies of different forms (khandā)? [Yes, we are.]

I must ask here one more question. Now that you know what creates your body, do you still have doubt that avijjā and sankhāra but nothing else create khandā? [We no longer have any doubt of that, Venerable Teacher.]

Can we then say that we have dispensed with the doubt, vicikicchâ, when we have no more doubt on creation of our bodies or any other khandā? If we have no doubt on this, we can certainly say that vicikicchā, the doubt on all the Buddha’s Teachings, is no longer with us. Let me ask you to find an answer to this question again.
Do you find a living being like a creator in avijjā, the cause of the cycle of rebirths?
[There is definitely no living being in avijjā.]
If there is no living being in avijjā, do you find one in sankhāra, the follower of avijjā?
[There is no living being in sankhāra also.]

Then how can the resulting khandā be regarded as I, you, he, she or they when what creates them is only avijjā and sankhāra, ignorance of Truth and volitional activities leading towards samsarā, the cycle of rebirths, with no such living being as a creator in them?
[It cannot be, sir.]

The students can just say that this is a law of cause and effect. When there is no cause, how can there be an effect?

Would there be I, you, he, she or they when only avijjā and sankhāra are the causes of what come into being?
[There would not be anything else except avijjā and sankhāra, Venerable Teacher.]

Certainly so. I, you, he, she or they are the abstract terms created by mankind when they are actually mere creations of avijjā and sankhāra. This knowledge that accepts the fact that there is no I, you, he, she or they in khandā is what is known as sammādīthi, the right conception. When there is sammādīthi, the misconception micchādīthi naturally disappears. Now, when we know the true cause of khandā, we get rid of vicikicchā. When we accept that there is no such thing as I, you, he, she or they in the resulting khandā, we get rid of micchādīthi. This is the
result of studying *paticcasamuppāda*, the cause and the effect. On the day that *micchādīthī* and *vicikicchā* are thrown out of our system, we can be sure that we have become what is known as *culasotāpan*, the person who has attained, at least through knowledge, the lowest rung of attainment. Being a *culasotāpan* means that you can be sure that you will not get to four unpleasant abodes of *apāya*, at least in your next life.

Let us take a breather for this lesson.

*Sādu, sādu, sādu!*
Discussion Four

Let us start this discussion by turning our attention to Quadrant One of the circle on the board. Now that we have gone through the discussion on the cause of our being in this life, we cannot be wrong in saying that we have in our past been living with avijjā and sankhāra all through our lives.

According to what we have found out so far, what is avijjā, students?
(Avijjā is the lack of knowledge of the four Truths.)

Then, would it be wrong if we say that we have been in our past lives living with avijjā and have been performing sankhāra all through those lives?
(No, Venerable Teacher, it would not be wrong.)

Let us see what activities of sankhāra we have been performing by analysing the current khandā. This analysis alone would give you insight into the Truth. If we look at Quadrant Two, we will find vinñāna, nāma-rupa, salāyatana, phassa and vedanā. All of them are nothing but five aggregates, khandā.

Since all of us are human beings, what khandā are we in possession of at present?
(Our five aggregates are those of human beings, sir.)

As the human abode is one of the pleasant places for being alive in, we can say that we are now in sugati (pleasant) abode. The aggregates that we are in possession of are also pleasant aggregates.
However, we are quite sure that it is impossible to get to this abode without performing good deeds in our past lives.

Then would it be possible to say that if we did not engage ourselves in good deeds in our past lives, we would not in our current lives be in possession of human khandâ?
(It is possible, Venerable Teacher.)

Actually, our readiness to share what we had—which is dhâna—has brought us to this sugati human abode and sila, ardent observation of precepts, is the cause of our still being alive up to this moment. Then, it would not be wrong to say that the mere fact of our being humans and being alive up to this moment is the proof that in our past lives we had been good samaritans. Again, when we look at our khandâ we are in possession of, what we see is that this body of ours is the result of staying inside the filthy wombs of our mothers for more than nine months and that we are aging slowly to be infested at one point of our life span with some kind of disease which is painful so that at the end we would have to pass away. Nobody would say that it is a good prospect. Does it not seem that we have come to this human abode just to be cruelly treated by agedness, pain and death?
(Yes, it does look that way, sir.)

Then, could we call our existence in the human abode sukha cassâ (truth that claims pleasantness)?
(Certainly not, Venerable Teacher.)

Though our abode is a pleasant one, our experience in this pleasant abode is nothing but one full of an unpleasant event after another. We can therefore call it the living proof of dukkha cassâ. The
good deeds that we have performed in the form of dhāna and sila have landed us in the filthy wombs of our mothers and let us stay there like prisoners in solitary cells for more than nine months. It looks as if we have made all-out efforts to get into this suffering situation. When we are born into this so-called pleasant abode of human life, from that moment of birth onwards, we begin being the victims of agedness—sometimes gradually, sometimes very fast, to be followed at any moment by infestation with painful diseases. Then at the end, we land ourselves into the hands of the death itself. Our life is a path moving from birth through agedness and pain towards death. It may sound pessimistic but it is the truth, nothing but the truth and the whole truth. My questions at this juncture may also sound sarcastic but they are necessary to help you find the truth in life. Let me ask a question here.

We performed the good deeds in our past lives like dhāna and sila to get to this abode of human beings and then at the last moment to offer ourselves on the gold platter, so to say, into the hands of death. Doesn’t it look that way? (Yes, it does look that way, Venerable Teacher.)

But if you are asked whether you have the courage to perform deeds so that you get to this abode to be dragged to death at the last moment, I think your answer would be “no”. Is that correct? (Yes, sir, it certainly would be.)

However, without having courage to do so, why are we trying so hard to be in such an unpleasant situation? It is because of samudaya, attachment to what we are, that we do things without knowing that they would land us in dukkha cassā. That is why our Venerable Mogok Sayadaw urged us to heed his warning which is: “Leave aside your
intention to share your possessions with others, dhāna, and try to know the Truth first” which is followed by another warning: “Forget your intention to indulge in dhāna and try to get rid of micchādīthī first.” The Sayadaw gave these warnings because with micchādīthī, the misconception, it is impossible to avoid landing in apāya abodes. And without knowing the Truth, it is definitely impossible to get to nirbāna whatever you do. If there is no teacher to enlighten you of the Four Truths, it is impossible to find the right path to your goal. That is why the Buddha had warned his disciples exactly 44 times to find the right teacher who would let him get to the Four Truths.

Let us see. The fact that we had tried so hard to be in the human or supra-natural abodes is the proof that we did not know that these abodes belong to dukkha cassinā when we were doing that. A question arises here.

Why did we not know that human and supra-natural abodes belong to dukkha cassinā? The culprit is avijjā, the ignorance of the Four Truths. Now we are getting into the realm of Buddhā’s philosophy. Let us therefore become philosophical again.

The reason that we have so far not known or accepted our existence in human and supra-natural abodes as dukkha cassinā is the ignorance of the Four Truths, avijjā. The force that had delivered us to human and supra-natural abodes is punnābisankhāra. In other words, the desire to be human and supra-natural beings is tanhā; the obsession for such existence is upadāna; and the physical, verbal and mental acts that create the force of delivery is kamma bava.

Then, it should be clearly understood that because of the five causes
of the past which are avijjā, punñābisankhāra, tanhā, upādāna and bava, we have in this present existence the khandā, the five aggregates, which are also vinñāna, nāma-rupa, salāyatana, phassa and vedanā.

Are the human and spiritual khandā the creation of supernatural beings or are they the result of punñābisankhāra, the effect of avijjā?
(They are the result of punñābisankhāra, sir.)

Did these khandā appear on their own accord?
(No, sir, they came into existence due to punñābisankhāra, the effect of avijjā.)

Now that you know the truth that this existence of human or spiritual bodies is the result of punñābisankhāra, the effect of avijjā, would it be neccessary on your part to have doubt about how these bodies or khandā have come into being?
(There is no reason whatsoever for any doubt on the origination of our existence, Venerable Teacher.)

It should therefore be reiterated here that if you know the true origination of your bodies, there would not be any doubt in your mind. In other words, there would be no vicīkicchā on the origination of khandā. That is knowing the cause of what is happening at present. When we through our study are convinced without reservation the truth about the effect i.e. what is happening now, then you automatically and temporarily get rid of the wrong view you have been living with so far. That is the riddance of micchādīthi by knowing that the khandā that have so far misled us with all the misnomers such as body, man, woman, I, he, she, they and whatever names that ihave been attached to them are nothing
but forces which cannot be controlled by our will or body. *Khandā* (the five aggregates) are the only forces which are in existence and they are also known as *sakkāya*. When *micchādīthi* is uprooted from *sakkāya*, we can also say that we have done away with *sakkāyadīthi*, the wrong view perceiving the five aggregates as I, he, she or they.

This great achievement in being cleansed of *vicikicchā* and *sakkāyadīthi* is the result of learning *padīcchasamuppāda*, the cause and effect of all forms of life. However, it must be reminded that this riddance of *vicikicchā* and *sakkāyadīthi* is only through learning and discussion; and this acceptance by the students also is only of temporary nature. That is what is known as *nātapaṁīnā*, a necessary step in clearing the path to our goal of obstacles namely the doubt and the wrong view of life.

Let us take a time-out from this discussion.

*Sādu, sādu, sādu!*
Discussion Five

In the previous discussion, we went through an effort to make the students understand that due to our wish which later became obsession and the deeds performed in our past lives—mind you they were meritorious ones but—under the influence of our ignorance of the Four Truths, we are in the bodies of humans and some might be in the bodies of supranatural beings.

Brāhma bodies are also the result of the same process. Guided or you might say misguided by the ignorance of Truths, one performed rupāvacara jāna samahta, mental training aimed for rupa (the physical form) only, which also is of course one of the meritorious deeds, wished for and were also obsessed for brahmāh bodies that he performed physical, verbal and mental activities and consequently got them.

Again because one is misled by avijjā, the ignorance, to think that brahmāh abode without form or matter is not also one with dukkha, one practises samahta; but this time arupāvacara training aimed for formless brahmāh bodies is carried out, and as a result get them.

We can therefore say without a hint of doubt that the supposed-to-be pleasant bodies such as those of humans, nats (supranatural beings) and of brahmā are the result of our wish and obsession for them. They are certainly pleasant abodes. However, what about our descent into unpleasant abodes like those which belong to four apāya. Do we wish for and are we obsessed with the desire to be there? Do we and are we? Definitely not, with the capital D and the capital N.

But why are we there sometimes? When we do not know that
khandā, the mental and physical aspects of your body, is nothing but dukkha, the matter for pain and suffering, we become attached to them and later obsession follows. When you are like that you do not flinch from doing physical things like stealing or robbing nor from telling lies or improper things nor from carrying out improper thinking to feed and nurture this body which is the source of pain and suffering. It is therefore not incorrect to say that it is our attachment to khandā that drives us to performing extremely undesirable acts. Nothing is wrong for such people in trying to protect and prolong the life of their bodies.

Trying to obtain butcher licences, fishing rights, hunting licences, robbing and cheating other people and even assaulting and hurting own parents and performing any other morally unacceptable activities are the results of attachment to one’s own body. Inability to accept even mosquito or bug bites is the work of this body attachment.

Statements revealing human frailties like “whoever die, I don’t care as long as I am healthy”, “if there is treasure to get, why should I hesitate digging into my own father’s head” and “we should not be low in rank and status” come from this attachment to one’s own body.

Inability to perform charitable deeds, nor to observe sila, the five, eight or nine precepts, nor to carry out meditation whether samahta or vipassanā, is also the result of this attachment, tahnā.

Not knowing the khandā to be the source of suffering is avijjā; attachment to the khandā is tahnā whereas obsession with the khandā is upādāna. Making all-out efforts to perform the bad deeds because of avijjā, tahnā and upādāna is apunñābisankhāra. When all undesirable deeds have already been performed due to the cause explained, it is
imperative whether you like it or not that you will obtain khandâ of four apâya abodes, the places of suffering. It is therefore right to say that, regardless of your acceptance or lack of it, getting into the bodies of apâya abodes is the work of tahnâ or in other words, samudayacassâ.

When we say that avijjâ is the cause of apunñâabisankhâra, or in Pali words “avijjâ pyaccayâ apunñâabisankhâra”, it also encompasses tahnâ and upâdâna at the same time. It would of course be followed by “apunñâabisankhâra pyaccayâ apâya khandâ”. Let me repeat my discussion by asking some questions.

Are the bodies of apâya abodes created by the King of nats or brahmahs or by apunñâabisankhâra as a result of avijjâ?
(Venerable Teacher, they are created by apunñâabisankhâra which in turn is caused by avijjâ.)

Are they created by some supernatural beings with power of creation?
(No, sir, they are created by apunñâabisankhâra which in turn is caused by avijjâ.)

Do these bodies come into existence on their own accord?
(No, sir, they are the results of apunñâabisankhâra caused by avijjâ.)

Then what is the force that causes the khandâ of apâya abodes to arise?
(Venerable Teacher, it is apunñâabisankhâra caused by avijjâ.)

