

# **Mogok Vipassana Meditation Method in Myanmar: A Historical Study**

**DISSERTATION**

**SUBMITTED**

**TO**

**BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY  
LUCKNOW**

**BABASAHEB  
BHIMRAO  
AMBEDKAR  
UNIVERSITY**



**प्रज्ञा शील करुणा  
ESTABLISHED 1996**

**FOR THE AWARD OF THE DEGREE OF  
MASTER OF PHILOSOPHY  
IN**

**HISTORY**

**SUBMITTED BY**

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**ENROLLMENT NO: 528/17**

**UNDER THE SUPERVISION OF  
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**2019**

## **DECLARATION**

I hereby declare that the dissertation entitled “Mogok Vipassana Meditation Method in Myanmar: A Historical Study” submitted in fulfilment for the degree of Master of Philosophy is an authentic record of original work carried out by me under the supervision of Prof. S. Victor Babu, Professor, Department of History, School for Ambedkar Studies, Babasaheb Bhimrao Ambedkar University (A Central University) Lucknow. I further declare that this research work has not been previously submitted before for the award of any other degree or diploma to any University or Institution. In keeping with the ethical practice in reporting research information, due acknowledgement have been made wherever the findings of others have been cited. This is also declare that the M.Phil. Dissertation is free from all kinds of plagiarism.

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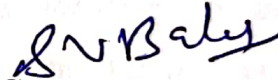
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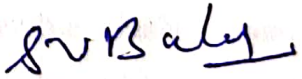
## CERTIFICATE

This is to certify that the M. Phil. Dissertation titled “Mogok Vipassana Meditation Method in Myanmar: A Historical Study” submitted by Mr. Cakkabala Enrollment No. 528/17, is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

The M. Phil. dissertation submitted to Babasaheb Bhimrao Ambedkar University Lucknow satisfies all the requirements as stipulated in the *Master of Philosophy (M. Phil.) Regulations, 2015* and it is fit for submission and evaluation for the award of the degree of Master of Philosophy of the University.

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## ACKNOWLEDGEMENT

I take first refuge in the Triple Gems: Buddha, Dhamma and Sangha. Regarding with accomplishment of this research project entitled '**Mogok Vipassana Meditation Method in Myanmar: A Historical Study**,' Especially, I would like to express my sincerest gratitude to my supervisor, Prof. S. Victor Babu, Head of Department, Department of History, Babasaheb Bhimrao Ambedkar University, Lucknow, Uttar Pradesh, India, for their support throughout my dissertation for their noble guidance valuable comments, excellent suggestions.

Besides, I would like to extend my thankfulness to those who have heldd this dissertation research its fruition. Without their assistance, it is impossible to accomplish this study time. It is my great honor to thank those who have made a notable contribution and provided kindly assistance and encouragement for my study to search its goal. I would like to put a record my benefitted parents, teachers and donors in the first page of my dissertation. Firstly, I am very grateful to my parents, U Ngwe Soe and Daw Hla Yin who are from Linkin village, Inlay, Ngaung Shwe Township, southern Shan state, Myanmar, for their care and upbringing to make me able enough to pursue by studies. Because of them, I evolve as a human being. Secondly I would like to express gratitude to all of the teachers, the most respected Ngaung Shwe Kan Gyi Sayadaw Venerable Vimalabhivamsa (Abhidhammaharathaguru, the chairman of Shwekyin Nikaya) who kindly allows me to ordain under his guidance, Linkin Sayadaw Venerable Vèsattha(Inlay), Thapyaypin Pathama Sarthintike main Sayadaw Venerable Vijjananda(Inlay) and Vice Sayadaw Venerable Visarada(Inlay) who teach me Pathamapyan examinations, Venerable Susittabhivamsa (Dhammasariya University, Yangon), Yaw Sayadaw Venerable Sirindabhivamsa (Mahavisuddhayon monastery, Yangon), Hlayadana Sayadaw Venerable Naradabhivamsa(Ngaung Ton monastery, Yangon), Jeyasingi Sayadaw (Sagaing Hills), Gandayon Sayadaw, Pa-Auk Sayadaw Venerable Acinna( international meditation master), Shwe War Win Sayadaw Venderable Dr. Asabha (Mogok Meditation Master), London Saygyi U Myint Swe (rector of Mandalay and Yangon Buddhist Universities) who give me Dhammasariya knowledges. I am greatly indebted to the most Mangalasukha Sayadaw Venerable Panninda (Samaing Yangon) who is a supporter during the research time as much as he can. Moreover, I am absolutely assisted object to the main supporters, U Mya Win and Daw Than Sein (Mayangon Twonship, Yangon) and their family for their encouragement throughout my life.

I would like to thank Prof. S.Victor Babu, my supervisor and Head, Dept. of History for his constant encouragement and guidance. I would also like to thank all faculty members of the department.

14.06.2019

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## CONTENT

CHAPTER -I INTRODUCTION	1-14
CHAPTER -II THE BUDDHA'S TEACHINGS	15-43
CHAPTER- III MOGOK VIPASSA MEDITATION METHOD	44-76
CHAPTER- IV VIPASSANĀ MEDITATION AS A WAY TO LIBERATION	77-104
CONCLUSION	105-108
BIBLIOGRAPHY	109-112
APPENDIX	113

# **CHAPTER I**

## **INTRODUCTION**

### **AIM AND SIGNIFICANCE OF DISSERTATION**

Myanmar is widely acknowledged as a Theravada Buddhist country where Vipassana (insight) meditation practice is prominent. Vipassana is studied not only as a traditional, comprehensible and applicable way of life but also as an essential guide to the final emancipation. Besides, in Myanmar, Vipassana practice is pursued not only by monks and nuns but also by lay people. When someone talks about the Vipassana meditation methods and its tradition of Myanmar, the first and foremost thing that came to mind is Mahasi or Mogok methods, which have the largest number of followers. In Theravada Buddhism Mogok Vipassana meditation method which will be discussed in this dissertation is essential and meditative technique is so significant, for those who want to practice Vipassana meditation. The purpose of this dissertation is subjected to understand about the Mogok Vipassana Meditation method, to study how to take Mogok Vipassana meditation method in Myanmar, and to analyze the centrality of Mogok Vipassana meditation method in Myanmar. This dissertation is based on historical method using Pali Cannons, Commentaries and Sub-Commentaries as primary, especially, Buddhist literature.

The meditation is thought to be the remedy for problems. Medical science and therapy is not so effective in helping a person to eradicate mental disturbances such as frustration and worries because they arise not as a result of natural disorders, but are mind created. A single thought appearing in this invisible mind can either save or destroy the world, the mind is a gold mine but people pollute it. Therefore, it is important that the mind must be properly guided by discipline and reason to avoid mental pollution.

According to Albert Einstein, even atomic energy, which has shaken the world, such is the nature of the mind, without religious guidance: it is difficult to train the mind. Man had turned the whole into a time bomb because of his ego, anger and selfishness which the life of every living being is in danger, by the various inventions which brighter people have made but which are misused by those in power.

The Buddha has said, in Dhammapada, “He who can conquer a million men in battle is not real conqueror; but he who conquers himself alone is indeed the noblest conqueror”. No enemy can harm one so much as one’s thoughts of cravings, thoughts of hatred. These internal enemies harm as more than external enemies. All living beings suffer more due to worries, enmity arising from mind. Everybody needs to try to overcome them by using the mental power of concentration and understanding. Everyone must understand that mind also needs the same things as body of man needs washing, feeding and medicating. When the mind is washed by Vipassana meditation, the mind is to be free from the sickness of greed, anger and delusion with the supreme medicine of the Dhamma. By meditating the Vipassana, mind of all living beings is able to attain to Nibbana, free from suffering. For those who want to hold essential value, Vipassana is ready to provide them, get real with irrespective of original religious beliefs. Therefore, Vipassana is the most important meditation for problems of daily life.

In the present world, everyone is seeking for the way to overcome from sorrow and suffering to keep oneself in peaceful state of mind. Actually sorrow and suffering are the common problems which humanity is facing in the present global world order. These are universal diseases, not the bane of any one nation or person of particular colour or creed.

Therefore, the remedy also must be universal in nature. This can only be possible by following *Vipassana* meditation. It can be achieved through practicing the true *Vipassana* meditational methods. The *Buddha* had said “*Akaseva padam natthi samano natthi bhahire*” which means there is no footstep in the sky; no true monk is found outside the Buddhist Order (in Buddha's Theravada Sasana)<sup>1</sup>. *Vipassana* is available only during the time of the Buddha’s *Sasana* and only in the societies of the *Buddha's Sasana*. In the *Akkhana sutta*, also described that there were eight categories of persons who do not listen and practice the Buddha’s *Dhamma*, while only one category person do listen and practice His *Dhamma*. Ledi Sayadaw wrote like that in his book titled *The Requisites of Enlightenment (Bodhipakkhiya Dipani)*;

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<sup>1</sup> Dhp, Verse-224-225,

The seeds of sila and Samadhi can be obtained at will at any time. But the seeds of Panna (wisdom) can be obtained only when one encounters a Buddha Sasana (era when Buddha's teaching are available). Outside of a Buddha Sasana, one does not get the opportunity of even hearing the mere mention of words associated with Panna, though an infinite number of "sunnas" ("empty"- i.e., empty of Buddha's teaching) world-cycles may elapse. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha Sasana flourishes, if they intend to accumulate the seeds of magga- nana (knowledge of the path) and phala nana (knowledge of the fruits of the path)<sup>2</sup>

Therefore, we should seek and accumulate the seed of *Vipassana Panna* - the wisdom of insight in the present time as much as we can. The key instructions for *Vipassana* practice are found in the *Mahasatipatthana Sutta* of the *Digha Nikaya*, in the *Pali* (on. According to S. N. Goenka, *Vipassana* is the art of living which guides us to know how to overcome from sorrow and suffering for all people.

To reach at the goal, the method or the way is very important. To know the methods or the ways, the guide is very important. Let's see the value of *Vipassana* and the methods of *Vipassana* are so important. How the Buddha and his disciples find out the *Dhamma* and the ways to reach *Dhamma*, how they contribute their *Dhamma* from the time of the Buddha to the present day.

## **HISTORICAL BACKGROUND**

The Buddha has expounded the *Dhamma* for forty-five years till the last day of His *Mahaparinibbana*. What the Buddha taught all words for forty five years were called *Dhamma*. The words of the Buddha are embodied in the form of the *Tipitaka*, the three baskets of knowledge. The *Tipitaka* is voluminous, so we must take the essence of it venerable Webu Sayadaw said that "The essence of *Tipitaka* is the 37 factors of *bodhipakkhiya Dhamma* (the requisites of Enlightenment). The essence of *bodhipakkhiya Dhamma* is the Noble Eightfold Path. The essence of the Noble

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<sup>2</sup> Ledi Sayadaw, (Trans by) U Saw Tun Tike, *Bodhipakkhiya Dipani, The Manual of the Factors leading of Enlightenment*, in The Manual of Buddhism., The English Translations Edited by, The English Editorial Board Union Buddha Sasana Council, Kaba-Aye, Rangon, Burma, 1965, 291.

Eightfold Path is the three *Sikkha* and the essence of the three is *Ekodhammo* or One and only *Dhamma*. The three *Sikkha* are *Adhisila* (Higher Morality), *Adhicitta* (Higher mentality) and *Adhipanna* (Higher Wisdom).<sup>3</sup> All the teachings of Buddha's *Dhamma* have only one object: liberation from suffering. Methods are various but the object is the same. It is not necessary to follow all the methods.

Vipassana meditation is considered the essence of the Buddha's teaching. The fundamental principles of the technique have been delineated in various ways in His suttas and discourses. These were carried first orally and then in writing by the monks. The monks maintained the technique as its origin. At the time of the *Buddha*, according to one story-the story of a certain *bhikkhu*, *Vipassana* meditation is called '*Samana dhamma*, the duties of a monk or the practices of a monk. On one occasion, sixty bhikkhus, after obtaining a subject of meditation from the *Buddha*, went to Matika village, at the foot of a mountain. There, Matikamata, mother of the village headman, offered them alms-food; she also built a monastery for them, so that they could stay in the village during the rainy season. Sixty Bhikkhus practiced the meditation. They stayed to practice meditation in each place for each one. One day Matikamata asked that what all of you doing there in each place were. They replied that we practiced *Dhamma*'. She asked what this is. It is the duties of the monks or the practices of the monks. Again she asked is it (meditation) possible to practice for layman and laywoman? The Bhikkhus said that it is for all persons. She learnt it from them. Then, they taught to her how to meditate on the thirty-two constituents of the body leading to awareness of the body and dissolution of the body. She practiced with diligence and attained the three *Maggas* and *Phalas* together with analytical insight and mundane supernormal powers.<sup>4</sup> According to this story, at that time, *Vipassana* was not yet so popular among the layman and laywoman in their place. It is right.

Moreover, there is one provable and interesting story of about *Vipassana*. On one occasion the householder Anathapindika was afflicted, suffering, and gravely ill.

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<sup>3</sup> U Htay Hlaing (*Dhammacariya*). *The Essence of Buddha Dhamma* by Ven. Webu Sayadaw, Buddha Athan (The Voice of Literature), Yangon, Second Edit, 1996: 30.

<sup>4</sup> Dhammapada atthakatha, 1,165

Then he addressed a certain man to inform the Buddha and Sariputta. When Sariputta and Ananda arrived at home, Anathapindika said that '*venerable Sariputta, I am not getting well. I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding are apparent*'. At the moment, Venerable Sariputta taught that ' then, householder, you should train thus: 'I will not cling to the eye, and my consciousness will not be dependent on the eye'. Thus you should train thus: 'I will not cling to the ear... I will not cling to the nose... I will not cling to the tongue... I will not cling to the body... I will not cling to the mind, and my consciousness will not be dependent on the mind'. Thus you should train, etc.'" When this was said, Anathapindika was wept and shed tears because but although he have long waited upon the Teacher (the Buddha) and bhikkhus worthy of esteem, he has never before heard such as a talk on the *Dhamma*. Then, Venerable Sariputta said that "Such talk on the *Dhamma*. Householder is not given to lay people clothed in white. Such talk on the *Dhamma* is given to those who have gone forth." Anathapindika requested that "Well then. Venerable Sariputta, let such talk on the *Dhamma* be given to lay people clothed in white."<sup>5</sup> Here one question arise that why not such talk on the *Dhamma* be given to lay people? The answer is that because most of the lay people are following to the sensual pleasures. However, some lay disciple like *Dhammika* prefers to hear and practice such as the *Dhamma, Mahasatipatthana sutta* etc., It is the impacts of *Vipassana* meditation among the lay disciples in the *Buddha's* time.

This research work starts with a brief history of *Vipassana* and development in Myanmar. Over 2600 years ago. The Buddha attained Enlightenment in India. Owing to *The Vipassana Dhamma* taught by the Buddha, many human beings, devas and Brahmans were liberated from the cycle of sufferings. The disciples of the Buddha expounded the *Dhamma* including *Vipassana* from generation to generations and spread into the whole world and the process is still going on.

"Buddhism *was* the first world religion known to history From at least the time of Asoka Buddhist missionaries went out in various directions taking with them its

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<sup>5</sup> Majjimanikaya, Uparipannasa Pali, Salayatavagga, Anathapindikovadasutta, 3 , 303-307.

universal doctrine of salvation for all men and all living beings, its philosophy and ethics, its learning. ”<sup>6</sup>

Sometimes, the branches grow and develop more than the trunk. In the same way, although Buddhism declined in India, it is growing and developing in other countries. *Vipassana* was lost in its original land, it was preserved through and unbroken chain of teachers and disciples in Myanmar (Burma). Myanmar is the country where various types of *Vipassana* meditational methods have been developed from very long time under the guidance of different Buddhist Masters viz. Ledi Sayadaw, Webu ayadaw, Mokog Sayadaw, Mahasi Sayadaw, etc. Later on, Myanmar becomes one of the major Buddhist countries which has flourished with both the theory (*pariyatti*) and practice in Southeast Asia. Therefore, in the introduction, this research work would like to discuss about development of *Vipassana* meditation in Myanmar,

### **Historical Development of *Vipassana* in Myanmar**

The development of *Vipassana* was mentioned in his book *Vipassana shunee 'Kyan (A Practical Way of Vipassana (Insight Meditation) (Myanmar script)* by Mahasi Sayadaw who is of the view that *Vipassana* had being practiced by the disciples (Monks, nuns and lay disciples) of the Buddha since the time after passing way of the Buddha to over one thousand years. *Vipassana* had been enshrined (dwelled in) in the hearts of the noble disciples of the Buddha which is well reflected in the *Dipavamsa*, *Mahavamsa* and *Sasanavamsa* literature etc., because about the noble disciples who had attained the enlightenment during this period were described in these canonical texts. After this period (one thousand years), it was rare to see such descriptions which mean that the mass that were following and practicing *Vipassana* was becoming lesser by the passing of time. On account of the shortage of the numbers of people who practiced *Vipassana* for a long time, it was difficult to know the ways of *Vipassana* meditation for the new generations. However, *Vipassana* did not totally decline and disappear from the world. *Vipassana* always grows and develops in the heart of the noble one who is seeking for his real welfare. It can be proved by the life

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<sup>6</sup> Bharini-deva-Caura-vidhvamsana-n, Encyclopedia of Buddhism Volume III, Published by the Government of Ceylon 1971,

story of Thilon Sayadaw.<sup>7</sup> Thilon Sayadaw was very famous in meditation practice as the sun and the moon in the history of Myanmar.<sup>8</sup> After the Thilon Sayadaw revival of *Vipassana* started in Myanmar.

The history of Buddhism in Myanmar passed roughly in his journey from Suvannabhumi to Pagan, via Pagan to Konbaung Dynasty until Bodawpaya (11 march 1745- 5 June 1819), the sixth king of Konbaung Dynasty of Burma (Myanmar). During this long period, the practice of *Vipassana* meditation not yet developed very well among the lay people. It developed only as a development among individual especially among the monk's society. If we could study the history of Buddhism in Myanmar, during the long period after the 1000 years ago, *Vipassana* did not develop very well. There were a few little meditators handed down the *Vipassana* meditation.

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<sup>7</sup> Thilon Sayadaw already had been admired as a great meditation master before he not yet reign as a king since the life of prince, King Mindon. When King Mindon reigns in his royal capital, Thilon Sayadaw was very famous as meditation master and as an arahant. Therefore, King Mindon requested and sent Sangaza Sayadaw who was one of the favorite monks and great masters of King Mindon in the royal capital to investigate the on his own meditational experience of Thilon whether it is real or not. At that time, Thilon Sayadaw lived in the Khatthin forest monastery near Khatthin village which is located on the northern bank of Ayeyarwady (Irrawady) river in Kyauk Myaung Township of Myanmar. When Sangaza Sayadaw came to approach him for the interviews, he came by boat to the forest monastery of Thilon. Then, he asked the deep questions from the *Pitaka*. After asking many questions, Sangaza Sayadaw prepared to go back to the royal capital. At that time, Thilon Sayadaw told him that from the Khatthin village, we have been invited for the lunch, let's go for lunch. And then Thilon Sayadaw asked Sangaza Sayadaw how did you come here? Sangaza replied: By boat sir. If so you may go back by boat. When Sangaza Sayadaw reached at the other bank of the river, Thilon Sayadaw already reached at their. When Sangaza Sayadaw saw the Thilon Sayadaw, he understood the one question without making question because one is arisen only in his mind but did not yet speaks out to ask to Thilon Sayadaw. May be this question was relative to the super natural power of meditational practice. This story showed the meditational power of Thilon Sayadaw. (U Htay Hlaing (Dhammacariya), *Yahantar and Puggothu Myar*- the arahants and the nobles: 125-127.

<sup>8</sup> Mahasi Sayadaw, *Vipassana Shunee Kyan* Volume,I (A Practical Way of Vipassana (Insight Meditation)(Myanmar script), seventh publication, published by Buddha Sasananuggaha Organization Yangon, Myanmar,

From generation to generations, majority of Buddhist monks focused on the study and end by learning. From Pagan to Colonia era, this study also emphasized to study only about the *Abhidhamma* and *Vinaya*.

In the history of Konbaung dynasty of the Myanmar, the King Mindon was very famous king, his reign is sometimes considered to have been a golden age of Myanmar culture and religious life. He patronages not only for Pali literature but also encouraged also to Practice *Vipassana*. In Mynnmar, the development of *Vipassana* of the people started from the king Mindon. He was the first Burmese king to encourage *Vipassana meditation*. In the *Buddhist Religion* described that,

"In 1852, during the second Anglo-Burmese war, King Mindon seized Buddhism was the highest expression of Burmese culture and Vipassana practice the highest expression of Buddhism he was the first Burmese king to encourage Vipassana practice in his court. Monks were invited from the forest and quizzed as In the way they taught and practiced Vipassaana, those whose methods satisfied the king *were then requested to teach* Vipnssana to him and his courtiers, Similarly, a ten-precept nun was invited to teach Vipassana to his wives. In doing this, Mindon established a set of cultural expectation that survived throuthout the colonial period and into the period of Burmese independence; that Vipassana could he identified with *a* particular method, that the method could be taught in condensed form to lay people and, that one of the duties of a highly placed Burmese was to foster Vipassana practice in a lay settling. After the fall of the monarchy in 1886, a successful Burmese merchant set up the first center specifically for lay Vipassana practice in his own compound in 1913. The movement remained small until the 1930, when students of Ledi Sayadaw (1846-1923)) and Mingon Sayadaw (1864-1955), among others, helped set up many centers and produced many schools of thoughts as to what sort of method was a genuine Vipassana method, and what methods were "merely" samatha. When Burma gained its independence, the U Nu government continued the Vipassana-sponsoring tradition by setting up its own center in Rangoon. The continuity of the tradition is exemplified by the fact that the monk chosen to head the center, Mahasi

Sayadaw (1904-1982), traced his practice lineage back to the King Mindon's favorite forest monk, Thilon Sayadaw (1786-1860).<sup>9</sup>

### **VIPASSANA MEDITATION MASTERS OF THREE PERIODS**

The revival of Vipassana in Myanmar can be divided into three periods:

1. The period of Konbaung dynasty,
2. The period of Colonial era,
3. The period of Modern Era.

Till the early period of Konbaung, the movement of *Vipassana* was irregularly as Lake Pond and pool which could not have enough water to flow as a current in Myanmar. In the late period of Konbaung dynasty, at the age of Htut-khaung Sayadaw (1789-1890), Phone Taw Gyi U Sila (1832-1907), *Vipassana* spread of the water of creek, stream, and ditch to the various places of Myanmar. However, it could not spread enough to overwhelm the deep forests and small hills. It is the first period of revival of *Vipassana* in Myanmar.

During the period of Ledi Sayadaw (1846-1923), Sekkhya Taung Sayadaw U Titoka Sayadaw (1172-1964), and Moenyin Sayadaw (1872-1964), the current of *Vipassana* developed as such like the water of stream, ditch to the small rivers. Ledi Savadaw is often considered the founder figure of meditation practice as well as the promoter of lay meditation, having established many meditation centres for monks as well as for lay people. This is the second period.

After gaining its independence (1948), the current of *Vipassana* and its sound spread like stroke and Rid to the whole Myanmar, That is why, it is said that the evolution Myanmar was like the flow great rivers. It could spread widely and the patronage of Myanmar government. During this period, Thathon Jetavan Sayadaw (Mingon Jetawan Sayadaw) (1868-1955), Sunlun Sayadaw (1878-1952), Kanni Sayadaw (1879-1966), Webu Sayadaw (1896-1977), Mogok Sayadaw (1899-1962),

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<sup>9</sup> Robinson/ Jonson/ Tanissaro, '*Buddhist Religion*' Fifth Edition, 155-156.

Mahasi Sayadaw (1904-1982) etc., meditation masters upgraded the glory of Buddha's Sasana. Among them, Mogok Sayadaw, Mahasi Sayadaw's methods were the most influential in Myanmar. According to Robert H. Sharf, Mahasi Sayadaw (1904-1982) was the one who introduced the concept of an urban meditation center along with his easy-to-learn meditation technique. The establishment of these centers worked as a catalyst in spreading of meditation practice among the laity.<sup>10</sup> It is the third period of revival of *Vipassana* in Myanmar.