Is there any cause for us to be perplexed and uncertain over the
force that causes the khandā of apāya abodes to arise?
(No, sir, there is no cause for such uncertainty because we now know the true cause of our Khanda.)

As there is no uncertainty over the origination of khandā, can we now say that we have through our learning have gotten rid of vicikicchā, the doubt?
(Yes, sir, we can now.)

Those who have to suffer in the four abodes of apāya are uncountable in quantity and in kind when we consider them in the names coined by the human world. However, they boil down to the five aggregates of khandā or nāma-rupa caused by apunñābisankhâra under the guidance of avijjā when considered in terms of the Truth as expounded by the Buddha. We can therefore say that the bodies and their mental components of cattle and other animals, and those of pittâ, the ever-hungry beings, athurakè, the beings who partially live happily and partially not, and those of beings suffering in hell are nothing but conglomeration of physical bodies, rupa, and their consciousness, nāma. In other words, there is no creature or being as we call them in the aggregates of khandā or nāma-rupa.

When we know and accept that fact, what ditthi can we dispose of?
(Sakkâyaditthi, the wrong view which sees living and self-propelled beings as creatures as we conventionally accept them, Venerable Teacher.)

When we know the cause which brings into existence rupa and nāma, what have we disposed of?
(We have disposed of vicikicchā, Sir.)

But when we really know the effect or result, we have disposed of sakkāyaditthi as you have pointed out just now. We can therefore say that knowing the cause and effect of the khandā will help us in ridding of vicikicchā and sakkāyaditthi. After obtaining this knowledge, are we not free from vicikicchā and sakkāyaditthi? And when we are, we can at least temporarily call ourselves culasotāpan, persons who will not get to apāya abodes at least for the next life.

All of us for the moment are now culasotāpan. It is therefore the best moment to take our time-out for this discussion.

Sādu, sādu, sādu!
Discussion Six

This discussion would concentrate on Quadrant 1 and 2 of the circle on the board. (The readers of this book should refer to the circle on the attachment sheet). In the Quadrant 1, we would see avijjā, the cause, and its effect sankhāra, the physical, verbal and mental action taken by the five khandā that you are in possession of. There is a question to be asked here. Why do we take physical, verbal and mental action? The answer, referring to our previous discussions, would definitely be “because of avijjā, the disillusion or the lack of knowledge on the Truth as explained by the Buddha.

What takes place when there are sankhāra, the action taken due to the lack of knowledge on the Truth?
(We of course obtain khandā, the five aggregates, sir.)

If the result is khandā, then in accordance with the laws as expounded in padiccasamuppāda, where do those khandā originate?
(They of course originate in vinñāna or conception, Venerable Teacher.)

This vinñāna is the cause of physical and mental aspects of every living creature’s body. Here, we can say that avijjā is the cause of sankhāra; sankhāra is the cause of vinñāna and vinñāna is the cause of nāma-rupa. I must ask you a question here.

What do we have in nāma-rupa?
(Venerable Teacher, we have what is known as salāyatana which are nothing but the eyes, ears, noses, tongues, bodies and minds,
the instruments to perceive what comes from outside.)

We can therefore say here that avijjā is the cause of sankhāra, sankhāra is the cause of vinñāna, vinñāna is the cause of nāma-rupa and nāma-rupa is the cause of salāyatana. Now, because of these salāyatana, the sensual receptors, there is phassa, the contact with external senses. Then the salāyatana becomes the cause of phassa. If we revert to the first initiator of this process, we will find that avijjā is the cause of sankhāra, sankhāra is the cause of vinñāna, vinñāna is the cause of nāma-rupa and nāma-rupa is the cause of salāyatana, and salāyatana is the cause of phassa.

When there is the contact with external senses, there comes Vedanā, the feeling aroused in three different types as has been explained in the previous discussions. Just to refresh our memory, we can now say that avijjā is the cause of sankhāra, sankhāra is the cause of vinñāna, vinñāna is the cause of nāma-rupa and nāma-rupa is the cause of salāyatana. salāyatana is the cause of phassa, and the phassa is the cause of vedanā.

Studying the Quadrants 1 and 2, we have come to find out that Avijja and Sankhara are the two causes of khandā; and vinñāna, nāma-rupa, salāyatana, phassa and vedanā are the five resultant effects of the two causes mentioned. Let us categorize these resultant effects in the forms of khandā. Then we will find that vinñāna becomes vinñānekkhandā; when we come to nāma-rupa, we must separate rupa from nāma and form another khandā which is directly connected to rupa alone and known as rupekkhandā. Vedanā becomes vedanekkhandā; sanñā, which is nothing but accepting and recording senses from outside the body, becomes sanñekkhandā; sankhāra becomes sankhāhrekkhandā. If we try to categorise the salāyatana, then we will
find that the eye, ear, nose, tongue and body would go into rupekkhandâ whereas only the mental aspect goes into the category of vinñânekakkhandâ. Phassa is something that helps connect the external senses and the receiving organs of the body, then, when categorised as a khandâ, it belongs naturally to sankhâra. So it becomes sankhâhrekkhandâ.

According to padiccasamuppâda, when we try to categorise vinñâna, nàma-rupa, salâyatana, phassa, vedanâ, we find that they become five khandâ. Let us now go into question and answer session. Before we go into this session, we must assure ourselves that five integral parts of padiccasamuppâda namely vinñâna, nàma-rupa, salâyatana, phassa, and vedanâ, are nothing but five khandâ as explained above.

To make it short, what are the causes of these khandâ?
(Venerable Teacher, the causes are avijjâ and sankhâra.)

When we know the causes, we have already gotten rid of the doubt, vicikicchâ. When we know the results, we have gotten rid of thinking too much of ourselves which is sakkâyaditthi. When you have gotten rid of vicikicchâ and sakkâyaditthi, then you can be sure that at least for one more life from this you would not land in four unpleasant abodes, apâya.

Let us end our discussion for the day here.

Sâdu, sâdu, sâdu!
Discussion Seven

Let us begin our discussion today with the way the Bodhisatva Gautama himself, just before he got enlightened and became the Lord Buddha, contemplated to find out the originator of *khandâ*, the five aggregates. It went like this:

* Oh! All kinds of creatures whenever they have been born to any form of life have to get aged, to suffer pain and finally die. They must be very tired of this unending cycle.

* What is the origin of these agedness, pain and death?

* When would all these agedness, pain and death come to an end?

* When would the knowledge that understands the way to end these agedness, pain and death come to me?

It should be pointed out here that the Bodhisatva was contemplating on *jarâ*, the agedness and *marana*, the death, shown in the fourth quadrant of the cycle on the board to find out the Four Truths.

We must explain to the audience here that:

* when he was contemplating on the agedness and death, he was aiming at the *dukkha cassâ*.

* when he was contemplating on the origin of the agedness and death, he was aiming at the *samudaya cassâ*.
* when he was contemplating on the end of the agedness and death, he was aiming at the niroda cassā.

* when he was contemplating on the way to end the agedness and death, he was aiming at the magga cassā.

During his contemplation, it appeared in his knowledge that the origin of the agedness and death was nothing but jāti, the birth to a form of life. Here it must be noted that jāti is the origin and jarā and marana are its results. In other words, we can say that as long as we have jāti, we will have jarā and marana. Again, jāti, the samudaya cassā, is the cause and jarā and marana, the dukkha cassā, is the result. If it is accepted that the agedness and death are caused by jāti, then it should also be accepted that if there is no jāti, there would definitely no agedness nor death. In simple words, if there is no birth, there would not be no agedness and death at all. I think that it can be accepted. In Pali, jāti niroda, jarā marana nirodo meaning the end of jāti means the end of jarā and marana. However, the birth cannot be disposed of without the effort of the person concerned. In other words, nothing comes without giving on the part of the person who wants it. Only if that person performs a specific deed that would end the birth, then will there be the end of the birth which is niroda cassā. This deed is known as magga cassā, the Truth that shows the path or the performance to end the dukkha, the suffering which embodies the agedness and death. We can call this way of thinking the reverse way of thinking i.e. from the end to the beginning. To clarify this, we can think of a gourd tree where if we find the sprouts and follow through we will come to the roots.

If we do not stop here and follow up with the progress of our knowledge, we will find that jāti, the birth, is also caused by what we
call kammabava, the deeds performed before jāti. In Pali, kammabava Pyaccayā jāti meaning kammabava is the cause of jāti. We can therefore come to the conclusion that as long as there are kammabava deeds—physical, verbal and mental—there would be jāti, the birth. In other words, kammabava is the samudaya cassā and jāti can be interpreted as dukkha cassā. We can again say here that if there is no kammabava, then there would be no jāti at all. In Pali, kammabava niroda, jāti nirodo meaning the end of kammabava means the end of jāti. Here again, this end does not come on its own accord. The person who wants it should perform a specific deed that would bring about the end. This performance that would bring jāti to its end is the magga cassā.

Let us ask ourselves another question to find out why there is kammabava. Kammabava is the result of upādāna, the attachment. In Pali, upādāna pyaccayā kammabava meaning upādāna is the cause of kammabava. We can also say that upādāna represents samudaya cassā and kammabava represents dukkha cassā. When you are attached to something, you naturally would like to perform some deeds which are nothing but kammabava. In other words, if there is no upādāna, there would be no kammabava. Pali canon would say: Upādāna niroda, kammabava nirodo. It is quite clear that if there is no attachment to anything, nobody would do anything at all because he does not need anything. That represents niroda cassā. If you perform something to dispose of upādāna, then it represents magga cassā.

Upādāna when analysed again is the result of tahnā, the desire and the want. When you really want something, you become attached to that thing and do something so that the thing you want comes into being. This is, in Pali, tahnā pyaccayā upādāna meaning tahnā is the cause of upādāna. Tahnā represents samudaya cassā and upādāna represents
dukkha cassâ. The end of upâdâna by disposing off of tahnâ represents niroda cassâ and the deed performed to get to that end magga cassâ.

Let us summarise our discussion now.

As long as there is tahnâ, there would be upâdâna.

As long as there is upâdâna, the attachment, there would always be kammabava.

As long as there is kammabava, there would always be jâti, the birth.

As long as there is jâti, there would always be jarâ, the agedness, and marana, the death along with pain.

We go through the agedness, the pain and the death because we have the khandâ which is the result of jâti.

We have jâti because we have gone through kammabava, the deeds.

We perform these deeds because we are attached to things that we should not.

We are attached to things because we want and desire these things.

Retrogressively:

If we have no tahnâ, there would be no upâdâna.
If we have no upādāna, there would be no kammabava.

If we have no kammabava, there would be no jāti.

If we have no jāti, there would be no jarā nor marana.

We should therefore conclude this discussion by saying that if we do not want the agedness, the pain nor the death, then we should from now onwards engage ourselves in vipassanā meditation which would show us the way to enlightenment of all these points discussed today.

Sādu, sādu, sādu !
Discussion Eight

Today's discussion is the continuation of the last discussion. In our previous discussion, we said that tahnâ is the cause of samsarâ, the cycle of rebirths where we have to suffer from agedness, pain and eventual death. Let us keep on going backwards to find out how tahnâ comes into being. What we will find is vedanâ, our acceptance of and being affected by external and internal senses. Hence, vedanâ is the cause and tahnâ is the resulting effect.

We can therefore say that as long as there is vedanâ, there would be Tahna. In Pali, it is said: vedanâ pyaccayâ tahnâ. We can also say that vedanâ represents samudaya cassâ whereas tahnâ represents dukkha cassâ. When you accept external or internal senses, you come to a stage when you start liking these senses which is nothing but tahnâ. In other words, if there is no vedanâ, there would be no tahnâ. Pali canon would say: vedanâ nirodâ, tahnâ nirodo. It is quite clear that if there is no acceptance of and being affected by any senses--external or internal--nobody would start liking these senses at all because he is not effected by them. That represents niroda cassâ. If you perform something to dispose of vedanâ, then it represents magga cassâ.

Let us go on with this trend of reasoning and ask ourselves how vedanâ comes into existence. Then we would find phassa, the situation which makes us come into contact with the external as well as internal senses. Here, phassa is the cause and vedanâ the resulting effect.

Here we can say that as long as there is phassa, there would be vedanâ. In Pali, we would say: phassa pyaccayâ vedanâ. Phassa then
represents *samudaya cassā* whereas *vedanā* represents *dukkha cassā*. When you come into contact with external or internal senses, you come naturally tend to accept and get affected by these senses which is nothing but *vedanā*. In other words, if there is no *phassa*, there would be no *vedanā*. Pali canon would say: *phassa niroda, vedanā nirodo*. It is quite clear that if there is no contact with any senses external or internal, nobody would get affected by these senses at all because he is not in contact with them. That represents *niroda cassā*. If you perform something to dispose of Phassa, then it represents *magga cassā*.

Ask ourselves again why there is *phassa*, then the answer would be because we have six organs or internal bases for accepting senses expressed in Pali as *salāyatana*. *Salāyatana* then is the cause of *phassa*. We say in Pali: *salāyatana pyaccayā phassa*. As long as we have six organs or internal bases for accepting senses, there would always be contact with them. *Salāyatana* represents *samudaya cassā* while *phassa* represents *dukkha cassā*. If you have no organs or internal bases for accepting senses, then there would never be contact with them. This is said in Pali: *salāyatana nirodā, phassa nirodo*. This cessation of contact represents *niroda cassā*. Phassa would not disappear on its own. It needs the effort of the person concerned to dispose of *salāyatana*. This of course represents *magga cassā*, treading the right path to where *phassa* would be eliminated.

Then again why *salāyatana*, the six internal bases for accepting senses, are there? We will find that they are there because we have *rupa*, the physical body, and *nāma*, the mental part. In other words, *nāma-rupa* is the cause and *salāyatana* are the effect. In Pali, we say: *nāma-rupa pyaccayā salāyatana*. When we are made up of physical body and the mind that conceives the senses from outside, it is natural that the
six organs—eye, ear, nose, tongue, the remaining portion of the body and sense-knowing and sense-accepting mind—will always be there. If there is no nāma-rupa, then there would be no salāyatana. The cessation of salāyatana in Pali is: nāma-rupa nirodā, salāyatana nirodō. This cessation represents niroda cassā. However, like before, nāma-rupa would not cease on its own. It requires the right effort of the person concerned to eliminate it. This effort or practice on the part of the person wishing to eliminate salāyatana represents magga cassā, the Truth revealing the way to elimination of salāyatana.

Let us not stop our attempt to dig backwards into the causes and effects happening to us until we get to the root cause. What then is the cause of nāma-rupa? We get the physical body and its mental part because of vinṇâna, the consciousness received right at the time of conception in our mothers’ wombs. Vinṇâna therefore is the cause and nāma-rupa is the effect. Or in Pali, vinṇâna pyaccayâ nāma-rupa. Without vinṇâna, there would be no nāma-rupa. Vinṇâna represents samudaya cassā. nāma-rupa represents dukkha cassā and disappearance of nāma-rupa represents niroda cassā. Pali version would be: vinṇâna nirodā, nāma-rupa nirodō. When you try to eliminate nāma-rupa by means of meditational practice, it represents magga cassā.

Vinṇâna also has its cause which is nothing but sankhâra, the deeds performed by the person concerned—wholesome, unwholesome or unshakable deeds—which in Pali would be punñabhī-, apunñabhī- and ānājābhī-sankhâra. Sankhâra is the cause representing samudaya cassā and vinṇâna is the effect representing dukkha cassā. When sankhâra ceases, vinṇâna automatically ceases too. Pali canon would say: sankhâra nirodā, vinṇâna nirodō. This cessation of vinṇâna represents nirodā cassā and the path followed by the vipassanā practioner
represents magga cassā.

There is one more step to go to get to the root cause of all these occurrences. We perform all forms of deeds only because we are ignorant of the four Truths which is known as avijjā. This avijjā activates sankhāra in a person. In Pali, avijjā pyaccayā sankhāra. We can therefore say that avijjā, the cause, represents samudaya cassā and its effect sankhāra represents dukkha cassā. When sankhāra ceases due to cessation of avijjā, we say: avijjā nirodā, sankhāra nirodo. This cessation of avijjā represents niroda cassā and the attempt to tread the right path to this cessation of sankhāra through cessation of avijjā represents magga cassā.

If we summarise today’s discussion, the following trend will be revealed:

* when avijjā is eliminated, sankhāra is eliminated;
* when sankhāra is eliminated, vinñāna is eliminated;
* when vinñāna is eliminated, nāma-rupa is eliminated;
* when nāma-rupa is eliminated, salāyatana is eliminated;
* when salāyatana is eliminated, phassa is eliminated;
* when phassa is eliminated, vedanā is eliminated;
* when vedanā is eliminated, tahnā is eliminated;
* when tahnā is eliminated, upādāna is eliminated;
* when upādāna is eliminated, bava is eliminated;
* when bava is eliminated, jāti is eliminated;
* when jāti is eliminated, Jarā, the agedness, marana, the death, soka, the anxiety or sorrow, parideva, the lamentation, dukkha, the suffering, domanassa, the anger, and upāyāsa, the despair are eliminated.
To conclude this discussion, if we can eliminate avijjā through persistent practice of vipassanā meditation, then the occurrences that we do not want which are agedness, physical as well as mental pain, the death and rebirth, the jati, will all cease. Let us therefore persistently and regularly practise vipassanā meditation starting from today.

Sâdu, sâdu, sâdu!
Discussion Nine

This discussion will deal with detailed explanation of five khandā. In accordance with the paticcasamuppāda system, due to avijjā and sankhāra, we have already found out that there arise vinñāna, nāma-rupa, salāyatana, phassa and vedanā. In Discussion Six, it was explained how rupekkhandā, vedanekkhandā, sanñekkhandā, sankhārekkhandā and vinñānakkhandā come into being. Here in this discussion, we will delve into the detailed aspects of these khandā. Let us go into what we have done before i.e. into a question-and-answer mode.

Can you recollect the meaning of khandā that we have discussed before?

(Khandā means the aggregate of things, Venerable Teacher)

Please do not forget this meaning of khandā for our further discussion. Let us recollect some points.

* Rupa represents the ever changing nature of the body.
* Vedanā represents the nature of accepting senses—external as well as internal—and being affected by them.
* Sanñā represents the nature of recording the accepted senses.
* Sankhāra represents the nature of driving force that changes what one is made of.
* Vinñāna represents the nature of knowing the senses.

Let us ask some questions again to refresh our memory.
Dear students, why is the physical body called \textit{rupa}?
(\textit{Rupa} is so called because it is the ever-changing nature of the body, sir.)

Why is \textit{vedan\={a}} so called, students?
(\textit{Vedan\={a}} is so called because it is the nature of accepting external and internal senses and getting affected by them, sir.)

Why is \textit{san\={n}\={a}} so called, students?
(\textit{San\={n}\={a}} is so called because it is the nature memorising the accepted senses, sir.)

Why is \textit{sankh\={a}ra} so called, students?
(\textit{Sankh\={a}ra} is so called because it is the nature driving oneself to change what one is made of, sir)

Why is \textit{vin\={n}\={a}na} so called, students?
(\textit{Vin\={n}\={a}na} is so called because it is the nature of knowing the senses, sir.)

Why is \textit{khand\={a}} so called, students?
(\textit{Khand\={a}} is so called because it is the aggregate of things, sir.)

Let us try to combine the natures and the aggregate to see what we get.

* When you add the changing nature to the aggregate, you get the aggregate of changing nature known as \textit{rupekkhand\={a}}.

* When you add the nature of accepting senses and getting affected...
by them to the aggregate, you get the aggregate of sense-accepting and suffering nature known as \textit{vedan\'ekkhand\'a}.

* When you add the sense-recording nature to the aggregate, you get the aggregate of sense-recording nature known as \textit{san\'\'ekkhand\'a}.

* When you add the change-originating nature to the aggregate, you get the aggregate of change-originating nature known as \textit{sankh\'\'arekkhand\'a}.

* When you add the sense-knowing nature to the aggregate, you get the aggregate of sense-knowing nature known as \textit{vin\'\'anekkhand\'a}.

Here we can draw some conclusion that \textit{khand\'a} is the aggregate of natures discussed or we can say that it is the aggregate of physical and mental natures because when we see the natures discussed they are found to be nothing but \textit{rupa} and \textit{n\'\'ama}. Our bodies are also nothing but the aggregates of \textit{rupa} and \textit{n\'\'ama}.

Can we then say that there are persons, we, you or they in the nature where the five aggregates create the forms of what we call man? Can we also call these aggregates \textit{atta}, self, or \textit{jiva}, the life? Definitely not. When the aggregates are broken into individual parts, each part may carry some name that we have given it but it is definitely not man, self nor life. The aggregates themselves even when they are bound together as a whole, they are nothing but names that we attach to them.

Let us now find out what characteristics the aggregates have. Regardless of the forms or shapes they take, all \textit{khand\'a} have their origin in \textit{j\'\'ati}, go through \textit{jar\'\'a}, the agedness accompanied by pain, and end in
marana, the death. The beginning moment of khandâ is known as jâti, the time a person has to spend going through aging process accompanied by pain is known as pavutti, and the moment when death occurs is known as marana. Life therefore is nothing but a process of being born, getting old, suffering pain and eventually dying. This may seem a bit fatalistic. However, that is a fact of every one's life. If explained in vipassanâ language, a person's life is a process of arising, momentary staying and of eventual decaying to death, the end. It can also be said as arising and disappearing which in Pali is udaya and vaya respectively. We can now say that the characteristic of a khandâ is only arising and ending.

If we add up this characteristic, to get a full meaning, to the khandâ that we have discussed, it will come out like this:

* The arising and ending of the aggregate of changing nature is rupekkhāndâ;

* The arising and ending of the aggregate of sense-accepting and suffering nature is vedanekkhandâ;

* The arising and ending of the aggregate of sense recording nature is sanñekkhandâ;

* The arising and ending of the aggregate of change-originating nature is sankhârekkhandâ;

* The arising and ending of the aggregate of sense-knowing nature is vinñânekkhandâ;

62
Let me ask you a question here.

Since we have found out the meaning of khandâ, tell me what forces originate these khandâ.
(Venerable Teacher, they are nothing but avijjâ and sankhâra.)

When we say that we understand khandâ, we must know the causes that let khandâ arise and must also know the characteristic of each khandâ truthfully. Now that we have discussed all these, let us try to get rid of ditthi, the wrong conception, and vicikicchâ, the doubt, out of our system.

Are nâmâ and rupa, the two components making up a khandâ, created by the King of Devas, the spiritual beings and Brahmas or do they arise because of avijjâ or sankhâra?
(Sir, they arise because of avijjâ and sankhâra.)

Are nâmâ and rupa, the two components making up a khandâ, created by supernatural beings or do they arise because of avijjâ and sankhâra?
(Sir, they arise because of avijjâ and sankhâra.)

Do nâmâ and rupa, the two components making up a khandâ, come into being on their own accord or do they arise because of avijjâ and sankhâra?
(Sir, they arise because of avijjâ and sankhâra.)

Then what are the true causes of khandâ?
(The true causes of khandâ are avijjâ and sankhâra, sir.)
If we accept the fact that the true causes of what we call our bodies or all other forms of animate or inanimate bodies, do we still bear any more doubt on the cause of khandā, the aggregates? Of course, not. When we get to this stage in our learning, we have definitely disposed of what is known as vicikicchâ, the doubt.

Now that we have gone through the cause, let us ask ourselves some questions on the effect side.

What are those that arise due to avijjâ and sankhâra? Are they we, you, they or only five aggregates, the khandâ? (Sir, they are only the khandâ.)

What are those that arise due to avijjâ and sankhâra? Are they people, creatures or only five aggregates, the khandâ? (Sir, they are only the khandâ.)

What are those that arise due to avijjâ and sankhâra? Are they men, women or only five aggregates, the khandâ? (Sir, they are only the khandâ.)

Then are there we, you, they, people, men or women in the khandâ caused by avijjâ and sankhâra? (There is none of them in khandâ, sir.)

Now that we know truthfully the resultant effects of the causes we have discussed, what ditthi have we disposed off? (We have disposed off sakkâyaditthi, sir.)

When we know the true causes and effects of all animate and
inanimate things around us through learning *patīccasamuppāda*,
what have we disposed off?
(We have disposed off *vicikicchâ* and *sakkāyaditthi*, sir.)

I must now conclude this discussion by urging you to note that
this discussion is one that can make you what we call *culasotâpan*, a
person who has been enlightened temporarily at least.

*Sâdu, sâdu, sâdu!*
Discussion Ten

This discussion is to analyse the difference between **pyaññat**, the names attached to all unreal things, and **paramat**, the true aspects of all things.

* **Pyanñat** is what does not really exist whereas **paramat** is what does exist.
* **Pyanñat** is what has only names attached to it whereas **paramat** is what is really there.
* Wherever there are only names, we have *samuticassâ*, a temporary truth whereas when there are things that really exist, we have **paramathacassâ**, the truth that always prevails.
* **Pyanñat** is what we cannot find even if we search for it whereas **paramat** is what we find whenever we try to find it.
* **Pyanñat** is a intangible thing whereas **paramat** is a tangible one.
* **Pyanñat** is what we cannot see through insight wisdom whereas **paramat** is what we can see.
* **Pyanñat** is what we can see only through natural eyes whereas **paramat** is what we can see only through the eyes of wisdom.
* Knowing **Pyanñat** is wrong whereas knowing **paramat** is right.
* **Pyanñat** knowledge is *Micchaditthi*, the wrong conception, whereas **paramat** knowledge is *sammâditthi*, the right conception.
* **Pyanñat** is what we know during the absence of any Buddha whereas **paramat** is what we know only when there is the Teaching of a Buddha.
* **Pyanñat** is what we know when we have no *sâsanâ*, the time when you have no opportunity to hear the Teaching of a Buddha whereas **paramat** is what we know during the time of *sâsanâ*, the time when you can hear the Teaching of a Buddha.
Because we usually pass away with pyanñat knowledge, we end up in apåya abodes, the four abodes of suffering, whereas when we cannot acquire paramat knowledge, we can never attain nirvana.