Nowadays, we can say that Myanmar is the land of *Vipassana* because of many famous meditation masters who are:

1. Thilon Sayadaw (1786-1860),
2. Htut-khaung Sayadaw (1789-1890),
3. Phone Taw Gyi U Sila (1832-1907),
4. Ledi Sayadaw (1846- 1923),
5. Sekkha Taung Sayadaw U Tiloka (1871-1931),
6. Moenyin Sayadaw (1872-1964),
7. Thathon Jetawan Sayadaw (Mingon Jetawan Sayadaw) (1868-1955),
8. Sunlun Sayadaw (1878-1952),
9. Kanni Sayadaw (1879-1966),
10. Webu Sayadaw (1896-1977),
11. Mogok Sayadaw (1899- 1962), and
12. Mahasi Sayadaw (1904- 1982) who are monks meditation masters in Myanmar.
13. Saya Thet Gyi (1873-1975),
14. Sayagyi U Ba Khin (1899- 1971), and
15. S. N. Goenka (1924-2013) who are the lay disciples *Vipassana* masters of Myanmar.
16. Pa-Auk Tawya Sayadaw (Living Master)

Apart from the above mentioned lists, there are many famous meditation masters in Myanmar also. Those masters were the holders of an unbroken lineage of

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<sup>10</sup>Robert H. Sharf, *Buddhist Modernism and the Rhetoric of Meditative Experience*, p. 256.

transmission which has succeeded in surviving and communicating it in its present form. The teaching of these masters and the example of their lives provide the impetus and inspiration for further practitioners to follow, properly and fully, the path of *Dhamma*. Among them, on account of the effort of Ledi Sayadaw, Mahasi Sayadaw, Sayagyi U Ba Khin, and S. N. Goenka, the *Vipassana* spread to the various places of the world. In all above mentioned *Vipassana Masters* of Myanmar, this dissertation is going to describe to highlight not only Mogok Sayadaw's biography and works but also his *Vipassana* Meditation Techniques in Myanmar.

### **THE PERIOD EMERGED MOGOK SAYADAW**

The development of *Vipassana* in Myanmar did not yet develop very well until the reign of Bodawpaya (1745-1819). The first Anglo Burma war was 1824-1826 during the reign of Bagyidaw king. The second Anglo Burma war was 1852- 1853 during the reign of Pagan king. The third Anglo Burma war was 1885 during the reign of Thibaw king. Mogok Sayadaw was born in 1899 of Colonia era and passed away in 1962 of the independence of Myanmar. Therefore, when he was born, it is the period of Colonia era in Myanmar. Mogok sayadaw has taken the flag of *Vipassana* developments in Myanmar and taken it to great height before and after the independence of Myanmar from British rule.

This dissertation consists of four chapters as chapterlization. Chapter one shows the historical background of *Vipassana* meditation teachers and their impact on tradition and culture in Myanmar. Chapter two states the analysis of the Buddha's teachings used by Mogok Sayadaw on *Vipassana* meditation method in Myanmar. Chapter three expresses Mogok *Vipassana* meditation method. Chapter four indicates *Vipassana* meditation as a way to liberation.

All Buddhist meditations lead to be the clear perception of three things; impermanence, suffering, and not-self.

“Yoca vassasatam Jive

Duppanno asmahito

Ekaham Jivitam seyyo

Pannavantassa jhayino”<sup>11</sup>

“Better than a hundred years in the life of an ignorant person, who has not controlled over his senses, is a day in the life of a wise man who cultivates Tranquility and Insight Development practice”.(Dhammapada Verse-111)

This research would like to persuade to study the Mogok Vipassana meditation method of Myanmar with quoting the Venerable Anandametteya<sup>12</sup> speech on the occasion of 6<sup>th</sup> Buddhist Council at Myanmar:

“Our Sasana consists of three divisions, namely Pariyatti, Patipatti and Pativeda. The first two of these three are still to be found in a somewhat satisfactory condition in other Theravada countries, whereas with regard to the third divisions they lack it. But here in Burma (Myanmar), I believe and boldly express my personal view, there are not only Pariyatti and Patipatti in perfect condition, but also Pativeda Sasana too is still existing and so, I believe, there are Ariya-puggalas still in this country.

Thus in this aspect too, Burma excels all other countries, and It is no wonder that people of such a country are extremely pious and so inclined to their religion that they are ready at any moment to sacrifice to health, wealth and even their life for the sake of their religion. So rightly, it has become proverbial saying:“If you want to the ardent love for Buddhasasana and earnestly put to practice go to Burma and see”.

Mogok Sayadaw taught only *Vipassana Dhamma* in his life. He passed away at 1:20 P.M of October 17<sup>th</sup> 1962. Before he pass away 1.15 pm. he taught that try to overcome feeling, everyone who has body has to be felled, by seeing arising and perishing with Vipassana.

### **The Development of Mogok Meditation Methods**

In 1962, on 3rd November, Mogok Missionary was established at the house of U Than Daing, the disciple of Mogok Sayadaw in Yangon. This team has the tree aims:

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<sup>11</sup> Dhpa, verse.111.

<sup>12</sup> Venerable Anandametteya was one the delegate of Sri Lanka monks for the Six Buddhist Council in Myanmar.

1. To develop the teaching of Mogok Sayadaw and his meditation method in various places of Myanmar
2. To publish Mogok Sayadaw's *Dhamma* and share to all
3. To translate the mindfulness of consciousness (*cittanupassana*) into English

This meeting was attended by over eighty of the disciples of Mogok Sayadaw. After seventeen days the passing away, this team was established.<sup>13</sup> In 1964, the second year of the anniversary was held the same places of U Than Daing. At the beginning of the Missionary of Meditation of Mogok, they have no permanent place and building. They requested to use the shelter of Daw Thel Nu at the Shwedagon Pagoda as a place of preaching Dhamma. They opened the record discourses of Mogok Sayadaw. Buddhavam U Tun, Yatanapun Saya Chit, U Tun Shwe etc., the lay disciples taught *Dhamma*. In 1965, the first ten day course of Mogok *Vipassana* meditation was opened; at that time, there are only four female meditators: Daw May, Daw Ngwe, Daw Onnuu and Daw Mya Khaing.<sup>14</sup>

In the development of Mogok Meditation, U Thin Daing took place in the very important roles. After passing away of Mogok Sayadaw, he established Mogok *Vipassana* Missionary and tried to develop the Mogok Sayadaw's *Dhamma* in various ways. He approached and requested to Yatanapun Saya Chit, who was being monkhood for twenty four years. "Sir, please try to study the meditation method of Mogok Sayadaw and his *Dhamma*. Then teach as his instruction. If you could follow the method of Mogok Sayadaw, I would take care and support what is necessary for you and your family." Saya Chit agreed with him. Then, Saya Chit studied the technique of Mogok Sayadaw and his *Dhamma* for two years. Saya Chit has a good voice and he could explain and taught very well about the teaching of Mogok Sayadaw. Therefore, many meditators developed as the followers of the Meditation

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<sup>13</sup> U Ghosita, *the Biography of Mogok Sayadaw*, fifth published, Mogok Vipassana Discourse and Development of Society, Yangon, 2002: 492-493.

<sup>14</sup> U Ghosita, Op. Cit.: 502-503.

Method of Mogok Sayadaw. U Than Daing tried to develop Mogok Sayadaw's *Dhamma* about seventeen years from 1962 to 1979. He died on 17 August of 1979. There are 1304 records of Mogok Sayadaw by the collect of Mg Kyaw Sein, who is the son of U Kyaw Thein and Daw Hla Tin, the disciples of Mogok Sayadaw. There are five formula rules for the Mogok *Dhamma* which is as under:

1. Must base on *Paticcasamuppada-the* dependent origination
2. Must analyze (Mind and matter) Ultimate Truth and Conventional Truth
3. Make dispel the wrong view
4. Contain the practical practices
5. Expound and lead the Four Noble Truths.

If it lacks of this formulation, it is not Mogok *Dhamma*. At least, must contain the two portions of the three. After passing away of U Thin Daing, U Aung Kyaw and other disciples carried on the mission of Mogok. In 1973, a monk named U Dhammasara joined to Mogok missionary. He is one of the former mediation masters (Sayadaw U Zanitalankara, Sayadaw U Dhammissara and Sayadaw Dhammasara) of the meditation methods of Mogok. Later, the preacher of monks and lay disciples also increased in this society. In 1983, Sayadaw U Dhammissara passed away and in 1985 U Ghosita, the author of biography of Mogok Sayadaw joined to the society of Mogok. In 1986, the masters of Mogok meditation constituted a group to propagate Mogok Meditation Methods by U Zanitalankara, U Dhammasara and U Ghosita. When Mogok missionary was celebrated in 1993, those who are fifty monks and lay disciples of preacher attended to there. According to the record in 1995, the development of Mogok society developed till to 777 branches. From generations to generations, Mogok society was handed down.

## CHAPTER II

### THE BUDDHA'S TEACHINGS

In the previous chapter, we discussed in brief the different meditation masters and meditational methods of Vipassana masters of Myanmar based on historical background of Myanmar. That is why, before, we are going to highlight the Mogok Vipassana method, first in this chapter we would like to explore Samatha (concentration), Vipassana (insight), the four Noble truths and Paticca Samuppada (dependent origination) based on the information available in the Buddhist literature, the *Theravada Pitaka*.

#### MEANINGS OF SAMATHA AND VIPASSANA

When the Buddha became as the Buddha in the 6<sup>th</sup> century B.C., he went for 45 years, from place to place to preach his teaching of Truth (*Dhamma*) for the benefit of mankind. He was the great teacher of both gods and men, as he taught them, day and night, things to be avoided and things to be practiced. He showed the right way to heaven and the wrong way to hells. He also showed the best way to Nibbana, the eternal bliss and final liberation from all sufferings caused by birth, decay, disease and death. The Dhamma which the Buddha taught was divided into three Pitakas:

- (1) The Vinaya Pitaka,
- (2) The Sutta Pitaka, and
- (3) The Abhidhamma Pitaka.

As to the actual method of practice of the Dhamma, especially the Buddha taught *Samatha* and *Vipassana* based on Mahasatipattana Sutta, appears in the DĒgha Nikaya, Mahavagga Pali, and in the Majjhima Nikaya, Malapannasa Pali.

Samatha really means concentration or serenity of mind of a meditator in serious holy work. Since Samatha suppresses Five Hindrances, it is called Samatha in Pali. These Hindrances are (1) sense-desires, (2) ill will, (3) sloth and torpor, (4) restlessness and brooding and (5) doubts. The five Hindrances block the path of Jhana

as well as the Magga Cittas and fruitions. As clam will discard Five Hindrances, this is called Samadhi technically.<sup>15</sup>

In the *Samadhi Sutta* of the *Khandhavagga* in the *Samyutta Nikaya* the Buddha said:<sup>16</sup> Develop concentration, bhikkhus Concentrated, a bhikkhu according to reality understands. And what according to reality does he understand?

- (1) Materiality's appearance and disappearance;
- (2) feeling's appearance and disappearance;
- (3) perception's appearance and disappearance;
- (4) formations' appearance and disappearance;
- (5) consciousnesses' appearance and disappearance.

Therefore, a bhikkhu who knows the five aggregates and their causes, and their arising and perishing. He sees clearly that because of the arising of their causes the five aggregates arise, and because of the complete cessation of their causes, the five aggregates also completely cease. It is the light of this concentration (light of wisdom) that lets meditators see ultimate mentality-materiality for Vipassana. With that deep, strong and powerful concentration, one can see clearly the impermanent, suffering, and non-self, nature of mentality-materiality and their causes. This clarity is a great benefit coming from Samatha. Samatha also gives a resting-place. There is much to discern in Vipassana and tiredness may occur. In that case, meditators can stay in one of the Jhanas for a long time. That rests and refreshes the mind, and then it can be gone back to Vipassana. Whenever tiredness occurs, Jhana, which have gone, can be again entered to rest.

In true, original Buddha's Dhamma is how to learn, to hear, to think and to practice the unique, noble way to sainthood and Nibbana together. Now the term "Vipassana" means constant, bare awareness and noting of one's own mind and matter in flux. This means the special seeing, looking, watchfulness on the factors of common daily life. Individuals, persons are composed of five aggregates, briefly mind and matter in all changing state, showing impermanence, uneasiness and no soul. Life means three great characteristics which show the deepest truths to eliminate

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<sup>15</sup> A. 95.

<sup>16</sup> SN. iii, 12.

greed/lust, ill will and ignorance. It is so good for devout persons to practice Vipassana discipline.