What we acquire from the moment of our birth is pyanñat knowledge whereas what we learn from a teacher is paramat knowledge.

Pyanñat knowledge leads you to samudaya cissa and dukkha cisså whereas paramat knowledge would lead you to magga casså and niroda casså.

Pyanñat knowledge is nothing but mundane knowledge whereas paramat knowledge is extra-mundane knowledge.

Pyanñat knowledge alone would never get rid of agedness, pain or death whereas paramat knowledge would definitely get rid of agedness, pain and death.

A person with pyanñat knowledge is what we call andaputhujana, a foolish person who has not attained any level of enlightenment, whereas one who has acquired paramat knowledge is what we call kalayåna-puthujana, a right-thinking person but who has not attained enlightenment.

Pyanñat knowledge is a path taken by a puthujana whereas paramat knowledge is one taken by an ariyå, one who has attained enlightenment.

Rely on pyanñat knowledge if you want to end up as an andaputhujana whereas you should rely on paramat knowledge if you want to end up as a kalayana-puthujana.

I presume that we have fully gone through discussion on pyanñat and paramat. Let us check up our knowledge we have learned up to now again.

The names—human beings, devas, brahmås and all other crea-
tures—come from the realm of pyanñat. Only five khandā are from the realm of paramat.
* Human beings, devas, bramahs and all other creatures are names attached to them by pyanñat. Only five khandā are what really exist.
* Human beings, devas, bramahs and all other creatures therefore represent samuticassā. Only five khandā represent paramatthacassā.
* Human beings, devas, bramahs and all other creatures are only names that can never be found. Only five khandā can be found whereever you look for them.
* Human beings, devas, bramahs and all other creatures are intangible things, pyanñat, whereas only five khandā are tangible things, paramat.
* Human beings, devas, bramahs and all other creatures that belong to the realm of pyanñat cannot be seen through the eyes of wisdom. Only five khandā that belong to the realm of paramat can always be seen.
* Human beings, devas, bramahs and all other creatures that can be seen through natural eyes belong to the realm of pyanñat. Five khandā that can be seen only through the eyes of wisdom belong to the realm of paramat.
* What we think that we see as human beings, devas, bramahs and all other creatures is actually a wrong notion whereas only the wisdom that enables us to know that they are only five khandā is paramat.
* Accepting whatever we see like human beings, devas, bramahs and all other creatures under the names attached to them by ourselves is only a wrong notion, micchāditthi, whereas seeing them as what they truly are i.e. five khandā is sammāditthi.
* Whatever we learn while there is no Buddha to teach us is pyanñat, the notion acquired from accepting what we see as human beings, devas, bramahs. When there is a Buddha to teach the right path, then only
we know that they are nothing but five khandâ, the paramat.
* Because we pass away accepting only pyanñat knowledge, we end up in Apaya abodes, the place of suffering; and because we have been deprived of having the right knowledge of paramat, we have never attained enlightenment.
* What we acquire at birth is nothing but pyanñat knowledge whereas what we learn from a true teacher is paramat knowledge of five khandâ.
* The end of pyanñat knowledge is samudaya cassâ and dukkha cassâ; and that of paramat knowledge is magga cassâ and niroda cassâ.
* Pyanñat knowledge is a mundane knowledge whereas Paramat knowledge is an extra-mundane knowledge.
* Pyanñat knowledge, the notion acquired from accepting what we see, hear, smell, taste or touch as human beings, devas, bramahs, would never get rid of agedness, pain or death whereas paramat knowledge perceiving them as five khandâ would definitely get rid of agedness, pain and death.
* A person with pyanñat knowledge is what we call anda-puthujana, a foolish person who has not attained any level of enlightenment, whereas one who has acquired paramat knowledge is what we call kalayâna-puthujana, a right-thinking person but who has not attained enlightenment.
* Pyanñat knowledge is a path taken by a Puthujana whereas paramat knowledge is one taken by an Ariya, one who has attained enlightenment.
* Rely on pyanñat knowledge if you want to end up as an anda-puthujana whereas you should rely on paramat knowledge if you want to end up as a kalayâna-puthujana.

However, if you are a truly lucky person who obtains the opportu-
nity to hear and accept the Teaching of a Buddha during the period of His sâsanâ, then you must take care to avoid two extremes of pyanṇat and paramat.

If you are at the pyanṇat extreme, there is no opportunity whatsoever for you to stay away from rebirth in apâya abodes, places of suffering. When you get to another extreme of paramat again, your perception will be so distorted, it will again be difficult to stay away from apâya abodes.

You cannot entirely dispose of pyanṇat but at the same time you will have to acquire paramat knowledge. Because if you dispose of pyanṇat, it will be impossible to expound or explain anything. And if you do not try to acquire paramat knowledge, you will be very far away from attaining enlightenment.

For your knowledge, I must let you know here the eight causes for not disposing totally of pyanṇat knowledge. They are:

* for the sake of having hiri, being ashamed of committing evil deeds, and otapa, being afraid of doing the same.

* for acquiring kamma-sakata wisdom i.e. accepting effects as the result of your own deeds.

* for knowing that your own charity is more meritorious than your ability to let others do the same.

* for being able to refrain from five panca-nandriya—killing own father, killing own mother, making a Buddha bleed in some way, killing
an arahat (the person who has attained all four stages of enlightenment) and attempting to ruin close relationship among Sāṅgha (the Buddha's disciples).

* for acquiring ability to see and know the past lives.

* for acquiring ability to differentiate between the good and bad recipients of charity.

* because the Buddha Himself did not dispel pyannaññā knowledge.

* for being able to send and receive metta, the loving kindness, towards intended persons and all the people as a whole.

Please allow me to stop this discussion here for now.

Sādu, sādu, sādu!

Note: I must request the reader to put up with some repetitions you see in this discussion. The only objective is to sink the idea into the students' mind so that they will benefit from this knowledge when they go into actual meditational practice.

Translator
Discussion Eleven

This discussion would deal briefly with five dhamma that could only be learnt and observed during the period of a Buddha’s sâsanâ and then would go on to explain the causes that have been sustaining the present khandâ, the physical and mental portions of the bodies you are in possession of now.

There are five dhamma that shall be understood by the Buddhists or any student learning Buddhism who are born in a period where the Teaching of a Buddha can be learnt either through books or the explanations by a person conversant with the Teaching. They are what we call in Pali (a) khandâ (b) âyatana (c) dâtu (d) paticcasamuppâda and (e) cassâ. Most of the words mentioned are familiar to you due to the discussion that we have had before. Dâtu, however, is a new word. It means a nature that takes its own course by itself.

We have already discussed in detail in our Discussion Nine about khandâ. I therefore think that it would only be a waste of our time to dwell too long on this subject. Regarding âyatana, we have also found out that there are six internal and six external âyatana. Six internal âyatana are the organs that we have on our bodies for accepting senses from outside namely eyes, ears, noses, tongues, bodies and minds. External âyatana are as you are all aware the senses outside our bodies which come into contact with internal âyatana to form consciousness in our brain. Âyatana means the nature that prolongs samsarâ, the unending cycle of deaths and rebirths. We therefore have twelve âyatana.

As to dâtu, there are eighteen of them. They are actually nothing but those six internal organs mentioned above, six external senses also
mentioned above and six types of consciousness that come into being because those internal organs and external senses come into contact with each other. If we are to tabulate them, we will get the following:

<table>
<thead>
<tr>
<th>Internal Organs</th>
<th>External Senses</th>
<th>Consciousness formed</th>
</tr>
</thead>
<tbody>
<tr>
<td>The eye</td>
<td>Senses to see</td>
<td>= Sight Consciousness</td>
</tr>
<tr>
<td>The ear</td>
<td>Senses to hear</td>
<td>= Hearing Consciousness</td>
</tr>
<tr>
<td>The nose</td>
<td>Senses to smell</td>
<td>= Smell Consciousness</td>
</tr>
<tr>
<td>The tongue</td>
<td>Senses to taste</td>
<td>= Taste Consciousness</td>
</tr>
<tr>
<td>The body</td>
<td>Senses to touch</td>
<td>= Touch Consciousness</td>
</tr>
<tr>
<td>The mind</td>
<td>Senses to think</td>
<td>= Mental Consciousness</td>
</tr>
</tbody>
</table>

*Paticcasamuppāda*, as you have already learnt, is a discourse on causes and effects of five khandā.

All the happenings that we encounter in *khandā, āyatana, dātu* and *paticcasamuppāda* are *cassā*, the truth.

When we say that *khandā* arise because of *avijjā* and *sankhāra*, we are referring to the effect that takes place at present due to what took place in the past. I would now like to discuss the effect that takes place at present due to what is done at present time.

The six internal organs and six external senses arise because of (1) what we do, (2) what we think, (3) the weather we feel around us and (4) the food that we take. We can say here that the physical aspect of our
being come into existence due to the four elements shown above; and as to the mental aspect, we can say that due to phassa, the nature that creates opportunity for internal organs and external senses come into contact with each other, six types of consciousness arise.

We can come to a conclusion here that as long as what we do, we we think, the weather we feel around us and the food that we take are in a favourable position, there will always arise physical things which are six internal organs and six external senses. And if there is phassa, there would arise types of consciousness mentioned which could also be called nāma khandā, mental aggregates. We can therefore say here that the orginator of nāma khandā is nothing but chance contact of internal organs and external senses; and the originators of rupa khandā, the physical aggregates, are nothing but what we do, what we think, the weather around us and the food that we eat.

Let us go through our usual question and answer mode.

What arise because of what we do, what we think, the weather we feel around us and what we eat?
(Physical bodies and physical natures, sir. They are rupa khandā.)

What arise because of the contact between internal organs and external senses, my students?
(Mental bodies and mental natures, Sir. They are nāma khandā.)

What we have discussed so far is about the present causes and present effects. They are therefore the causes and effects of the present.

Now that we know the causes that make physical and mental
khandā, what have we disposed of?
(We have disposed of the doubt, viccikicchā, sir)

If we accept the idea that there is no I, they, man, woman or creature in the effect caused except five khandā, then what is disposed of?
(Sakkāyaditthi has been disposed of, sir.)

When we know the present causes and effects of the khandā, what do we get rid of?
(We dispose of viccikicchā, the doubt, and sakkāyaditthi, the wrong conception based on “self”, sir.)

If we can dispose of viccikicchā and sakkāyaditthi through āṭṭaparinīñā study, what have we become?
(We have become what is known as culasotāpan, a temporarily enlightened person, sir.)

What is the benefit that we accrue out of being a culasotāpan?
(At least, the next life of ours would not be in apāya abode, sir.)

With my request for you to regard today’s discussion as a very beneficial one for you because it has made you a culasotāpan, I would like to end this discussion.

Sādu, sādu, sādu!
Discussion Twelve

The previous discussions dealt with the causes and effects on five khandâ and I believe they have helped all of you in disposal of viccikicchâ and sakkâyaditthi. In the present discussion, we will try further to get rid of sassataditthi, eternalism or the notion that says that there is no gap between disappearance and arising of all occurrences, and that says that all khandâ are permanent; and to get rid of ucchedaditthi, the heresy of annihilation or the notion that says that when one passes away, it is the end of everything and there is nothing else.

There are 55 kinds of sassataditthi and 7 kinds of ucchedaditthi. The total number of misconceptions or micchâditthi is 62.

Anybody who still has not disposed of sakkâyaditthi thinks, believes in and acts under either what sassataditthi teaches or ucchedaditthi teaches.

The nature of micchâditthi is such that whatever micchâditthi you have, you are after this life bound to land in apâya abodes. They are obstacles that deter you from reaching your goal, the enlightenment. It is quite natural that whoever has a specific goal must get rid of what deters him from reaching his goal. So is the one who is aiming for enlightenment.

We can say that all misconceptions, micchâditthi, are the seeds that grow up to deliver you unto apâya abodes. If they are not removed, they would always force you down to where you do not want to go i.e. apâya abodes.
Sassaditthi and ucchedaditthi are two obstacles that must be removed out of our way to reaching nirbâna, the enlightenment. We have reached a point of time in our life when we must try to get rid of these two Micchaditthis.

Let us look at the circle on the board showing paticcasamuppâda and actually at the first quadrant of the circle so that we will be able to get rid of the two micchâtâditthi.

What are the dhamma that avijjå is ignorant of ?
(It is ignorant of the Four Truths, sir.)

What have we done because of avijjå ?
(We have done what is known as sankhåra, deeds to change what is happening, sir.)

In Pali, it is said avijjå paccayå sankhåra.

When do avijjå and sankhåra occur ?
(They occurred in the past, sir.)

Are they causes or are they effects ?
(They are causes, sir.)

What are they written on the circle as ?
(They are written on the circle as: “Past Causal Stratum”, sir.)

What khandå do we obtain at what time due to avijjå and sankhåra of the past ?
(We now obtain khandâ of the present for what we did in the past.)

When we have the khandâ of the present arising out of what we did in the past with the Khandas of the past, where have the latter gone?
(They have perished, passed away and disappeared, sir.)

Then the fact, that the khandâ of the past that due to avijjâ have performed Sankhâra have perished, means that they are impermanent. Is it right?
(Yes, sir, they are impermanent.)

If you accept the fact that the khandâ of the past are not permanent, then can we say that we no longer have sassataditthi, the misconception that believes in permanency of things?
(We can certainly say that we have disposed of sassataditthi, Sir.)

Please therefore note that perishing, disappearing and passing away are nothing but words which describe the same phenomenon.

I must ask you a question here again.

When the Khandas of the past have perished and passed away, is it the end of everything concerning our bodies and mind? Do they leave the seeds for new khandâ which are nothing but avijjâ and sankhâra?
(The seeds in the form of avijjâ and sankhâra are left behind, sir.)
Can we therefore say that although the khandâ of the past which are not permanent have perished, they have not become totally extinct because they have left some seeds for its arising in new forms and shapes?
(The seeds for future arising have been left in the form of avijjâ and sankhâra, sir)

Although the old five khandâ have perished because they are not permanent, can we say that they have ended everything related to them there?
(No, Venerable Teacher.)

Then, when we know that there is no cessation after our death, what ditthi would we get rid of?
(Ucchedaditthi is what we would get rid of, sir.)

The questions I posed and the answers you gave have disposed of sassataditthi and ucchedaditthi. Our questions and answers were based on the occurrences of the past which were nothing but khandâ that have perished and disappeared. Let us now try to get rid of the two ditthi through arising khandâ.

We are in the khandâ of the present. I must ask you here whether these present khandâ have come into being on their own accord. Or are they the resulting effects that have some relationship with the old khandâ of the past?
(Venerable Teacher, they are the effects of the old khandâ, sir.)

What are the causes that bear relationship with the present khandâ?
(They are nothing but avijjâ and sankhâra, sir.)

79
Then is there any connection between the present existing khandâ and the perished khandâ of the past through cause and effect sequences or is there no connection at all?
(They are somehow connected through cause and effect sequences, sir.)

If we believe in this, what ditthi that gives a person an illusion of thinking that there is lack of connection in anything would we get rid of?
(We would get rid of ucchedaditthi, sir.)

In other words, if we conceive that arising of things, births, substitutions, or jāti and sankhāra take place because there is no lack of connection through cause and effect sequences, we no longer have ucchedaditthi. However, any part or parts of things, bodies or khandâ that have perished have no chance whatsoever to become a part or parts of the present existing khandâ. Can the perished khandâ be any part or parts of the present existing khandâ?
(They certainly cannot, sir.)

Can the old khandâ also move to the present so that they become parts of the existing khandâ?
(They certainly cannot, sir.)

If you believe in the fact that the old khandâ can by no means be the existing khandâ, then what ditthi that gives a person an illusion of thinking that old khandâ become present existing khandâ would we dispose of?
(We would dispose of sassataditthi, sir.)
We can therefore say here that if we know and accept notion in the cause of khandâ, we get rid of ucchedaditthi; and if we know and accept the notion in the effect of khandâ, we get rid of sassataditthi.

We can now see why Venerable Mogok Sayadaw had been asking his disciples throughout his life to find out through meditational practice the cause and effect sequences of khandâ.
(We now know that the Sayadaw did that to enable us to get rid of ucchedaditthi and sassataditthi, sir)

Can the nature that arises and perishes or nâma-Rupa or khandâ be seen as I, you, man, woman, or creature?
(No, sir, it cannot be seen like that.)

When we know that, what ditthi that we get rid of?
(We get rid of sakkâyaditthi in a way, sir.)

We can reiterate here that meditational practice that enables us to get rid of the main three ditthi—ucchedaditthi, sassataditthi and sakkâyaditthi—is certainly the most valuable practice that would help us get rid of all other ditthi. When we have disposed of all the ditthi, the doubt vicikicchâ also perishes automatically.

Let us rest for the day here.

Sâdu, sâdu, sâdu!
Discussion Thirteen

Since we have made some leeway on our explanation on sassataditthi and ucchedaditthi during our previous discussion, let us refresh our memory by going through question-and-answer mode again.

What ditthi would we be under the influence of when we accept the notion that any type of khandā is permanent?
(We would be under the influence of sassataditthi.)

What ditthi would we be under the influence of when we accept the notion that any type of khandā would perish after death and there is nothing else after that?
(We would be under the influence of ucchedaditthi.)

What ditthi would be disposed of when we accept the notion that all khandā being impermanent eventually perish?
(Sassataditthi would be disposed of. sir)

What ditthi would be disposed of when we accept the notion that although all khandā because of their impermanence always perish, there always is a new khandā to take the place of the perished old khandā?
(Venerable Teacher, ucchedaditthi is disposed of.)

Let us take our time out to analyse some of the words used in our mundane world. When we say that life has come to an end, in actual fact, is it the “life” which has no connection whatsoever with nāma and rupa, one of the khandā?
(“Life” does not have a separate entity, sir.)
We must therefore say that what we call “life” is nothing but a combination of \textit{nāma} and \textit{rupa}. When we say that “life” has come to an end, where does that statement come from? (It originates from our acceptance of \textit{sassataditthi}, Venerable Teacher.)

When we say that “life”, \textit{bava} here, has gone over to another \textit{bava}, we miss the fact that what we mean by \textit{bava} is that we have the \textit{khandhā} which is nothing but \textit{nāma} and \textit{rupa}, impermanent items of \textit{bava}.

If we accept the notion that this \textit{khandhā} is moving from one \textit{bava} to another without any change, then what would you call this notion? (This notion is \textit{sassataditthi}, sir.)

I must therefore say that all these notions are the results of our belief that only \textit{rupa}, the physical aspect of the body, perishes but \textit{nāma}, the mental aspect, goes on without changing in any way.

In this discussion, let us analyse whether \textit{vinñāna}, the consciousness of things around us, is impermanent or not. In other words, let us find out whether \textit{vinñāna}, the mental element of the body, can move from one \textit{bava} to another.

Would you please tell me what \textit{vinñāna} means? (\textit{Vinñāna} is being conscious of what is happening around you, sir.)

How many kinds of \textit{vinñāna} are there?
(There are two kinds, sir. One is the consciousness that we have while we are conceived in the womb of a potentially pregnant mother. It is called \textit{padissanta vinñāna}. Another type is the consciousness that we possess after our birth. That is called \textit{pavutti vinñāna}.)

When we come to \textit{pavutti vinñāna} how many variations are there? (There are six variations and they are nothing but \textit{eye-vinñāna}, \textit{ear-vinñāna}, \textit{nose-vinñāna}, \textit{tongue-vinñāna}, \textit{body-vinñāna} and \textit{mind-vinñāna}, sir.)

Can we therefore say that we have been living with these six variations of \textit{vinñāna} while we are alive as beings? (Certainly, Sir.)

What \textit{vinñāna} is one that sees things? (It is known as \textit{cakkhuvinnāna}, Venerable Teacher.)

Can this \textit{cakkhuvinnāna} arise when the body which has the eyes is dead? (No, sir. Only a living body can see and only with it can \textit{cakkhu-vinñāna} arise.)

Then why can a dead body not see things and let \textit{cakkhuvinnāna} arise? (Because there is no \textit{cakkhuvinnāna} with a dead body, sir.)

\textit{Cakkhuvinnāna} is the mental portion of a khandā. What is missing on the physical portion? (It is the eyes of a dead body which are no longer in working...
order, sir.)

It is therefore obvious that without the live eyes in existence it is impossible to have cakkhuvinñāna. It is against the logic or correct perception that cakkhuvinñāna, when a body is dead, would be transferred to another body in the next life.

How about the ear consciousness or Sotavinana also? Let us go into the same routine as above.

What vinñāna is one that hears sounds?
(It is known as sotavinñāna, Venerable Teacher.)

Can this sotavinñāna arise when the body which has the ears is dead?
(No, Sir. Only a living body can hear and only with it can sotavinñāna arise.)

Then why can a dead body not hear sounds and let sotavinñāna arise?
(Because there is no sotavinñāna with a dead body, sir.)

Sotavinñāna is the mental portion of a khandā. What is missing on the physical portion?
(It is the ears of a dead body which are no longer in working order, sir.)

It is therefore obvious that without the live ears in existence it is impossible to have sotavinñāna. It is against the logic or correct perception that sotavinñāna, when a body is dead, would be transferred to an-
other body in the next life.

The identical conclusion would be arrived at if we discuss about nose consciousness (gânavinñâna), or tongue consciousness (jivâvinñâna) or body consciousness (kāyavinñâna) or mind consciousness (manovinñâna). We can therefore say with full conviction that not one vinñâna would be transferred to a new body from an old dead body. Then can we accept sassataditthi which gives the idea of vinñâna moving from one body to another of the same person in the next life?

(Venerable Teacher, sassataditthi is an impossible idea, sir.)

For any khandâ, it would therefore be appropriate to say here that when a physical portion of the body, rupa, ceases its existence, the mental part, nâma, also ceases its existence. And it is true vice versa also. Accepting the notion that no rupa nor nâma nor for that matter, khandâ also would move from one body to another, let us purify the mental portion of our bodies by getting rid of all wrong perceptions like sassataditthi.

Sâdu, sâdu, sâdu!
Discussion Fourteen

This discussion would try to dispose of sassataditthi born out of action or deed or kamma in Pali. We would try to find out whether the action taken in one life gets to or can get to the next life.

If we look at the Quadrant One of the padiccasamuppâda circle on the board, could we say that in our past lives meritorious or non-meritorious deeds were performed through avijjâ and sankhâra because we did not know the Truth? Is it also true that what we have and what we enjoy during the present life is the result of what we did in our previous lives? The Buddha Himself explained this phenomenon by giving examples like “the shadow of a person following in his wake all the time” and “the wheels of a bullock cart following the cart”. And again in some of His discourses, the Buddha said in Pali that “sabbe sankhârâ anacca” meaning that all deeds are not permanent. He said that all dhamma perish after their appearance. It therefore comes to a point where we have to consider which is correct of two statements made by the same Buddha i.e. Does kamma of the present life follow the person to the next life? We must know here that there are two types of discourses delivered by the Buddha. One is that which should be taken the meaning directly of and the other indirectly. It is known respectively as abidhamma and sutta. All Buddhas have no discrimination whatsoever in bestowing Their compassionate love, Metta, to all beings. If the Buddhas did not say that kamma follows the person to the present life, those who are stupid would be happy to perform all their misdeeds and land in apáya abodes. This statement by the Buddhas is true to a stage meaning that people would attain what is known as kammamasakatañâna which would not of course let them attain what is required for obtaining enlightenment, nirbâna. If the Buddhas did not say that kamma perishes as it appears, then those who are of high
intelligence would not have the opportunity to reach *nirbâna*. This knowledge is known as *caccanulomikañâna*, the knowledge about the Truths. We must be aware that the statement *kamma* of the past is the creator of the present is to prevent irrational people from getting to the *apâya* abodes and the statement *kamma* perishes as it appears is to let those who have adequate knowledge and practice to reach *nirbâna*.

If we accept the statement that *kamma* follows the person to the present to create form and shape deserved by what has been performed before, we have *sassataditthi*. Only when we accept the statement that *kamma* perishes as it appears, we will want to practice *viapassanâ* meditation and reach what we aim for, *nirbâna*. *Kammasakatañâna* would not get you to *nirbâna* and can be attained even in the absence of a Buddha. However, *caccanulomikañâna* can be attained only when there is a Buddha. Would it therefore benefit us who have been born into the *sâsanâ* era of a Buddha to accept only *kammasakatañâna*? We should be satisfied only when we obtain *caccanulomikañâna* that would convey us to *nirbâna*. However, there is a question to be asked. If we accept the notion that *kamma* of the past does not follow the person to the present, we would be victims of *ucchadaditthi*. *Kamma* does not follow a person to the present life. However, its momentum and its effect do follow him to the present life. The *khandâ* of our present life are the results of the past deeds. This fact we should not be doubtful of.

I must conclude this discussion by praying that all of you be alienated from both *sassataditthi* and *ucchadaditthi*. and attain enlightenment for *nirbâna*.

*Sâdu, sâdu, sâdu!*
Discussion Fifteen

This discussion is to deal with the causes which bring about *ditthi*. *Ditthi* is something which deters a person from obtaining enlightenment. Hence it is something which should not be accepted on physical aspect nor on mental aspect of a *khandâ* nor on *kamma*, the deed performed. That is why the discussions so far have been trying to dispose of *ditthi* in any form, shape or notion.

However, we must understand that all these *ditthi* do not come into existence on their own accords. They come into being due to the following factors:

* Lack of knowledge about five *khandâ* and their physical and mental aspects, *rupa* and *nâma*. What this means is that you are accepting your five *khandâ* as I, you, she, he, they or as creatures, men, women, etc. That is, as you have already been explained to, known as *sakkâyaditthi*. And again, as you accept the non-durable *khandâ* as something durable and permanent, you become a victim of *sassataditthi*. When you do not accept the notion that as the old *khandâ* perish, there arise new *khandâ*, you become a victim of *ucchedaditthi*. When you do not understand the cause of *khandâ*'s arising, you are still with *vicikicchâ*. We can make a conclusion here that if we do not understand *padiccasamuppâda*, the cause and effect of *khandâ*, then we are with *ditthi* and *vicikicchâ*.