### **ANAPANA SATI (MINDFULNESS OF BREATHING)**

The Buddha explained mindfulness of breathing meditation in Mahasatipthana sutta. When practicing breathing meditation, breathing in and out can be observed in many different ways; four of these ways are shown in the Sutta. This word “*Ever mindful, he breathes in, every mindful, he breathes out*”<sup>17</sup> explains the practice of meditation. When practicing meditation, the mind is kept on the breath. It is needed to breathe in and out mindfully. Actually, the mind is put at the entrance of the nostrils and can observe the breath as “in-out, in-out,” and so on. The mind must stay at the tip of the nose; it must not follow the breath into and out of the body. It must try to see the in-breath and out-breath as two separate things. The in-breath does not exist at the time of breathing out and the out-breath does not exist at the time of breathing in.

*“Breathing in a long breath, he knows, “I am breathing in long breath”; breathing out a long breath, he knows, “I am breathing out long breath.”*<sup>18</sup>

During the course of observing their breath, meditators sometimes happen to breathe long breaths. Then meditators should know, “everybody is breathing in long.” That means they do not fail to notice it when they pay sufficient attention to the breath. When breathing long breaths, it should be just known as long breaths. To “know” here means to know thoroughly and not superficially.

*“Breathing in a short breath, he knows, “I am breathing in a short breath”; breathing out a short breath, he knows, “I am breathing out a short breath.”*<sup>19</sup>

Sometimes, meditators happen to breathe short breaths. At such a time, they know thoroughly that they are breathing short breaths; they do not fail to notice that they are doing so. Here also, it must be understood that the breaths should not be deliberately short. When breathing short breaths, it should be just known as short breaths.

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<sup>17</sup>DN.ii, 231; MN.i, 70.

<sup>18</sup>DN.ii, 231; MN.i, 70.

<sup>19</sup>DN.ii, 231; MN.i, 70.

*“Making clear the entire in-breath body, I shall breathe in,” thus he makes efforts (literally, he trains himself) “making clear the entire out-breath body, I shall breathe out,” thus he makes efforts.*<sup>20</sup>

When being observed breaths, meditators must try to see all the breaths clearly. “Making clear” mean making the breaths known, making them plain, and trying to see them vividly. In the original PÈli text, the word for “the entire in-breath body” is Sabbakaya, which literally means the entire body. The “entire” here means the beginning, the middle and the end. So, meditators must try to see thoroughly the beginning, the middle, and the end of each breath. Meditators must also not forget that this section is on mindfulness of breathing so that the object of this meditation must be the breathing and to the entire physical body.<sup>21</sup> When practicing this kind of meditation, effort, mindfulness, concentration, and understanding are needed.

*“Calming the gross in-breath (literally, body-conditioned things), I shall breathe in,” thus he makes efforts: “calming the gross out-breath, I shall breathe out,” thus he makes efforts.*<sup>22</sup>

In the above passage, the breath is called “body-conditioned thing.” The Pali word for “body conditioned thing” is *Kayasankhara*. *Kaya* means “body” and *Sankhara* means “condition.” Therefore, it is called *Kayasankhara*,<sup>23</sup> a “thing conditioned by the body.”

The mind and body are not restful in the lack of meditation. The breaths, which depend on the condition of the mind and body, will then arise in gross form. But when meditators continue to meditate, the mind and body become rested and tranquil and the breaths become subtle. When meditators continue with the efforts and gain more understanding, the breaths can be perceived however subtle they may be.

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<sup>20</sup> DN. ii, 231; MN. i, 70.

<sup>21</sup> Ting Chen, *the fundamentals of meditation practice* (Buddha Dhamma Education Association Inc, 1999), 27.

<sup>22</sup> DN. ii, 232; MN. i, 70.

<sup>23</sup> The word *Kayasa-khara* has also been translated in different ways. In *the Buddhist dictionary*, it is translated as “bodily functions,” Soma Thera, in *The Way of Mindfulness*, translated it as “activities of the body.” Nyanamoli, in *The Path of Purification*, translated it as “bodily formations,” and Nyanaponika, in *the Heart of Buddhist Meditation*, translated it as “bodily functions.” Nyanasatta sees it as “the activities of the body.”

When, in the course of meditation, the breaths become imperceptible, meditators do not give up meditation and must encourage and exert oneself to perceive the subtle breaths until they become clear again. This is what is meant by “calming the gross in breath.” Effort must be increased.

The Buddha has shown four ways of breathing meditation, when practicing this meditation, the long breaths and the short breaths should be perceived fully the duration of the breaths.

Thus, meditators have now the four ways of breathing mindfully. First, when breathing in with a long breath it must be noted that it is breathing in with a long breath. Second, meditator must note when breathing out with a long breath. Third, meditator must note when breathing in with a short breath. Fourth, meditator must note when breathing out with a short breath. These are the four rules of breathing mindfully.

This indicates that the teaching of breathing meditation has come to an end. Breathing meditation can be practice as Samatha or Vipassana meditation. This is the difference between Samatha and Vipassana meditation. In Samatha meditation practice meditators keep awareness only meditation object and ignore everything else. In the Vipassana, meditators keep awareness on everything that is present. Samatha meditation means tranquility meditation which leads to gaining good concentration or Jhana. Vipassana meditation leads to eradication of the mental defilements.

### **VEDANANUPASSANA (CONTEMPLATION OF THE FEELING) AND CITTANUPASSANA (CONTEMPLATION OF THE CONSCIOUSNESS) BASED ON MAHASATIPATTHANA SUTTA**

Meditators who contemplate or note the pleasantness, unpleasantness, or neutrality of feelings are said to be practicing the Contemplation of Feelings. So the Buddha said in the *Satipatthana Sutta*, as follows:

*And how, Bhikkhus does a Bhikkhu dwell on contemplating the feelings in the feelings?* Here feeling is a more appropriate word than the sensation in rendering of *Vedana*. Feeling enjoys the taste of the sense-object. According to the commentaries feeling is like a king who enjoys a delicious dish prepared for him. Feeling is very important to worldly people. People are struggling day and night for the enjoyment of

sensual pleasure which is nothing but pleasant feeling. It should be noted here that *Nibbanic* bliss is not connected with feeling. *Nibbanic* bliss is certainly the highest happiness (*Sukha*), but it is the happiness of being freed from suffering. It is not the enjoyment of a pleasurable object.<sup>24</sup>

The Contemplation of Feeling is one of the four Foundations of Mindfulness (*Maha Satipatthana*) and may be undertaken in the framework of that meditative practice aiming at the growth of Insight (*vipassana*). It is, however, essential that this Contemplation should also be remembered and applied in daily life as feelings are prone to turn into unwholesome emotions. Of course, one should not try to produce in oneself feelings intentionally, just for the sake of practice; they should rather be taken up for mindful observation only when they occur. There will be many such occasions, provided the mind is alert and calm enough to notice the feelings clearly at their primary stage.

Feeling, in that sense, is one of the five Aggregates or Groups of Existence (*Pa~ca-khandha*), constituting what is conventionally called "a person." The specific factors operative in emotion belong to the Aggregate of Mental Formations (*Sankhara-kkhandha*). Feeling is one of the four mental Aggregates which arise, inseparably, in all states of consciousness; the other three are *perception*, *mental formations*, and *consciousness*.

Feeling arises whenever there is the meeting of three factors, i.e., sense-organ, object and consciousness. It is called the meeting of these three that, in Buddhist psychology, is called sense-impression (contact, impact; *phassa*). It is a mental and not a physical process. It is six-fold, as being conditioned either by of the five physical senses or by mind. It is this six-fold sense-impression by which the corresponding six feelings are conditioned. In the formula of the Dependent Origination (*paticca-samuppada*), this is expressed by the link: "Sense-impression conditions Feeling" (*phassa-paccaya vedana*). When emotions follow, they do so in

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<sup>24</sup>(a) *A manual of Abhidhamma (Abhidhammattha Sangaha)* by Ven Narada Maha Thera published by Buddha Dhamma Education Association inc, (b) *Buddha Abhidhamma (ultimate science)* by Dr Mehm Tin Mon published by Buddha Dhamma Education Association Inc.

accordance with the next link of Dependent Origination: "Feeling conditions Craving" (*vedana-paccaya tanha*).

The feeling that arises from contact with visual forms, sounds, odours, and tastes is always a neutral feeling. Pleasant or unpleasant feelings do not always follow in relation to these four sense perceptions; but when they follow, there is then an additional stage of the perceptual process, subsequent to the neutral feeling which is the first response. But bodily impressions (touch, pressure, etc.) can cause either pleasant or unpleasant feelings. Mental impressions can cause gladness, sadness or neutral (indifferent) feeling.

Feeling is one of those mental factors (*cetasika*) which are common to all types of consciousness. In other words, every conscious experience has a feeling tone, even if only that of a neutral or indifferent feeling, which also has a distinct quality of its own.<sup>25</sup>

Consciousness (*citta*) is a part of the mind. In the teachings of the Buddha, there are two component parts of the mind: consciousness and mental factors. "Consciousness" is that which is aware of an object. It is the bare awareness<sup>26</sup> of an object. "Mental factors-cetasikas" are what colors<sup>27</sup> consciousness. They arise

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<sup>25</sup> (a) *Contemplation of feeling* by Nyanaponika Thera published by Buddhist Publication Society For free distribution only. (b) *A manual of Abhidhamma (Abhidhammattha Sangaha)* by Ven Narada Maha Thera published by Buddha Dhamma Education Association .

<sup>26</sup> In the teachings of the Buddha, the consciousness is divided into two parts. One is sub-consciousness which is bare awareness of an object and the other is composed of consciousness which is awareness of an object. The first one is not the same as the second one, it is quite different. The first is just bare awareness of an object and not the perception whether it is good or bad or whether it is blue or red, and so on. The second one is just awareness of an object; that means meditators recognized that it is just an object. This is called "consciousness." This consciousness and mental factors always arise together. There are altogether 89 or 121 kinds of consciousness described in the *Abhidhamma Pitaka*. When meditators know or are aware of consciousness they are said to be experience the "aggregate of consciousness."

<sup>27</sup> Dependent on eye and form, there arises eye consciousness. This eye consciousness is pure consciousness, not mixed with any color, or any defilement but when the object so called form is

together with the consciousness and modify the consciousness. When the mental factors arise, they arise together with certain kinds of consciousness. Though consciousness is emphasized in this section, consciousness and mental factors cannot be separated<sup>28</sup>. When you observe consciousness, you also observe the mental factors. When you have anger in your mind, and note it, “*anger, anger, anger,*” as you practice the contemplation of this consciousness. “Anger” means, your mind is angry, or “I have a consciousness that is accompanied by anger.” So when you note, “anger, anger, anger,” you are practicing this kind of meditation, the Contemplation of Consciousness.

### ***PATICCA SAMUPPADA* BASED ON BUDDHA’S TEACHINGS**

The *Paticca Samuppada*, or the Cycle of dependent Origination, summarizes the Buddha's teaching on the conditionality of all physical and mental phenomena of living beings. The cycle has 12 parts, which are:

1. Avijja- ignorance or delusion
2. Saakhara- kamma-formations

Beautiful, greed arises. That greed is called color as well as defilement. When the object is so ugly, anger arises. That anger is also called either color or defilement. When the object cannot be differentiated good or bad, arises delusion. Delusion is also called color as well as defilement. Originally, mind-consciousness is pure but when the mental factors beginning with lust, hatred, delusion colored, mind-consciousness become impure because of lust, hatred, delusion. So, in this realization, eye consciousness is pure mind or consciousness but lust, hatred, delusions are mental factors what color that pure consciousness. Whatever mental factor good or bad can be color in this connection not only defilement but also good mental factors.

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<sup>28</sup> In the Manual of Abhidhamma mentioned such as Characteristics of Cetasikas. *Cetasikas* are mental factors or mental concomitants that arise and perish together with *citta*, depend on *citta* for their arising and influence the mind to be bad, good or neutral as they arise. A *cetasika* has the following four characteristic properties:

3. Vinnana- consciousness
4. Nama-rupa - mind and matter
5. Salayatana - six sense bases
6. Phassa - contact
7. Vedana - feeling
8. Tanha - craving
9. Upadana - clinging
10. Bhava - becoming
11. Jati - rebirth
12. Jara-marana- old age and death

The 12 parts form a cycle, in which each part is conditioned by the preceding part, and in turn, conditions the part that follows.<sup>29</sup>

The formula of *Paticca Samuppada* is as follows:

1. *Avijja paccaya Sankhara*: through Ignorance are conditioned the Sankharas, that is, the rebirth producing kamma-formations.
2. *Sankhara paccaya Vinnam*: through the kamma-formations are conditioned consciousness.
3. *Vinnana paccaya nama-rupam*: through Consciousness are conditioned Mind and Matter.
4. *Nama-rupa paccaya salayatanam*: through the physical and mental phenomena are conditioned the "6" Bases.
5. *Salayatana paccaya phasso*: through the "6" Bases is conditioned (sensorial) Impression.
6. *Phassa paccaya vedana*: through Impression is conditioned feeling.
7. *Vedana paccaya tanha*: through Feeling is conditioned Craving.
8. *Tanha paccaya upadanam*: through Craving is conditioned Clinging.
9. *Upadana paccaya bhavo*: through Clinging is conditioned the process of kamma-formations and becoming (kammabhava and Upapattibhava).
10. *Bhava paccaya jati*: through the process of kamma-formation (kammabhava) is conditioned Rebirth.

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<sup>29</sup> Vin, 3, 1.

11. *Jati paccaya jara-marana-soka-parideva- dukkha-domanassa-upayasa sambhavanti*: through Rebirth are conditioned Old Age, Death, Sorrow, Lamentation, Suffering, Grief and Despair.

*Evametassa kevalassa dukkhakhandhassa sumudayo hoti*: thus arises this whole mass of suffering.

The Buddha said that in Maha Nidana Sutta: *Gambhiro cayam Ananda paticca samuppado gambhiravabhaso ca. Etassacananda dhammassa ana nubodha appativedha evamayam paja tantakulakajata gulaganthikajata munjapabbajabhuta apayan duggati, vinipatam samsaram nativattati*<sup>30</sup> Ananda, this Paticca Samuppada the Causal Relationship is deep and it appears deep. Because of not realizing this Paticca Samuppada penetratively by means of the three Parinna Nana which are:

1. *Nata Parinna*,
2. *Tirana Parinna* and
3. *Pahana Parinna*;

and not attaining Magga Phala Nana, living beings become entangled in Samsara like a knotted ball of thread, like weaverbird's nest, like a tangled grass foot-mat where the beginning and the end of the grass cannot be found; and they cannot escape from Apaya Duggati Samsara.

Referring to the above Teaching, the Commentator taught as follows: *Nanasina samadhipavarasilayam sunisitena bhavacakkamapadaletva, Asanivicakkamiva, niccanimmathanam. Samsarabhayamatito, nakocisupinantarepyatthi*<sup>31</sup> - There is no one, even in a dream, who can overcome the Sansara rounds of suffering without being able to sever the *Paticca Samuppada* = the Samsara Wheel of causal relationships which is always oppressing living beings like thunderbolt, with the sword i.e. Nana which is well-sharpened on the Noble whetstone i.e. Samadhi.

According to the above teachings of the Text and Commentary, the meditator who wants to attain Nibbana must try to realise Paticca Samuppada, the causal relationships by means of the three Parinna which are Nata Parinna called Anubodha

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<sup>30</sup> Digha Nikaya; Samyutta Nikaya -- in Maha Nidana Sutta:

<sup>31</sup> Vism. XVII, 344.

Nana; Tirana Parinna and Pahana Parinna called Pativedha Nana. As Buddha had taught that one cannot overcome and escape from Samsara because of not knowing with Anubodha insight again and again for many times and not knowing with Pativedha nana insight penetratively until the attainment of Magga and Phala, one must try to realise Anubodha and Pativedha insight knowledges. Understand that 'to realise' does not mean to know by inference or guessing; and not just by quoting the teacher's words.

### **THREE LOKIYA PARINNA**

*Nata Parinna:* If one can thoroughly discern by insight the Characteristic-Function-Manifestation-Proximate Cause (Lakkhana-Rasa-Paccupatthana-Padatthana) of the Paticca Samuppada factors which are Avijja, Sankhara, Vinnana, NamaRupa, Salayatana, Phassa, Vedana, Tanha, Upadana, Bhava, Jati, JaraMarana...etc, then that insight is called NamaRupaPariccheda Nana.

If it is realised by oneself penetratively the causal relationships such as "Because of the arising of Avijja, Sankhara arises; Because of the arising of Sankhara, Vinnana arises..."etc, then that insight is Paccaya Pariggaha Nana. These two insights, i.e. NamaRupa Pariccheda Nana and Paccaya Pariggahanana are called Nata Parinna; this is because these are the insight which discerns and distinguishes the Sankhara dhamma which should be known and are the object of Vipassana meditation.

*Tirana Parinna:* After having discerned by insight Anicca, Dukkha and Anatta characteristics of the Paticca Samuppada factors such as Avijja, Sankhara, Vinnana, NamaRupa...etc, both the Samma sana Nana and udayabbaya Nana which can investigate, reflect and decide it as 'Anicca' or 'Dukkha' or 'Anatta' are called Tirana Parinna. It is the discerning Panna which investigates, reflects and decides on the Anicca, Dukkha and Anatta characteristics of the Paticca Samuppada factors.

*Pahana Parinna:* After having discerned thoroughly by insight the perishing away only of the Paticca Samuppada factors, the upper Vipassana Nana beginning from Bhanga Nana which meditates on the Three Characteristics alternately and eradicates the respective Kilesa temporarily (Tadanga) is called Pahana Parinna as it

distinguishes and know the Anicca, Dukkha and Anatta characteristics of the Paticca Samuppada. These are the three Lokiya Parinna.

### **THREE LOKUTTARA PARINNA**

At the end of the Vipassana Nana which is the Lokiya Parinna Panna, Ariya Magga comes to arise. The Ariya Magga totally eradicates (Samuccheda) the respective Kilesa accordingly and realise the Asankhata Dhatu Peaceful Element Nibbana penetratively. Therefore, PahanaParinna is the Mukhha (Mukhya) name for Magga.

The Ariya Magga realises Asankhata Dhatu Peaceful Element Nibbana penetratively by means of Arammana Pativedha. In realising like that, the Ariya Magga totally remove Moha which conceals the Four Noble Truths and make one not able to realise the Four Noble Truths. As it removes the Moha that conceal Four Noble Truths, the task to realise the Four Noble Truths is completed. Realising the Noble Truths by means of Kicca Siddhi like that is called Asammoha Pativedha. Among them, the Ariya Magga realises the Nirodha Sacca by means of Arammana Pativedha. Dukkha Sacca, Samudaya Sacca and Magga Sacca are realised by means of Asammoha Pativedha. Therefore, as the Ariya Magga has completed the task of realising the Paicca Samuppada factors and their causal relationships called Dukkha Sacca and Samudaya Sacca, it is also called Nata Parinna indirectly.

Furthermore, the Ariya Magga also totally remove the Moha that conceals Anicca, Dukkha and Anatta characteristics of Dukkha Sacca and Samudaya Sacca. Therefore the task of investigating, reflecting and deciding on the Anicca, Dukkha and Anatta characteristics of Rupa-Nama-Causes-Effects = Sankhara dhamma called Dukkha Sacca and Samudaya Sacca is completed. Thus the Ariya Magga is also called Tirana Parinna indirectly. These are the three Lokuttara Parinna.

Only after having realised by oneself Paticca Samuppada i.e., the causal relationships by means of Lokiya Parinna Panna and Lokuttara Parinna Panna then it can be called Anubodha realization and Pativedha realization. Only after having realised the Paticca Samuppada by means of Anubodha and Pativedha realizations like that then one can overcome and escape from Samsara. This is what is meant by the above statement from Nidana Sutta. Brief notes on the Five Method

*Atitehetavopanca,  
idaniphalapancakam,  
Idanihetavopanca,  
ayatimphalapancakam.*<sup>32</sup>

According to the above Commentary, the meditator must discern to realise that:

1. Because of the 5 past causes Avijja-Tanha-Upadana-Sankhara-Kamma, the 5 present effects Vinnana-Nama-Rupa-Salayatana-Phassa-Vedana arise and
2. Because of the 5 present causes Avijja-Tanha-Upadana-Sankhara-Kamma, the 5 future effects Vinnana-Nama-Rupa-Salayatana-Phassa-Vedana arise.

In this case, the causes are Samudaya Sacca and the effects are Dukkha Sacca group.

Therefore the meditator must meditate to realise penetratively by oneself that:

1. Because of Samudaya Sacca in the past life, Dukkha Sacca arises in present life.
2. Because of present life Samudaya Sacca, Dukkha Sacca arises in the future life.

### **SAMUDAYA SACCA**

The Buddha taught on Samudaya Sacca in 5 ways in Abhidhamma Vibhanga Pali which are:

1. Tanha is Samudaya Sacca
2. All Kilesa together with TanhÈ are Samudaya Sacca
3. All Akusala dhamma are Samudaya Sacca
4. All Akusala dhamma and Alobha, Adosa, Amoha = the 3 Kusala Mula dhamma which Asava takes as object and which can produce Samsara Vatta are Samudaya Sacca
5. All Akusala Kamma and all Kusala Kamma which are the object of Asava and which can produce Samsara Vatta is Samudaya Sacca.

Therefore the Sammoha Vinodani commentary mentioned *Tattha yasma kusalakusalakammam avisesena samudaya saccanti saccavibhange vuttam* - that all

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<sup>32</sup> Abhs, 133., Abhi Vol.2, 182., Vism, Vol. 2, 214.

Kusala Kamma and Akusala Kamma are Samudaya Sacca. Furthermore in Anguttara Pali Tika Nipata taught that all the factors of Paticca Samuppada causal relationships are Samudaya Sacca - Katamanca bhikkhave dukkhasamudayam ariyasaccam. Avijjapaccaya Sankhara, Sankharapaccaya Vinnanam, Vinnanapaccaya NamaRupam, NamaRupapaccaya Salayatanam, Salayatanapaccaya Phasso, Phassapaccaya Vedana, Vedanapaccaya Tanha, Tanhapaccaya Upadanam, Upadanapaccaya Bhavo, Bhavapaccaya Jati, Jatipaccaya Jaramarana-Soka Parideva-Dukkha-Domanassupayasa sambhavanti. Evametassa kevalassa Dukkakkhan dhassa samudayo hoti. Idam vuccati bhikkhave dukkhasamudayam ariyasaccam.<sup>33</sup>

In Sacca Samyutta, Kutagara Sutta, it is taught that if one does not realise the Four Noble Truths by insight penetratively then there is no means to end the Samsara Vatta rounds of suffering; but only if one realises the Four Noble Truths by his own insight penetratively then one can end the Samsara Vatta rounds of suffering.

Therefore, the meditator who wants to end the Samsara Vatta rounds of suffering must strive to realise the Four Noble Truths by insight penetratively. Do not forget that among the Four Noble Truths, Samudaya Sacca is included.

The Buddha taught that Tanha is Samudaya Sacca; one should investigate and reflect as to which period did Tanha, the fundamental cause of the present life Dukkha Sacca called Samudaya Sacca arise.

Ruparupam pancakkhandha, tam hoti dukkhasaccam, tam samutthapika purimatanha samudayasaccam<sup>34</sup> Rupa+Nama are the 5 Khandha. That 5 Khandha are Dukkha SaccÈ. Tanha accumulated in previous life which can produce the Dukkha Sacca is Samudaya Sacca. This is what the above commentary means.

According to the teaching of the above commentary, one must understand that the Tanha called Samudaya Sacca, which is the fundamental cause of the 5 Khandha-

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<sup>33</sup> AN, Vol.1-178, (Burmese script).

<sup>34</sup> Abhidhamma Commentary-Vol.2-68, 69 (Burmese script).

Dukkha Sacca in the present life meditator, is not the Tanha that arises in the present life. It is only the Tanha that was accumulated in previous life.

## **A TEACHING IN PATISAMBHIDA MAGGA**

*Purimakammabhavasmim moho avijja, ayuhana sankhara, nikanti tanha, upagamanam upadanam, cetana bhavo. Imepanca dhamma purimakammabhavasmim idha pa isandhiya paccaya.*<sup>35</sup>

The Moha, wrong knowing that arose in the past life of accumulating the Kamma called Kamma Bhava is Avijja. Striving for the arising of Kamma is Sankhara. Nikanti, the craving for states of existence and objects is Tanha. Clinging to states of existence and objects is Upadana. Kusala Cetana or Akusala Cetana is Bhava. These 5 dhamma which arose in the previous life when accumulating the Kamma called Kamma Bhava are the causes of Patisandhi in the present life (i.e. Patisandhi 5 Khandha for human beings).