* Existence of *avijjâ*. *Avijjâ*, as you all know, is the lack of knowledge about the Four Truths. When you do not understand how your life, present or past, comes into existence, you would naturally lose track of *jâti*, the beginning of life, and tend to regard five *khandâ*
you are composed of as "self" or "I" When you are successful in your economic activities, you again think that it is "I" who have made myself a rich man and lose track of the truth that you are getting old and are a victim of agedness and fall prey to ditthi. When you are still successful while you are on the brink of losing your life, you do not naturally see that pain and death are nothing but dukkha, the forms of suffering and think so highly of yourself that you again become a victim of ditthi. Those are the examples of how ditthi come into being due to lack of knowledge about dukkhasaccā.

Happy-go-lucky people, thinking just to be happy would make them live longer than those who are not so lucky as they are, have become victims of sassataditthi because they believe that it would be hard for them to die if they are always happy. Some adventurous daredevils thinking that if they die they would only be buried down in the earth and if they live they would be successful in life also become victims of ucchedaditthi. Economically successful people thinking so highly of themselves look down on less successful ones and become victims of sakkāyaditthi. Those are the examples of how ditthi come into being due to lack of knowledge about samudayasaccā.

Those thinking nirbāna as a grand golden paradise or in other words as a place with material wealth and grandeur become victims of sassataditthi. Those having heard of nirbāna as a place having no physical or mental aspects of being and believing that nirbāna is a place of nothingness again become victims of ucchedaditthi. These are the examples of how ditthi come into being due to lack of knowledge about nirodasaccā.

Those ignorant of the path or training that would deliver them to
their goal which is nirbāna usually veer off from the right path and become members of miracle workers, alchemists, and believers in miracle tables and diagrams and in clairvoyance and psychic phenomena. Those are the examples of how ditthi come into being due to lack of knowledge about maggasaccā.

* Phassa, the contact with external senses. Here, ditthi comes into being because whenever the person concerned comes into contact with sights, sounds, smells, tastes, physical touches and mental sensations, the person thinks that it “he” not the khandā which is in contact. So whenever there is contact with any of the abovementioned senses, there arises sakkāyaditthi.

* Sanñā, the perception of the senses. When a person sees a sight, if it is not perceived as only a sight seen through physical and mental process known as sakkhuvinñāna, then there arises ditthi because usually it is perceived as what names and adjectives are attached to the sight like a beautiful girl, a big house, a pretty flower, etc. by “I”, the person not as the form which comes into being through combination process of aggregates. It would suffice, for our purpose, to say here that the same explanation would be true for perception of sounds, smells, tastes, physical touches, and mental processes. That is by thinking that the external senses are perceived not by khandā, the aggregates, but by “I”, “he”, “she” or “they”. we become victims of sakkāyaditthi.

* Vitak, the wrong acceptance of notions. Whenever you see something, you would not stop at accepting the fact that it is only a sight which is not permanent and it would deteriorate and perish eventually; but you would naturally go on through the thinking process that you like or do not like that sight. The same would hold true for sounds, tastes,
physical touches and mental processes. That is how you become victims of *ditthi*.

* Wrong Company. There are a good deal of stories about people during the Buddha’s era. One of which is that about *Azatasat*, the son of *Beinbisāra*, the king killed by his own son, who happened to make friend with *Devadatta*, a person who was alway against the Buddha and his *Dhamma*. *Azatasat’s kamma* of the past was to enable him to obtain enlightenment during that life but his wrong company pushed him down to *apāya* abode, the unpleasant form of living where cruelty prevails. During the present days also, there are people who have come into contact with wrong company like miracle workers, alchemists, and believers in miracle tables and diagrams and in clairvoyance and psychic phenomena. When you become like these people, you are no longer true Buddhists because you no longer believe in the fact that you will be the results of what you did in your past lives and present ones. That is the result of having a wrong company.

* Ayonisomanasikāra*, the wrong attitude towards realities of life. Here, in one of His discourses, the Buddha Himself said that “it is not difficult to acquire *samāditthi*, the correct perception, if the right attitude towards realities of life leads the way”. If one accepts whatever occurs on his body while in meditation as something that is to be aware of and he is aware of such occurrence at the time it occurs, then there would arise *samāditthi*. However, when we analyse how one attitudinizes while the occurrence takes place on one’s body, we find that although there arises *cakkhuvinñāna* due to the presence of the sight to be seen, the eye to see and the appropriate condition to see, one always thinks that it is “he” who sees something that has a name attached. In cases of sounds, smells, tastes, physical touches and mental objectss, one always
thinks that it is "he" not the contact or coincidence of the sounds, smells, tastes, physical touches and mental objects and the ability to perceive these senses which brings about vinñāna, the conception. That is how and where ditthi come into being due to ayonisomanasikāra.

* Hearing a wrong discourse or teaching. Even during the era of the Buddha, there were people clinging to ditthi because they had occasions to hear wrong discourse from wrong teachers. At present days, there are those with ditthi who have become such by listening to other wrong teachings. Even hearing a discourse which teaches on donation and observation of precepts only would not enable a person to dispose of any of his ditthi. So we can say it for sure that by hearing teachings which would give rise to only kammasakatannāna, it is definitely possible that there would arise ditthi.

What we have discussed lets the students know the eight causes of ditthi. We can therefore come to our conclusion that if you do not meet a person who can teach you padiccasamuppāda, the law of dependent origination, then it is impossible for any of you to reach your goal, the nirbāna. Vice versa is true.

Sādu, sādu, sādu!
Discussion Sixteen

The present discussion will deal with how the cycle of rebirths revolves around the six locations for acceptance of senses. If you look at the second quadrant of the padiccasamuppāda circle, you will find salāyatana, the six causes that prolong samsarā, the cycle of rebirths. As you have been explained before, the six causes prolonging samsarā are the eye, the ear, the nose, the tongue, the body and the mind found on your khandā.

Let us see how the eye prolongs samsarā. When the eye that can see gets into contact with the sight through phassa, the result is sakkhuvinñāna, the sight consciousness. If we show this process as an equation, it would appear like this:

\[ \text{The eye + the sight} = \text{the sight consciousness} \]

In Pali, it is said thus: “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan”.

This is the beginning of padiccasamuppāda through the sight consciousness. When the sight happens to be pleasant to your eyes, then there arises sukhavedanā, a pleasant feeling or sensation.

The Pali version would be: “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan; tinnam sangati phasso; phassa pyaccayā sukhavedanā”.

Where and when does this pleasant sensation appear? We will find that it appears in the second quadrant of the circle and in the present
period. We will also find that it appears as an effect of the coincidence of the eye and the sight. We can therefore say here that this coincidence of the eye and the sight has brought about the person’s acceptance of pleasant sensation. When you accept and like this pleasant sensation, there arises tanhā, the craving for this sensation.

We would express this in Pali thus: "Sukhavedanā pyaccaya tanhā".

Where do you find tanhā in the circle? You would find it in the third quadrant. The items found in the third quadrant are all causes and they appear in the present period. So tanhā here is a cause again; so it means that a cause has come into being from an effect. When that craving becomes so big and uncontrollable, it turns into a strong attachment, upadāna.

In Pali: "Tanhā pyaccaya upadāna".

When it comes to the stage of upadāna, the person concerned naturally cannot resist to commit one or all three of kamma, which are nothing but deeds and acts. It would be noticed that starting from the sight perception we have got to carrying out deeds and acts which can be seen in the circle as kammabava.

The Pali version is: "Sakkhona padicca rupeca uppijdati sakkhuvinnāna; tinnaṃ sangati phassa; phassa pyaccayā sukhavedanā; sukhavedanā pyaccayā tanhā; tanhā pyaccayā upadāna; upadāna pyaccayā bavo".

We can say here that starting from the sight consciousness taking
place in the present period, we have come to a stage where a deed has been performed that would effect the future. This deed has been performed under the influence of tanhâ and upadâna. And tanhâ and upadâna are nothing but lobha, the greed, in small and big scales respectively. If lobha is what is going to deliver the person concerned to an abode he deserves, then that abode would certainly be that of pitta, the ever-hungry creatures of apâya abodes. It is therefore be not incorrect to say that every time you open your eye, there arise deeds performed under the influence of tanhâ and upadâna which would get you down to pitta of apâya abodes.

If we consider the number of times that we open our eyes every day, every month, every year and every life in samsarâ, then we can certainly not count that number by any means and the causes we have accumulated that would put us down to pitta abode. The explanation so far gives us the idea of how through padiccasamuppâda, the sight consciousness could get us to pitta abode.

For other senses which are sounds, tastes, physical contacts and mental sensation, if deeds are performed under the influence of tanhâ and upadâna because respective consciousness comes into being through sukhavedanâ, the persons who perform those deeds would certainly land in pitta abode.

I hope what we have discussed so far has revealed how padiccasamuppâda revolves around the six accepting organs of our khandâ and prolong samsarâ through lobha.

Sâdu, sâdu, sâdu !

96
Discussion Seventeen

In the previous discussion, we explained about how padiccasamuppāda revolves around the sight consciousness, sakkhuvinñāna through “sukhavedanā pyaccayā tanhā”. In the present discussion, let us see how the eye prolongs samsāra because padiccasamuppāda revolves around the sight consciousness through “dukkhavedanā pyaccayā dosa”. As in the previous discussion, when the eye that can see gets into contact with the sight through phassa, the result is the same as before i.e. sakkhuvinñāna, the sight consciousness. The process shown in an equation is also the same i.e.

The eye + the sight = the sight consciousness

In Pali, it is said thus : “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan”.

This is the beginning of padiccasamuppāda through the sight consciousness. When the sight happens to be unpleasant to your eyes, then there arises dukkhavedanā, an unpleasant feeling or sensation.

The Pali version would be: “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan; tinam sangati phasso; phassa pyaccayā dukkhavedanā”.

Where and when does this unpleasant sensation appear? We will find that it appears in the second quadrant of the circle and in the present period. We will also find that it appears as an effect of the coincidence of the eye and the sight. We can therefore say here that this coincidence of the eye and the sight has brought about the person’s acceptance of
unpleasant sensation. When you accept but does not like this unpleasant sensation, there arises *dosa*, the hatred towards this sensation.

We would express this in Pali thus: "Dukkhavedanâ pyaccayâ dosa".

Where do you find *dosa* in the circle? *Dosa* is an element that belongs to the fourth quadrant. When *dosa* appears, it is always followed by *soka*, *parideva*, *dukkha*, *domanasa* and *upâyâsa*. All these items tend to drown a person and let him drift along the stream of *samsarâ*. Whatever that drowns and lets a person drift along in the stream of *samsarâ* is known as *âsava*. It is a certainty that this *âsava* would originate *avijjâ*, the lack of knowledge about the Fourth Truths. This is how a cause of *padiccasamuppâda* in the fourth quadrant of the circle originates an effect in the first quadrant. When *avijjâ* is originated, there definitely follows *sankhâra* and a deed has been performed letting the wheel of *samsarâ* revolve again.

In Pali it would be expressed thus: "Sakkhonca padicca rupeca uppijji t samhuvinânan; tinnam sangati phasso; phassa pyaccayâ dukkhavedanâ; dukkhavedanâ pyaccayâ dosa, soka, parideva, dukkha, domanasa, upâyâsa; âsava samudaya avijjâ samudayo; avijjâ pyaccayâ sankharâ".

From the origin of "dukkhavedanâ pyaccayâ dosa", we have come to the stage of "avijjâ pyaccayâ sankharâ". We can therefore say that this *sankhâra*, the deed, is performed under the influence of *dosa*. Hence, the resultant *khandâ* would arise under the influence of *dosa* and accordingly would be *khandâ* of *niraya*, the most unpleasant abode and the cruelest abode for punishment in the whole universe. The Buddha
Himself said that if you pass away with dosa, your destination is niraya abode.

It is therefore not incorrect to say that every time you open your eye, there arise deeds performed under the influence of dosa which would get you down to niraya of apâya abodes. There would be no way whatsoever for that person to get up out of this abode.

If we consider the number of times that we open our eyes every day, every month, every year and every life in samsâra, then we can certainly not count that number by any means and the causes we have accumulated that would put us down to niraya abode. The explanation so far gives us the idea of how through Padiccasamuppada, the sight consciousness could get us to niraya abode.

For other senses which are sounds, tastes, physical contacts and mental sensation, if deeds are performed under the influence of dosa because respective perceptions come into being through dukkhavedanâ, the persons who perform those deeds would certainly land in nirayaabode.

I hope what we have discussed so far has revealed how padiccasamuppâda revolves around the six accepting organs of our khandâ and prolong samsâra through dosa.

Sâdu, sâdu, sâdu!
Discussion Eighteen

In the two previous discussions, we explained about how Padiccasamuppada revolves around the sight consciousness, Sakkhuvināna through “sukhavedana pyaccayā thanhā” and “dukkhaveda pyaccaya dosa”. In the present discussion, let us see how the eye again prolongs samsarā because padiccasamuppāda revolves around the sight consciousness through “upekkhāvedanā pyaccayā mohā”. As in the previous discussion, when the eye that can see gets into contact with the sight through phassa, the result is again the same as before i.e. sakkhuvinñāna, the sight consciousness. The process shown in an equation would also be the same.