What the Patisambhida Pali means is that when accumulating Kamma Bhava, the Kamma that was being surrounded by Avijja, Tanha and Upadana which arose in the past life is the real cause of Vipaka Khandha, such as present life Patisandhi 5 Khandha. Take note that the Kamma is Samudaya Sacca.

Therefore the meditator must discern to realise penetratively by oneself that because of the Kamma called Samudaya Sacca in the past life, the Dukkha Sacca such as Patisandhi 5 Khandha in the present life arises. Only then one will realise penetratively by oneself that because of Samudaya Sacca, Dukkha Sacca arises.

## **THE TECHNIQUE TO SEARCH FOR THE CAUSE**

*Paccayasamuppanne hi apariggahite paccayapariggaho nasakka hoti katum. Tasma dhammatthiti Òanaggahanenevatassahetubhutampubbesiddhamnamarupavavatthanananam vuttameva hotiti veditabbam.*<sup>36</sup>

According to the above definition of Patisambhida Magga Commentary, the meditator who would like to discern = distinguish the causes by insight = Paccaya

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<sup>35</sup> Patis, 50 (Burmese script)

<sup>36</sup> Patisambhida Commentary-Vol.1-18

Pariggaha must firstly strive to be able to attain the NamaRupa Vavatthana Nana, that is to distinguish = discern the effects NamaRupa called Paccayasamuppanna.

What it means is that the meditator who wants to distinguish and discern the past causes by insight must be already distinguished and discerned the present NamaRupa called Paccayuppannadhamma which arise because of past cause; and the past NamaRupa called Paccayuppannadhamma which were dependent upon a farther past cause (i.e., which arose because of the respective farther past cause). Furthermore, if the meditator wants to discern and distinguish that 'because of the present 5 causes, the future 5 effects called Paccayuppannadhamma arise', then he must already discerned and distinguished by insight the present NamaRupa called Paccayuppannadhamma which the present causes Avijja-Tanha-Upadana-Sankhara-Kamma are dependent upon; and the future 5 effects called Paccayuppannadhamma which will arise because of those present causes. Only then can the meditator search for the past causes easily and can discern that because of the past causes, present effects arise. Similarly 'the arising of future effects is because of present causes' can also be distinguished and discerned by insight. Understand that the way is the same for the successive pasts and successive futures.

Therefore, the meditator must firstly take note of the fact that before discerning 'because of the cause, the effect arises', he must already discerned the past 5 Khandha, present 5 Khandha and future 5 Khandha.

#### **FOUR WAYS OF TEACHING PATICCASAMUPPADA**

The Visuddhimagga<sup>37</sup> and Sammoha Vinodani-Paticca Samuppada Vibhanga<sup>38</sup> mentioned about the 4 ways of teaching Paticca Samuppada with similes of men gathering creepers.

1. It is taught by means of Anuloma Paticca Samuppada method which is teaching from 'because of Avijja, Sankhara arise' until 'because of Jati, JaraMarana arise' = from the beginning until the end.

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<sup>37</sup> Vism., XVII, 28

<sup>38</sup> Abhidhamma Commentary-Vol.2-124,125( Burmese script)

2. It is taught beginning from the middle Vedana until the arising of Jati produced by Bhava = from the middle till the end.
3. It is taught beginning from 'the arising of JaraMarana because of the cause, Jati' until 'the arising of Sankhara because of the cause, Avijja' = from the end until the beginning in reverse order, i.e. Patiloma Paticca Samuppada method.
4. It is taught as 'the 4 Ahara arise because of Tanha; Tanha arise because of Avijja'...etc, until 'Sankhara arises because of Avijja' = from the middle until the beginning.

Mentioned in the Commentary as "Atite hetavo panca, idani phala pan cakam...etc", it is taught as:

- (A) 'Because of 5 past causes, 5 present effects arise',
- (B) 'Because of 5 present causes, 5 future effects arise'.

The meditator can search for the causes or causes and their effects by any one of the 5 Paticca Samuppada methods which he prefers. Among these 5 methods, the 5th method of discerning the causal relationships between causes and effects is mainly shown in this booklet. At the beginning stage of searching for the cause, the method from the middle to the beginning is used.

In accordance with the teachings of Patisambhida Magga commentary of searching for the causes from the middle to the beginning like that, it is found that it is easier for many meditators if they are firstly able to discern the successive 5 Khandha from the present 5 Khandha until the past 5 Khandha.

Therefore, firstly discern from the present 5 Khandha until the past 5 Khandha. In discerning like that it is based on the method of discerning past 5 Khandha successively in the Pubbenivasanussati section of Visuddhimagga. When able to discern the successive 5 Khandha till the past 5 Khandha the meditator must further discern to realise by insight that 'because of the 5 past causes which arose dependent upon farther past 5 Khandha, the present 5 Khandha arises.' If it is able to discern and link the cause and effect successfully by the Paticca Samuppada 5th method, then the remaining other methods can be easily understood.

## **KILESAS VATTAS AND KAMMAS VATTAS**

The Avijja-Tanha-Upadana-Sahkhara-Kamma mentioned above which can produce the rounds of Samsara Vatta will be further explained. In the above 1st example of making an aspiration:

1. Avijja = wrong knowing as 'monk' or 'woman' = 20 (*Nama dhamma*)
2. Tanha = attachment to monk life or woman life = 20
3. Upadana = clinging to monk life or woman life = 20
4. Sankhara = the Kusala Cetana group (i.e. Saddha-Panna group = 34) of offering lights or water or flowers to the Buddha
5. Kamma = Kamma Satti force of that 34.

The Avijja, Tanha and Upadana called Kilesa Vatta mostly arise as: Manodvaravajjana-7 times Javana. If Kama objects such as Ruparammana of monk life or woman life is taken as object, then Tadarammana can arise. The Javana is of Lobha-Ditthi group =20. As for Kamma Vatta which are Sankhara and Kamma, they are the Saddha-Panna group Manodvarika Javana Vithi mind process. If Nana and piti accompany with Javana then it is 34. As this Kusala Cetana group is Anicca dhamma, they ceased when their life-span as arising-static-perishing is ended. However they perished away only after embedding the Kamma Satti force in the NamaRupa process which can produce the monk life or woman life that one aspires to be in a future life. They are not like Vipaka Nama and Kiriya Nama which perish away without leaving any Satti force. That Kamma Satti force is called Kamma. It is Nanakkhanika Kamma Satti.

## **PACCAYA PARIGGAHA STAGE**

If the meditator found the causes which are Avijja-Tanha-Upadana-Sahkhara- Kamma done and accumulated in the past, he tried to correlate that Kamma, which is the Kamma Satti force, with the 30 types of Kammaja Rupa existing at the time of the 1st stage foetus formation, Patisandhi. Discern to realise whether there is any causal relationship between Kamma and Kammaja Rupa. Just as there is causal relationship between mind and Cittaja Rupa, discern precisely whether there is any causal relationship between Kamma and Kammaja Rupa.

If there is causal relationship, then the meditator must realise and see himself that the Kammaja Rupa is arising successively because of that Kamma. If there is no causal relationship = if the meditator does not find by insight that the arising of the Kammaja Rupa is because of that Kamma then he has to search again for the effect-producing Kamma. Search for it by discerning forward and backward the objects which were appearing in the Bhavanga Mind Clear Element at the time of near death. The meditator will find the Kamma which produce the effect.

For some meditator, at the time of near death, 2 or 3 Kamma may appear in the Bhavanga Mind Clear Element one after another without a break. The effect-producing Kammas were rushing/scrambling (to produce the effect). Just as groups of cattle are penned up together and when the gate of the cattles' pen is opened early in the morning the cattles are scrambling and going their way out, so for some persons the Kammas are scrambling at the time of near death. Just as the strongest cattle near the gate of the pen comes out first by scrambling and going at other cattle, so among the many Kammas appearing at the time of near death the strongest Kamma can produce the effect last; the Kamma which is going to produce the effect is the object of the last Maranasanna Javana. In other words, because of the power of the Kamma which is going to produce the effect, either one of the three: Kamma or Kamma Nimitta or Gati Nimmita is the object of Maranasanna Javana. In the case of many Kammas are arising like that at the time of near death, then after having been able to 'catch' the object of Maranasanna Javana the meditator must discern the Avijja-Tanha-Upadana-Sahkhara- Kamma in that object, as in the method mentioned above.

In the case of many Kammas appeared scrambling at the time of Maranasanna, when one of them is the Janaka Kamma which produced the effect directly, then the other Kamma can be the Upatthambhaka Kamma which supports that Janaka Kamma. When trying to discern the object which was appearing in the Bhavanga Mind Clear Element at the time of near death in the past life, the meditator may have discerned the objects which were appearing in the Bhavanga Mind Clear Element before the occurrence of Maranasanna Javana and therefore bypassed the object of Maranasanna Javana. If he happened to discern bypassing like that then he will find the Upatthambhaka Kamma = supporting Kamma first. Then if he tries to discern whether there is any causal relationships between that Upatthambhaka Kamma and the

Patisandhi Kammaja Rupa, then he will find that there is no causal relationship between them. However, if he were to find the Janaka Kamma (= the Kamma which produce the effect directly) first and if he discerns by insight whether there is any causal relationships between that Kamma and the Patisandhi Kammaja Rupa then he will find that there is causal relationships between them.

Therefore, in searching for the past Kamma, it is possible that the meditator may find the Janaka Kamma first; or the Upatthambhaka Kamma first because he happened to bypassed (*the Maranasanna Javana*). Therefore, in discerning, the meditator must check and link again and again. To be able to 'catch' the object of Maranasanna Javana precisely which arise last, being nearest to the Cuti Citta (*i.e. just before Cuti Citta*). As that Nimitta object appeared because of the power of the Kamma which is going to produce the effect, then in searching for the Kamma, it (which is either Kamma, Kamma Nimitta or Gati Nimitta) can be discerned precisely by checking and linking.

#### **FOUR NAMA KHANDHA**

The past causes of these Nama dhamma: (i) the Vipaka 4 Nama Khandha which are without Vithi process, i.e. Patisandhi, Bhavahga & Cuti; and (ii) the Vipaka 4 Nama Khandha in Vithi mind processes which are PancaVinnana (such as CakkhuVinnana...etc), Sampaticchana, SanTirana and Tadarammana are Avija-Tanha-Upadana-Sahkhara-Kamma. The present causes of these Nama dhamma are

1. Vatthu (Basis Vatthu Rupa; they cannot arise without Basis Vatthu Rupa),
2. Object (These Nama can arise only when a pertinent object impinges on the respective dvara. Only when there is an object to know then knowing can arise. Understand it like that),
3. Phassa (Only if the accompanying Sampayutta dhamma such as Phassa...etc support each other by means of Satti such as Sahajata, Annamanna, Nissaya then these Nama can arise).

Furthermore, as the Kusala-Akusala Kiriya Nama dhamma which are Pancadvaravajjana, Votthapana, Javana and Manodvaravajjana existing in the Vithi mind processes are not produced by past causes but are the Nama dhamma produced by causes such as Vatthu-Object-Phassa-Yoniso Manasikara -Ayoniso Manasikara

only, they do not have past causes; they only have present causes such as Vatthu-Object-Phassa...etc. If it is able to understand this much then it is expected that one can understand the discernment which will be mentioned later.

### **EKATTA WAY**

When the meditator discerns the causal relationships, Paticca Samuppada, he must discern to understand the 4 ways which are Ekatta way, Nanatta way, Abyapara way and Evam Dhammata way. They are very important in the discernment of Paticca Samuppada.

Among these 4 ways, concerning the Ekatta way: There are past NamaRupa, present NamaRupa and future NamaRupa respectively which are:

1. Past NamaRupa which accumulated the past causes,
2. NamaRupa which are occurring beginning from the present life Patisandhi until the present time of meditating Vipassana or discerning the causal relationships, Paticca Samuppada,
3. if there are future lives as one is still not able to meditate until final attainment yet, then there are future NamaRupa which are going to arise beginning from the present time (i.e. beginning from the time of discerning the causal relationships, Paticca Samuppada) until the last future life.

The meditator must discern that the NamaRupa which had arisen, are arising, and will arise in the three periods of past-present-future are a single sequential process of NamaRupa.