The eye + the sight = the sight consciousness

In Pali, it is said thus: ‘Sakkhonca padicca rupeca uppijjati sakkhuvinñānan’.

This is the beginning of padiccasamuppāda through the sight consciousness. When the sight is accepted before it is recognized as pleasant and unpleasant, then there arises upekkhāvedana, an indifferent feeling or sensation.

The Pali version would be: “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan; tinnam singati phasso; phassa pyaiccayā upekkhāvedanā”.

Where and when does this indifferent sensation appear? We will find that it appears in the second quadrant of the circle and in the present period. We will also find that it appears as an effect of the coincidence
of the eye and the sight. We can therefore say here that this coincidence of the eye and the sight has brought about the person's indifferent acceptance of a sensation. When you accept a sensation in an indifferent way, there arises moha, the lack of knowledge causing avijjā because moha and avijjā are the same.

We would express this in Pali thus: “Upekkhāvedanā pyaccayā moha”.

When avijjā is originated, there definitely follows sankhāra and a deed would be performed letting the wheel of samsarā revolve again.

In Pali it would be expressed thus: “Sakkhonca padicca rupeca uppijjati sakkhuvinñānan; tinnam singati phasso; phassa pyaccayā upekkhāvedanā; upekkhāvedanā pyaccayā moha (avijjā); avijjā pyaccayā sankhāra”.

From the origin of “Upakkhāvedanā pyaccayā moha”, we have come to the stage of “avijjā pyaccayā sankhāra”. We can therefore say that this sankhāra, the deed, is performed under the influence of moha or avijjā. Hence, the resultant khandā would arise under the influence of moha or avijjā and accordingly would be khandā of tiricchéna, the animal abode. The Buddha Himself said that if you pass away with moha, your destination is tiricchéna abode.

It is therefore not incorrect to say that every time you open your eye, there arise deeds performed under the influence of Moha which would get you down to tiricchéna of apāya abodes. There would also be no way whatsoever for that person to get up out of this abode.
If we consider the number of times that we open our eyes every
day, every month, every year and every life in samsarā, then we can
certainly not count that number by any means and the causes we have
accumulated that would put us down to tiricchāna abode. The explana-
tion so far gives us the idea of how through padiccasamuppāda, the
sight consciousness could get us to tiricchāna abode.

For other senses which are sounds, tastes, physical contacts and
mental sensation, if deeds are performed under the influence of moha
because respective consciousness comes into being through upkhevedanā, the persons who perform those deeds would certainly
land in tiricchāna abode.

I hope what we have discussed so far has revealed how
padiccasamuppāda revolves around the six accepting organs of our
khandā and prolong sAmsarā through moha.

Sādu, sādu, sādu!

---

Note: According to the collection of answers to some mysteries of life by
Science and Technology Department at the Carnegie Library in
Pittsburgh, the human eye blinks about once every five seconds.
Assuming 16 waking hours, the average person blinks about 4.2 million
times a year.
Discussion Nineteen

The present discussion would deal with the method to end the ever-revolving cycle of rebirths, samsarā. The body you have, as has been explained to you, has two aspects i.e. physical and mental or rupa and nāma. This body has six locations where external senses are accepted. I do not think that we have to go through this again. Through the previous three discussions, we have explained that every time you open your eye, through these six locations, there arise deeds performed under the influence of lobha, the greed or craving, dosa, the anger or hatred, and moha, the lack of knowledge.

In the same way:

Whenever you hear some sound, there arises a deed under the same influences.

The same holds true under the same influences:
when you accept a smell or
when you accept a taste or
when you accept a physical contact or
when you accept a mental process.

What we mean is that under these conditions there arise deeds or kamma that would influence you in some way in your future lives. These deeds already performed would not drift away like leaves in the path of a strong wind due to the presence of tanhā or upādāna which act like accumulators of these deeds with the sole intention to affect the future. You may regard them as warehouses of kamma. Due to the presence of these warehouses, there appears to be no end to the effects you suffer
from because as long as you are in samsarâ they would be affecting your lives. In other words, we can never repay enough through various forms of khandâ that we might have to be in during the course of samsarâ what we owe for the kamma that we have performed during the course of our lives.

And as these deeds have been performed under the influence of lobha, dosa and moha, the resultant khandâ would naturally be those of duggati abode not of sugati abode. The Buddha Himself said that the permanent residential places of all creatures are nothing but four apâya abodes and thus sugati abodes are only places for their temporary visits.

We can therefore come to the conclusion that if we do not try to cut short the ever-revolving cycle of rebirths or padiccasamuppâda by means of the insight wisdom obtained through vipassanâ meditation, there is no way whatsoever to get out of the four apâya abodes. The end of agedness, pain and death is definitely not in our sight. Hence, it has become very important that we should start our effort immediately to cut short padiccasamuppâda. Let us therefore discuss now how we can do it.

When the ear comes into contact with the sound through phassa, there arises sotavinñâna, the sound consciousness. In the form of an equation, it would appear thus:

\[
\text{The ear + the sound} = \text{the sound consciousness}
\]

It would be expressed in Pali as: "Sotinca padicca saddeca upijjati sotavinñānan"
When the sound appears pleasant and nice, there would arise *sukhavedanā*. In Pali, we would say: “Sotinca padicca saddeca upijjati sotavinñānan; tinnam singati phasso; phassa pyaccayā sukhavedanā”.

When the sound appears unpleasant and jarring to the ear, there would arise *dukkhavedanā*. In Pali, we would say: “Sotinca padicca saddeca upijjati sotavinñānan; tinnam singati phasso; phassa pyaccayā dukkhavedanā”.

When the sound is accepted as it is heard at the moment of hearing it without knowing whether it is pleasant or unpleasant, then there would arise *upekkhavedanā*. In Pali, we would say: “Sotinca padicca saddeca upijjati sotavinñānan; tinnam singati phasso; phassa pyaccayā upekkhavedanā”.

If you notice the arising of sound perception at the moment it arises and accept it accordingly; if you accept the fact that arising of *sukhavedanā, dukkhavedanā* and *upekkhavedanā* are caused by the sound consciousness, and that this sound perception is not “I” nor “he”; and that there is no person nor creature in the *vedana* caused, then you have disposed of *sakkāyaditthi*, the wrong perception on “self”.

And again if you clearly understand yourselves that the sound consciousness and the *vedanā* caused do not appear on their own accord but that they appear due to the presence of some causes, then you have disposed of *vicikicchā*, the doubt.

*Sakkāyaditthi* and *vicikicchā* should be out of your system before you start your meditation in the way mentioned above. The sound consciousness and the *vedanā* caused by the sound consciousness are
actually nothing but items to be aware of through vipassana insight. Whichever one you are aware of during your meditation, awareness of either one means awareness of both because mind which accepts the sound, vedana which is the suffering in mind, sanña which perceives the sound, and sankhāra which is the deed performed due to the above three always appear simultaneously. However, as our discussion about the padicasamuppāda process above has ended all in vedana, let us concentrate on vedana alone.

What we must therefore do is whenever sukhavedana, dukkhavedana or upekkhavedana appears, we must try to be aware of its arising at the moment it arises. Then we continue by means of insight wisdom analyse whether there still exists any of the vedana mentioned. What we will find is that there no longer exists any vedana because at the moment the analytical wisdom arises, there cannot be anything else. It is due to the fact no two mental processes can exist simultaneously. Vice versa is also true. While there is vedana, there cannot arise the analytical wisdom.

In vipassana terms, the disappearance of vedana is known as anacca, impermanence of things, and the analytical wisdom is known as magga. This process would show that awareness of anacca alone would get you the magga. When we say magga, it is nothing but the combination of what is known as samadhi magganga i.e. sammāvāyama, the right effort or exertion, sammāsati, the right mindfulness, and sammāsamādhi, the right concentration, and what is known as pyanña magganga i.e. sammāsankappa, the right thought, and sammādiṭṭhi, the right view. There therefore exist two groups composing of five magganga at the moment of awareness of anacca. The leader of the two is pyanña magganga because it is the wisdom which has the ability to be aware of
anacca.

We can therefore say here that whenever we are aware of the disappearance of vedanā when it is followed by magga, then at that moment of awareness we have five magganga in our system. In short, vipassanā is nothing but this process of being constantly aware of the disappearance of whatever appears and disappears on the khandā.

Actually, whenever you are aware of what appears, you will find that at the moment of your awareness it is no longer there. In the case of vedanā, its disappearance is anacca; the knowledge of its disappearance is magga. In other words, vedanā is a symbol of appearance and disappearance whereas the wisdom that knows this symbol is magga.

When you accept this phenomenon which shows that nothing is permanent as a fact of life, then you have disposed of sassataditthi. When this impermanent phenomenon is revealed, in its place is substituted five magganga. When this substitution phenomenon is accepted as a fact of life, you have disposed ofucchaditthi, the notion that everything comes to an end when it disappears. As and when you are aware of the fact that vedanā is impermanent, then it is natural that you would not crave or wish for it. Then you have disposed of tanhā, the craving. We could say here that it is the five magganga that are instrumental in disposal of the tanhā. According to the padiccasamuppâda cycle, vedanā must be followed by tanhā. However, when five magganga appear at the disappearance of vedanā, tanhā has no opportunity whatsoever to appear because five magganga are there where it has to appear.

Do we now have the obligation to get to pitta abode which is where the kamma under the influence of lobha or upâdâna
would push the *khandâ* concerned down to?
(No, sir, since there is no *tanhâ* or *upâdâna*, there also would be no obligation to go down to *pitta* abode.)

It can now be noted that what we have discussed so far is the method to cut short the *padiccasamuppâda* cycle at the middle of its revolution by getting rid of *tanhâ* through insight wisdom or five *magganga*. Look at the link between the Quadrants 3 and 4.

There could not be *dosa* also on the *vedanâ* that has already disappeared because *dosa* has no opportunity to appear at all because five *magganga* have already taken the place where it must appear. Since there is no *dosa*, all its companions which are *soka*, *parideva*, *dukkha*, *domanasa*, *upâyâsa*, and *sankhâra* have no place to appear at all.

Then, do we now have the obligation to get to *niraya* abode which is where the *kamma* under the influence of *dosa* would push the *khandâ* concerned down to?
(No, sir, since there is no *dosa*, there also would be no obligation to go down to *niraya* abode.)

It can now be noted that what we have discussed so far is the method to cut short the *padiccasamuppâda* cycle at the end of its revolution by getting rid of *dosa* through insight wisdom or five *magganga*.

And since *anacca* of *vedanâ* is seen through insight wisdom or five *magganga* whose leader is *pyanñâ magganga* or the path through wisdom, there is no opportunity for *moha* or *avijjâ*, the lack of knowledge about the Four Truths, to appear at all. *Kamma* under the influence of *moha* or *avijjâ* also cannot take place at all because its place
has been occupied by five magganga.

Then, can we say here that we now no longer have the obligation to get to tiricchâna abode which is where the kamma under the influence of moha or avijjâ would push the khandâ concerned down to?
(Yes, sir, since there is no moha or avijjâ, there also would be no obligation to go down to tiricchâna abode, the animal kingdom.)

The above discussion shows the method to cut short the padiccasamuppâda cycle at the beginning of its revolution by getting rid of moha or avijjâ through insight wisdom or five magganga.

We must conclude our discussion by saying here that once you are aware of vedanâ and its appearance and disappearance or anacca, the padiccasamuppâda revolution has been cut short at three places—the middle, the end and the beginning of its cycle.

Sâdu, sâdu, sâdu!
Discussion Twenty

This is the second last discussion in our course and it would deal with the five elements that would hinder a person from reaching enlightenment. These elements would prevent a truth seeker from finding what he wants. Following are the five hinderances in the path to nirbâna.

* Kamma + antarè = Kammantarè
* Kilesâ + antarè = Kilesantarè
* Vipâka + antarè = Vipakkantarè
* Ariyupavâda + antarè = Ariyupavâdantarè
* Ānâvittakkama antarè

Kammantarè is the hinderance caused by what you have done so far and it has five categories.

* Killing one’s own mother or in Pali: Mâtugâtaka kamma.
* Killing one’s own father or in Pali: Pitugâtaka kamma.
* Killing an arahat or a person who has reached the final stage of enlightenment or in Pali: Arahantagâtaka kamma
* Making blood come out of the Buddha’s body or in Pali: Lohituppâdaka kamma
* Destroying the unity in Sanghâ or in Pali: Sanghabedaka kamma.

They are also known as pancânantariya kamma, committing even one of which will deter you from reaching your goal in this life however hard you try in your practice of vipassanâ meditation. There is no way whatsoever to get away from the consequence of committing one of these kamma, because they are the heaviest offences in the world. The person who committed any of these offences is sure to get down to the
lowest and cruellest level of punishment abode, niraya.