To clarify the above:- In discerning both the Mind Clear Element of the period in the past life when accumulating the Kusala wholesome deed which produced this human life and the Mind Clear Element of the present life, discern to understand that they are occurring in a single sequential process successively as a Santati continuity process. Discern precisely whether the Bhavanga Mind Clearness which is part of the NamaRupa continuity process while doing the Kusala wholesome deed in the past life is one's own Bhavanga Mind Clearness or not. If it is truly one's own Bhavanga Mind Clearness then one will easily understand about the fact that it is one's own Bhavanga Mind Clearness. As Bhavanga occurs the most frequent in one whole life, it is mentioned mainly so that one can understand easily. Take note that the way is the

same for the other Nama continuity processes. The Rupa continuity processes also occur in the same way, in a single sequential process successively.<sup>39</sup>

### **NANATTA WAY**

When one can discern Avijja-Sankhara-Vinnana-NamaRupa-Salayatana-Phassa-Vedana-Tanha-Upa dana-Bhava-Jati-JaraMarana...etc which are the causal relationships occurring in a single continuity sequential process, then in these causes NamaRupa and effects NamaRupa:

1. if realising them distinguishingly as individual mind moments and as individual separated Rupa Kalapa,
2. and if, after having broken down by insight Rupa Kalapas and the Nama Kalapa which exist in one mind moment, differentiating and distinguishing them individually,
3. (As mentioned above, the Paticca Samuppada factors such as Avijja-Sankhara-Vinnana-Nama Rupa...etc cannot arise singly; it is natural that it arises only in groups as NamaKalapa-RupaKalapa) and if it is able to realise penetratively the arising of only new Paramattha dhatu, after having distinguished as they really are, the intrinsic characteristic - Sabhava lakkhana - of each Paramattha dhatu existing in one Nama Kalapa (i.e. a group of Nama dhamma arising in one mind moment) and the intrinsic characteristic of each Paramattha dhatu existing in one Rupa Kalapa.

Then it is said that one knows the Nanatta way. One must discern the Paramattha dhatu by way of Characteristic-Function-Manifestation-Proximate Cause (Lakkhana-Rasa-Paccupatthana-Padatthana) thoroughly by insight, so that one can realise like that. If one realises the Nanatta way well, as he is realising himself penetratively about the arising of new Paramattha dhatu linked between causes and effects, then Sassata ditthi can be removed. However, if one sees it wrongly, i.e. as one holds the view that the Nama Rupa groups arising in a single Nama Rupa process are each different processes, then one will hold the Ucheda ditthi wrong view that, 'In this life, this person experiences; in that life, that person experiences'. (It means that it is Ucheda ditthi when one holds the view that they are different separate processes, i.e.

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<sup>39</sup> Patis, 364.

the one who did the wholesome or unwholesome deeds is one, and the one who experiences the good or bad effects is another).<sup>40</sup>

### **ABYAPARA WAY**

On the side of causes, there is no endeavour (byapara) that they will make the effects to arise. On the side of effects also, there is no endeavour (byapara) such as, “We, the effects will arise if the causes arise”. There is no endeavour in Avijja such as, “I will produce Sankhara”. In Sankhara also, there is no endeavour such as, “We will produce Vinnana”. Not having endeavour, being free from endeavour in Avijja, Sankhara...etc is the Abyapara way. If the meditator realises himself penetratively the Abyapara way well, then he can remove Atta ditthi which holds the view that there is Jiva Atta who creates. This is because one is realising penetratively that there is no endeavour (byapara) in the causes to produce the effects. Without realising the Abyapara way well and correctly, but if seeing it wrongly, when one cannot accept that although there is no endeavour to produce the effect it is a fixed natural law (Sabhava Niyama) that causes such as Avijja can produce effects such as Sankhara, then one will hold the wrong view of Akiriya ditthi that 'although done, it is not done'.

### **EVAM DHAMMATA WAY**

As curd is produced from milk only, similarly when effect is to arise because of the cause, Avijja, then only the effect, Sankhara, comes to arise. No other effect arises. In other words, when effects are to arise because of the causes, Avijja-Tanha-Upadana-Sankhara-Kamma, then only the effects, Vinnana-NamaRupa-Salayatana-Phassa-Vedana, come to arise. No other effects can arise. This is called Evam Dhammata way. If the meditator realises the Evam Dhammata well and rightly, then as he realises penetratively by the 'eyes' of insight the arising of effect according to the appropriate cause, he can remove both wrong views of Ahetuka ditthi, which holds the view that there is no cause, and Akiriya ditthi, which holds the view that 'what is done is not done'; i.e. two wrong views which reject that the Effect is produced by the Cause, or in other words, rejecting that there is any causes and effects.

Without realising it well and correctly, but sees it wrongly, then as one cannot agree and accept that the arising of an effect is according to the appropriate cause; not

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<sup>40</sup> Patis, 364.

accepting that the appropriate cause produce the appropriate effect, one will hold the wrong views of Ahetuka ditthi and Niyata Vada.<sup>41</sup>

## **GROUPING THE 5 KHANDHA**

In discerning the causes and effects of causal relationships according to the Paticca Samuppada 5th method, the meditator must discern by the 5 Khandha method, having grouped every mind moment into 5 Khandha and having linked the causes and effects. Patisandhi, Bhavanga and Cuti are Vithi Mutta Citta which are without Vithi mind process. In these Vithi Mutta Citta, the meditator links the causes and effects after having grouped into 5 Khandha. In Vithi minds also, the causes and effects must be discerned after having grouped into 5 Khandha and having linked the causes and effects in every mind moment.

'Khandha' means aggregate.

1. The aggregate of Rupa existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the objects of Asava dhamma, grasped as 'I-mine' by Tanha-Ditthi is called Rupupadanakkhandha.
2. The aggregate of feelings = Vedana existing in these 11 ways: past-future-present-internal-external-gross-subtle-inferior-superior-far-near which are the object of Asava dhamma, grasped as 'I-mine' by Tanha-Ditthi is called Vedanupadanakkhandha.
3. The aggregate of Sanna, in the same way, is called Sannupadanakkhandha.
4. The aggregate of Cetasika Sankhara dhamma, in the same way, is called Sankharupadanakkhandha.
5. The aggregate of consciousness, in the same way, is called Vinnanupadanakkhandha. (Refer to Khandha Sutta of Khandha Vagga, Samyutta Nikaya).

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<sup>41</sup> Vism., XVII

Having grouped each mind moment which occurs in any of these 11 ways together with its Basis Vatthu Rupa and object Rupa the 5 Khandha can be enumerated. In each mind moment:

1. the Basis Vatthu Rupa and object Rupa are Rupakkhandha;
2. the Vedana is Vedanakkhandha;
3. the Sanna is Sankharakkhandha;
4. excluding Vedana-Sanna-Vinnana, all the remaining Cetasikas in one mind moment is Sankharak khandha; and
5. The consciousness = Vinnana is Vinnanakkhandha.

If one understood the above definition then one will also understand the classification of the 5 Khandha for each mind moment which will be further mentioned. As each of these 5 Khandha has its respective cause, discern the respective causes and effects after having linked the causal relationships between the corresponding causes and effects.

#### **PATISANDHI 5 KHANDHA (AT THE MOMENT OF 1ST STAGE OF FOETUS FORMATION)**

At the moment of Patisandhi, at the time of the 1st stage foetus formation:

1. the 30 types of Rupa = 3 types of Rupa Kalapa which are Hadaya Dasaka Kalapa, Kaya Dasaka Kalapa, Bhava Dasaka Kalapa are the Rupakkhandha;
2. the Vedana in the 34 Nama dhamma of Patisandhi is Vedanakkhandha;
3. the Sanna in the 34 Nama dhamma of Patisandhi is Sa~kharakkhandha;
4. (1st way) the Cetana in the 34 Nama dhamma of Patisandhi is Sankharakkhandha; (2nd way) excluding Vedana-Sanna-Vinnana in the 34 Nama dhamma of Patisandhi, the remaining 31 Nama dhamma are Sankharakkhandha;
5. the consciousness = Vinnana in the 34 Nama dhamma of Patisandhi is Vinnanakkhandha.

These 5 Khandha are for the Tihetuka person whose Patisandhi is accompanied with Somanassa Vedana. If one is a Tihetuka person whose Patisandhi is accompanied with Upekkha Vedana, then as there is no Piti; there are 33 Nama dhamma. If one is a Dvihetuka person, then there may be 33 or 32 Nama dhamma. As for showing the 2 ways of discernment in Sankharakkhandha, the Buddha taught mainly just Cetana only when teaching about Sankharakkhandha by means of Suttanta method in Khandha Vibhanga Pali. Therefore in the first way, mainly Cetana is shown as Sankharakkhandha. Then, if only Cetana is taken as Sankharakkhandha, the remaining Cetasikas will be excluded from the 5 Khandha. Furthermore, one may ask that, “Aren't there corresponding causes for the other remaining Cetasikas also?” Therefore, the 2nd way of forming Sankharakkhandha is further shown for the following reasons: (i) so that one can realise that the remaining Cetasikas have their respective causes and (ii) so that none of the Paramattha dhatu are left out. Take note that it is the same in every case for *Sankharakkhandha*.

## **DISCERNMENT OF CAUSAL RELATIONSHIPS BETWEEN CAUSES AND EFFECTS**

Firstly, the meditator is to discern to understand that, among the 5 past causes 'found', the arising of Kamma Vatta, which is Sankhara-Kamma, is because of the Kilesa Vatta, which is Avijja-Tanha-Upadana. Then, linking the causal relationships, discern to realise that the arising of the Patisandhi Rupakkhandha which is part of the Vipaka Vatta is because of the Kamma Satti force which is part of the Kamma Vatta (which is Sankhara-Kamma). When the meditator sees by insight the cause, Kamma, and the effect, Patisandhi Kammaja Rupa, or, in other words, in seeing the cause, i.e. Sankhara-Kamma which is surrounded by Avijja-Tanha-Upadana, and the effect, Patisandhi Kammaja Rupa; that is, in seeing the arising of the effects is dependent upon the causes, discern the causes and effects as follows:

### **PATISANDHI RUPAKKHANDHA**

1. Because of the arising of Avijja (20), Patisandhi Kammaja Rupa arises. Avijja (20) is the cause, Patisandhi Kammaja Rupa is the effect.

2. Because of the arising of Tanha (20), Patisandhi Kammaja Rupa arises. Tanha (20) is the cause, Patisandhi Kammaja Rupa is the effect.
3. Because of the arising of Upadana (20), Patisandhi Kammaja Rupa arises. Upadana (20) is the cause, Patisandhi Kammaja Rupa is the effect.
4. Because of the arising of Sankhara (34), Patisandhi Kammaja Rupa arises. Sankhara (34) is the cause, Patisandhi Kammaja Rupa is the effect.
5. Because of the arising of Kamma Satti force of the Kamma = Sankhara (34), Patisandhi Kammaja Rupa arises. Kamma Satti force of the Kamma = Sankhara (34) is the cause, Patisandhi Kammaja Rupa is the effect.

### **PATISANDHI VEDANAKKHANDHA**

The five past causes:

1. Because of the arising of Avijja (=20), Patisandhi Vedanakkhandha arises. Avijja (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
2. Because of the arising of Tanha (=20), Patisandhi Vedanakkhandha arises. Tanha (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
3. Because of the arising of Upadana (=20), Patisandhi Vedanakkhandha arises. Upadana (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
4. Because of the arising of Sankhara (34), Patisandhi Vedanakkhandha arises. Sankhara (34) is the cause, Patisandhi Vedanakkhandha is the effect.
5. Because of the arising of Kamma Satti force of the Kamma = Sankhara (34), Patisandhi Vedanakkhandha arises. Kamma Satti force of the Kamma = Sankhara (34) is the cause, Patisandhi Vedanakkhandha is the effect.

The three present causes:

1. Because of the arising of Vatthu = Hadaya Vatthu Rupa (30), Patisandhi Vedanakkhandha arises. Vatthu = Hadaya Vatthu Rupa (30) is the cause, Patisandhi Vedanakkhandha is the effect.
2. Because of the arising of object, Patisandhi Vedanakkhandha arises. Object is the cause, Patisandhi Vedanakkhandha is the effect.

3. Because of the arising of Phassa (34-Vedana=33), Patisandhi Vedanakkhandha arises. Phassa (34-Vedana=33) is the cause, Patisandhi Vedanakkhandha is the effect.