Kilesantarè means mainly ditthi and vicikicchâ out of the ten kilesâ because ditthi has the ability to push one down to apâya abodes and deter one from reaching nirbâna. As you been explained, there are only three main ditthi the toal of which would come up to 62. The three main ones have been familiar to you already. They are sakkâyaditthi, the view that sees the form and not the essence i.e. regarding khandâ as “I”, “you”, “he”, “they”, “persons”, etc., sassataditthi, thinking that khandâ are permanent, and ucchedaditthi, thinking that nothing would come after your death in this life. All these ditthi can be disposed of only when you understand khandâ padiccasamuppâda and accept it through learning from a teacher who can teach you padiccasamuppâda.

Vipakkantarè is the hinderance for a person whose present situation can in no way help him attain enlightenment. They are those:

* who are in niraya abode;
* who are in tiricchâna abode;
* who are in pitta abode;
* who are in asurakè abode; those belong to this abode have to live a double life—one pleasant and one very unpleasant;
* who are putthujanabramah; those who belong to abodes higher than nats, superior beings living a very pleasant life but who have not attained enlightenment at all;
* who are âsanñassabramah; those who have no facilities for accepting senses and have not attained enlightenment so far.
* who are avihikpuggala; those who do not have enough wisdom to attain enlightenment;
* who happens to be one of the seven sugati ahik puggala. They
are:

* **Jissanta puggala** meaning a person who has been blind from birth;
* **Jissanta padira puggala** meaning a person who has been deaf from birth;
* **Jissamuga puggala** meaning a person who has been dumb from birth;
* **Jissajala puggala** meaning a person has been naive from birth;
* **Jissummatakā puggala** meaning a person who has been mentally deranged from birth;
* **Pandut** meaning a person who is neither a man nor a woman;
* **Upadobyi** meaning a person who has to be alternately a man and a woman or a person who has both male and female organs.

These are persons whose fate would not allow them to attain enlightenment.

**Ariyupavādantarē** is the obstacle caused by some misdeeds performed against any of those who have attained enlightenment. This is not only true for **putthujiṇa**, those who have not attained any level of enlightenment but is true for those who have attained lower levels and have committed physical, verbal or mental misdeeds against those who have attained higher levels of enlightenment. This could be remedied by paying physical obeisance and saying verbal apologies to the person against whom the misdeed has been performed.

**Ānāvittikammatā antarē** is meant only for the members of the **Sanghā** order. It is meant for the members who have committed four
highest offences as designated by the Buddha Himself. However, if that person take reformatory measures as instructed by the Buddha to remedy any of these offences, then he can of course attain enlightenment again.

Let me conclude this discussion by saying that I fervently hope none of you who has taken this course, because you would like to find the path to enlightenment, would find any of the abovementioned obstacles in your search for the Truth.

Sādu, sādu, sādu!
Discussion Twenty One

We have now come to our final discussion of the course. Since we have gone through all there is to know as far as ānātaparināṇā stage of vipassanā meditation as an effort to attain enlightenment is concerned, this discussion will tell you how to go into meditation in exact compliance with the teachings of Mogok Sayadaw.

Before we go into meditation, there are certain steps we must take to make ourselves worthy of what we expect to achieve. They are explained below.

1. Observation of sila

Sila is nothing but precepts that when observed faithfully will cleanse the mental aspect of your khandā. If the person who is going to meditate is a monk or a novice, he must be sure that he has in no way violated any of the disciplinary commandments as laid down by the Buddha. Even if there is one violation, he must go into confession and do as required by the Buddha. If the person to meditate is a layman, then he must at least be in observation of five precepts i.e. refraining from killing a living creature, taking another person’s possessions without his knowledge, committing adultery, telling lies and drinking alcohol that impairs a person’s mindfulness. If possible, he can observe either eight, nine or ten precepts laid down for laymen.

2. Donation of one’s khandā to the Buddha and Mogok Sayadaw

You must utter in your own words the following:
“In expectation of emancipation from agedness, pain and death that we have been suffering from in all our lives throughout the entire samsarâ, I donate these five meditating khandâ to the most benevolent, the most exalted Buddha. I also donate the same khandâ to the Mogok Sayadawgyi.”

This will get rid of your attachment to what has so far been known as your body and protect you from external intervention during your meditation.

3. **Request for an appropriate method**

Recite the following to request for an appropriate method from the Buddha:

“Kindly give me an appropriate method or kamahtan that would help me in my attempt to attain enlightenment and to be liberated from agedness, pain and death.”

4. **Apology and request for their acceptance and forbearance for any misdeed done before**

Recite the following:

“Kindly accept my apology and forgive me for any physical, verbal or mental misdeeds—light or serious—performed either knowingly or unknowingly, deliberately or accidentally, throughout the entire samsarâ up to the present moment, against those who have attained any of the four levels of enlightenment. I also forgive any person who has performed a misdeed against me.”

115
This is done because as explained in the previous discussion the reflection on any abovementioned misdeeds during the course of meditation could deter you from reaching your goal.

5. Manifestation of faith in meditation by holding a primate cause

When you have a cause, it will naturally help you have faith in what you do. As such, a person to meditate should hold any of the three following primate causes.

* **Attādipati**: Holding oneself as the primate cause of meditation;
* **Lokādipati**: Holding the surrounding as the primate cause of meditation; and
* **Dhammādipati**: Holding the Teachings of the Buddha as the primate cause of meditation.

**Attādipati** is contemplating on what you are doing as follows:

“I do not practice vipassanā meditation just because I have nothing to eat; I do not practice vipassanā meditation just because I have nothing to clothe myself in; I do not practice vipassanā meditation just because I have nowhere to stay; I do not practice vipassanā meditation just because I want to make this body healthy; I do not practice vipassanā meditation just because I aim for more pleasant life either as human being or a supernatural being; I only practice vipassanā meditation because I detest, loathe and fear the cycle of rebirths of this khandā involved with agedness, pain and death in every form of life so
much so that I want to be liberated from this cycle."

6. **Having faith in meditation**

When you practice *vipassanā* meditation the Mogok Sayadaw’s way, you should regard what you are doing as follow:

"It is an effort that has its genesis in the Buddha’s exertion for four aeons and one lakh of *kappa* (a time span lasting from the beginning of one planet to its end). For some Buddhas, that exertion to attain enlightenment lasted eight aeons and one lakh of *kappa*; and for some, the time needed was 16 aeons and one lakh of *kappa*. The effort has that high a value in its origin but it is something you have never done before.

"It is an effort that is appreciated and valued by those who have already attained enlightenment.

"It is an effort most appreciated, most wanted, most valued by the Mogok Sayadaw himself.

"It is an effort that will deliver you from suffering like repeated experience of agedness, pain and deaths along the unending *samsarā*.

"I have been so lucky to have this rare opportunity to engage myself in this practice which is of so high a value that I am sure to be delivered out of four *apāya* abodes."

You must start your practice in that type of mental frame. Although there are four postures—walking, standing, sitting and lying—
that a person in practice can take, we will for our purpose here discuss only of sitting posture.

7. Correct Posture

Gentlemen should sit in a cross-legged posture and ladies should sit in the usual way i.e. both feet on the same side. There is one rule you must obey here. That is you must sit in a way in which you can stay without movement for a long time.

You must keep your back as straight as possible. You must not be leaning forward, backward or sideways. The vertibral sections of the spinal cord should be straight and vertical.

You must also keep your neck in the same way—straight and vertical. The respiratory tract should be straight for easy, flawless breathing.

Both hands should be on the centre of cross-legged position with right hand on the left and thumb tips touching each other. This is a posture that helps your determination and continuous awareness that will assist you in your search for the Truth.

The upper and lower lips should be touching each other. While in practice session, the mouth should not be opened.

The eyes should be closed just enough to keep the external sensations away. They should not be closed too tightly or tears might move out of them and you might have undesirable sensations of light in them.
8. Developing Mental Concentration

Start with breathing which should be slow and deliberate. Do not breathe strongly. It will tire you in a very short time. This is known in Pali as *attakilamathânyoga*, being cruel to your own body needlessly. If the breathing is too soft, then again you will not be aware of the air going in and coming out at the tip of your nose. It should be in between those two extremes so that you will always be aware of the air going in and coming out.

Now, try to keep your mental awareness at the tip of your nose. Try to be continuously mindful of the air going in and coming out at that place at the moment it does. Please be aware that your knowing the passage of the air going in and coming out should be only at the tip of the nose or if you prefer, on the external part of your upper lips. You must not follow the passage of the air to anywhere else.

While you are doing that, you must never make even a slight conscious movement in any part of your body. The body posture throughout the practice should be as exactly as when your start your practice. The mind should also not wander to anywhere else. While you are developing mental concentration, your mind should not wander to any other sensations. You must keep your determination and awareness of what is happening at the tip of the nose all the time.

There are three *magganga* in the play at every moment of this effort to develop mental concentration. The first is *sammâvâyama*, the right effort, the second *sammâsati*, the right mindfulness, and the last *sammâsamâdhi*, the right concentration. We can therefore say here that you are in possession of three *magganga* while you are aware of the air
going in and coming out at the tip of your nose or on the external part of your upper lip whichever you prefer.

You have now started the initial stage of vipassanâ meditation.

9. Stepping up to vipassanâ

After about ten or 15 minutes of your effort to develop mental concentration, samâdhi, if you are sure that you have the enough concentration power to change over to vipassanâ, you can now let go your mindfulness of the air going in and coming out at the tip of your nose.

In this change-over stage to vipassanâ, two additional magganga known as pyanñâ magganga have come to be involved. The first to come is sammâsankappa, the right thought or thinking. With this magganga, what you must do is just to watch what is happening in your body and to understand what the body is trying to tell you and whatever shape or form it is trying to show you to let you understand your own body which is known as khandâ in Pali.

Your effort not to confuse khandâ with “I” or “Self”, nor to allow your mindfulness out of your khandâ, and to continuously understand with insight wisdom what the body is trying to tell and show you is nothing but vipassanâ practice. While you are at it, if some phenomenon appears in your body, you only have to be aware whether fore and hind portions of this phenomenon differ, change or perish. With sammâsankappa, you only have to be asking questions through insight wisdom to get the answers to attain your knowledge.
If you feel pain, you are only to follow that pain sensation with questions like:

"Is the person who feels this pain sensation "I" or "self"?"
"If there is "I" or "self" feeling this pain sensation, why could this pain sensation be not stopped?
"If the pain sensation could not be stopped, how could there be "I" or "self" which is believed to have control of the body?
"Is it Khanda which has the innate nature of pain that is naturally showing this pain sensation?
"Should I conclude that there is no "I" or "self" in the appearance of this pain sensation?
"Then should I again conclude that it is only khandā that is telling you its own nature?

When you can make the conclusion that there is no "I" or "self" in the pain sensation you feel, you have disposed of atta, the Pali word for "self", and sakkāyaditthi also. When you can make the conclusion that it is the khandâ which is showing you its own nature, then you have acquired anatta insight disposing of atta and are now in possession of sammâditthi, the right thought or thinking.

When you have got rid of atta, you can be sure that the door to apâya abodes has been closed to you. When you are in possession of anatta insight, the door to nirbâna has been opened for you.

Do not stop there and be satisfied with what you have got now. Please go on asking yourself more questions like:

"In what way this pain sensation is taking place?"
“Does this pain sensation not change at all or does it?
“Is this pain sensation permanent, imperishable and go on asserting its power all the time?

Then what you will find is that this pain sensation is not permanent at all and it is changing at all times. You will find that the fore part and hind part of the phenomenon is not similar at all. When you accept this change of the phenomenon, then you have acquired the knowledge of constant appearance and disappearance of all phenomena in your body. This is the vipassanā wisdom. We can therefore say that vipassanā is nothing but the method to find out impermanence of all phenomena relating to your body through mental search.

In the same way, other sensations like cramp, itchiness, hotness, numbness, ache, etc. that appear on your body should also be contemplated. When no sensation is conspicuous enough for your contemplation then move your awareness to the air going in and coming out of your nose. You will find the impermanence of this phenomenon also.

Through this continuous contemplation of all the phenomena appearing on your body, if you accept the notion of their perishing, you have disposed of sassataditthi; if you accept the notion of their arising, you have disposed of ucchedaditthi. This is how you get rid of ditthi through contemplation or vipassanā meditation.

In this practice, you must not stop at seeing what you contemplate on alone. You must see the arising and perishing of all phenomena that appear on your body. In other words, you must acknowledge anacca, dukkha, anatta of your body. If you are contemplating on védanā, what
you see is anacca, dukkha, anatta of vedanâ. If it is mind, what you must see is also anacca, dukkha, anatta of your mind.

The main object of this practice therefore is to look beyond what you are contemplating on until you see and acknowledge the arising and perishing of all phenomena or in Pali, anacca, dukkha, anatta of these phenomena. As all these efforts would deliver you to your finding the Truth, you have accomplished your aim as far as tirañaparinñâ stage of vipassanâ meditation is concerned.

Since you have accomplished your objective now, we must conclude the entire course here by praying that all of you be able to continue your vipassanâ meditation until you attain full enlightenment and reach nirbâna, your goal.

Sâdu, sâdu, sâdu!