Discern the causes and the effects in this way. However to shorten the book, from here on only the statements such as, “Avijja (=20) is the cause, Patisandhi Vedanakkhandha is the effect” will be shown in the followings, leaving out the statements such as, “Because of the arising of Avijja (=20), Patisandhi Vedanakkhandha arises”. But when discerning the causes and effects in meditation, discern as the above. In order that you can follow this way of writing, the discernment of Vedanakkhandha will be shown again below, written in the shortened way.

### **PATISANDHI VEDANAKKHANDHA**

The five past causes:

1. Avijja (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
2. Tanha (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
3. Upadana (=20) is the cause, Patisandhi Vedanakkhandha is the effect.
4. Sankhara (34) is the cause, Patisandhi Vedanakkhandha is the effect.
5. Kamma Satti force of the Kamma = Sankhara (34) is the cause, Patisandhi Vedanakkhandha is the effect.

The three present causes:

1. Vatthu = Hadaya Vatthu Rupa (30) is the cause, Patisandhi Vedanakkhandha is the effect.
2. Object is the cause, Patisandhi Vedanakkhandha is the effect.
3. Phassa (34-Vedana=33) is the cause, Patisandhi Vedanakkhandha is the effect.

Patisandhi - Sankharakkhandha

The five past causes:

1. Avijja (=20) is the cause, Patisandhi Sankharakkhandha is the effect.
2. Tanha (=20) is the cause, Patisandhi Sankharakkhandha is the effect.
3. Upadana (=20) is the cause, Patisandhi Sankharakkhandha is the effect.

4. Sankhara (34) is the cause, Patisandhi Sankharakkhandha is the effect.
5. Kamma Satti force of the Kamma = Sankhara (34) is the cause, Patisandhi Sankharakkhandha is the effect.

The three present causes:

Vatthu = Hadaya Vatthu Rupa (30) is the cause, Patisandhi Sankharakkhandha is the effect.

1. Object is the cause, Patisandhi Sankharakkhandha is the effect.
2. Phassa (34-Sanna=33) is the cause, Patisandhi Sankharakkhandha is the effect.

### **PATISANDHI VINNANAKKHANDHA**

The five past causes:

1. Avijja (=20) is the cause, Patisandhi Vinnanakkhandha is the effect.
2. Tanha (=20) is the cause, Patisandhi Vinnanakkhandha is the effect.
3. Upadana (20) is the cause, Patisandhi Vinnanakkhandha is the effect.
4. Sankhara (34) is the cause, Patisandhi Vinnanakkhandha is the effect.
5. Kamma Satti force of the Kamma = Sankhara (34) is the cause, Patisandhi Vinnanakkhandha is the effect.

The three present causes:

1. Vatthu = Hadaya Vatthu Rupa (30) is the cause, Patisandhi Vinnanakkhandha is the effect.
2. Object is the cause, Patisandhi Vinnanakkhandha is the effect.

Nama+Rupa is the cause, Patisandhi Vinnanakkhandha is the effect. 'Nama' = the accompanying 33 Cetasika; 'Rupa' = Basis Vatthu Rupa (3 = 30) + object Rupa.

## Chapter III

### MOGOK VIPASSANA MEDITATION METHOD

#### MOGOK SAYADAW

In Theravada Buddhism in Myanmar, Mogok Sayadaw (1899-1962) named U Vimala was famous Vipassana meditation master. He established the Mogok tradition of Vipassana meditation, which is independent of the meditation traditions established by his Burmese predecessors, Ledi Sayadaw and Mingun Jetawuna Sayadaw.

Mogok Sayadaw emerged as the contemporary of Mahasi Sayadaw who was heralded on the soil of Myanmar during between the colonial and modern era. The meditation method of Mogok Sayadaw was also one of the famous Vipassana Meditation methods of Myanmar. After the passing way of the Mogok, his teachings become more popular in Myanmar because of his disciples. Some people believe that he was an Arahant (the noble one) because after his death ceremony, many relics remained. This research work not aims to discuss whether he was an Arahant or not, and these relics are real or not but to focus only on the evolution and development of his meditation methods. After passing away of Mogok Sayadaw, his disciple named U Than Daing and other leaders of Mogok Sayadaw's disciples could contribute the teachings of Mogok Sayadaw by recording the script and books and released it to the public. They constituted the committee of Mogok meditation centers for the said purpose. "Since Mogok Sayadaw's death not many years ago, a number of his disciples have been carrying on the important teachings of insight meditation in his style<sup>42</sup>. It is a good reason to develop Mogok Sayadaw's method. In the evolution and development of one technique, the next and new generations take the important role in its evolution and development. Nowadays, the technique of Mogok meditation was known as '*Paticcasamuppada - Dependent Origination*'. The technique of Mogok meditation centers base on the understanding of *Paticcasamuppada* which is in order to remove *Sakkayaditthi* – the wrong views of the body and mind as 'i, me, my, mine' etc. To remove *Sakkayaditthi* is very important. It is necessary to develop *Vipassana* knowledge. Therefore, Mogok Sayadaw taught and used this (*Paticcasamuppada-Dependent Origination*) formula at the age of fifty. Before this time, Mogok Sayadaw taught various ways for the Four Noble Truths. After understanding of the *Paticcasamuppada*, they emphasizes on the awareness of '*Arising (phyit in Myanmar)*'

and '*Passing away*' (*pyet* in Myanmar) of everything, i.e. Impermanence or *Anicca* in body and mind. At least, we can say that the techniques of Mogok meditation based on the *Cintamaya* and *Sutamaya Panna* which are of three kinds of *Panna* required for proper understanding of the Four Noble Truths.

If meditators practice Vipassana meditation as his meditation method, it is following. Samatha meditation should be cultivated just to get concentration of mind. After getting concentration, meditator should change to the practice of Vipassanā Insight. It means directing with mind and contemplating the characteristic of appearing and vanishing of matter and mind.

Everybody should sit cross-legged to meditate. But the posture should be done to sit up straight without bending waist forward, backward and sideward. Any posture

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<sup>42</sup> Jack Kornfield, *Living Buddhist Masters*, Op. Cit.:209.

can be used (sleeping, sitting, standing or going). But the sitting posture can produce concentration easily.

Then by breathing in breathing out regularly, it should be concentrated at the tip of the nose, the upper lip and the chest. The touching of the in-breath and the out-breath should be known without missing anything. It is essential only to gain concentration of mind. When breathing in, it should be known first the tip of the nose, middle the chest and the end navel. When breathing out, it should be known first the navel, middle the chest and the end the tip of the nose.

By knowing in this way meditators will get concentration of mind. The Samadhi concentration can be established within 15 minutes. In thus breathing, the breathing is matter, knowing is mind: such differentiating is called *Namarupapariccheda Nana*. In terms of purification, it is called *Ditthivisuddhi*, the purification of view. The object and mind should be contemplated directly without thinking of anything.

When the concentration of mind is strong enough meditators should change to Vipassanà Insight. Vipassana Insight means contemplating the nature of mind and matter. This body (group of existence) appears and vanishes since rebirth till death. After contemplating longer in a sitting posture, the matter will change and the feeling may occur. When stiff meditators should know that they appear and vanish, their contemplation should be kept again in the absence of bending, stretching, changing and moving. If anything appears, it should be noted appearing and vanishing.

Meditator will understand the appearing and vanishing. If concentration becomes with one-pointedness of mind, the sense of suffering and not-self will be realized more and more. By contemplating again and again, meditator will feel averse and dislike the body, desire for deliverance, fear to come across suffering in old age, sickness, and death. Moreover, greed, hatred and delusion will be lesser and lesser gradually. Practicing should be kept on till the end of appearing and vanishing.

By contemplating the appearing and vanishing, matter and mind will be discerned: the cause of matter and mind will be discerned too. The cause and effect will be discerned. This is *Paccayapariggaha Nana*. The contemplation of impermanence, suffering and not self is *Sammasana Nana*. The appearing and

vanishing of matter and mind is *Udayabbaya Nana*. Realization of the only disappearing is *Banga Nana*. Realization of danger is *Bhaya Nana*. Realization of the defects is *Adinava Nana*. Realizing of the tiredness is *Nibbida Nana*. Realization of impermanence, suffering and not self distinctly is *Patisankha Nana*. Realization of the indifference is *Sankharupekkha Nana*. Realization of suitability of former and later Nana knowledge is *Anuloma Nana*. Thus *Nana* knowledge will come to be. Thus the stages of *Nana* knowledge will come to be and the Path, Fruition and Nibbana will be attained.

### **EARLY LIFE OF MOGOK SAYADAW**

The biography of Mogok Sayadaw was written by U Ghosita, U Kyaw Thein and many other authors. Among them, the books of U Ghosita and U Kyaw Thein were very famous books. Jack Kornfield and Zenaka wrote the biography of Mogok Sayadaw and his meditation methods. Some data and biography of him were also available on the internet. This research work will describe the biography of Mogok Sayadaw based on above mentioned author's works and data collected from those works.

Mogok Sayadaw was born in U Yin Taw village, near Amarapura in Mandalay division on 27 December 1899 in Myanmar. When he was four years old, he went for education and at the age of nine, he was enrolled as a novice (*Samanera*). His monastic name was Vimala which means "*stainless or undefiled*" At the age of fourteen (1913), he reached Amarapura for his further education. At this place, he studied *Abhidhamma* from a lay disciple teacher named 'U Own'. In 1920, he was ordained as a monk at Amarapura. Later was known as 'Mogok Sayadaw because his sponsors, many of whom comes from Mogok city, a town well known for rubies and gems.

Mogok Sayadaw also one of the great meditation masters of Myanmar in his age in. He has a good knowledge of *Pitaka* especially the *Abhidhamma*. "Mogok Sayadaw, who was indulged in promoting Pariyatti (learning the doctrine) Sasana by giving night classes of *Abhidhamma* to the student monks at Mingala Taik monastery in Amarapura, about the seven miles from Mandalay, Myanmar for over 30 years."<sup>43</sup> He was the most celebrated teacher of his era who teaches *Patthana* and *Yamaka* texts

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<sup>43</sup> Zonaka, Op. Cite. 56.

of the *Abhidhamma Pitaka* and earned high respect among monastic circles, otherwise he was little known among the lay people. He learned *Abhidhamma* from the lay master who was very famous *Abhidhamma* master named Pathamakyaw Sayagyi U Own. After passing away of his *Abhidhamma* teacher, Mogok Sayadaw tried to complete a book<sup>3</sup> named “Abhidhamma Tagon - the flag bearer of Abhidhamma' which is not yet completed by his teacher during his life time. Moreover, he also wrote two more books titled *Yamakamanjari* and ‘*Puthujjana Alinpya Kyan*’.<sup>44</sup>

Later Mogok Sayadaw emphasized about *Vipassana* because of the admonishment of Aung-chin Sayadaw who has said so to encourage Mogok Sayadaw to study *Vipassana* in the following words: “Maung Pazin (dear young monk), it only brings good merits for teaching others. Delivering sermons, too, will bring you but merits. Why not put you knowledge of the Truth to use to gain that Vija Knowledge and accomplish your own goals first- afterwards, you may continue with your preaching...”<sup>45</sup> These words makes an emphatic impact by their suddenness so much so that from that time onwards, U Pazin Vimala (the candidate of Mogok Sayadaw) set aside a part of his night, that others would spend sleeping, for his *Vipassana* (Insight) Meditations.

Mogok Sayadaw visited to Mogok City from the year 1294 B.E (1933) every year. During the Second World War, Japanese army has occupied Myanmar (Burma) due 1 which Mogok Sayadaw moved up to Mogok from the year 1303 B.E. (1942) until the; end of the hostilities. Mogok Sayadaw was invited by his disciples to Mogok City. Mogok is a hill city, so it is very quiet and safe from the war. At the Village Baw-ba-tan where is numerous naturally formed caves. These natural caves proved to be conducive for safe and quite meditation. While residing at the Baw-ba-tan village, Sayadaw practiced *Vipassana* meditation full time except the meal time,

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<sup>44</sup> U Kyaw Thein, *the Biography of Mogok Sayadaw and His meditation method*, fifth edition, published by Sirinanda press, Yangon, 1994; 44

<sup>45</sup>The Mogok Sayadaw, A Translation by Ehipassikko (U Sway Tin, D.S.C), first edition, Distributed by society for the propagation of *Vipassana* (Mogok Sayadaw s way), Yangon, 2000: 23.(The) Mogok ayadaw, Translation by Ehipassikko (U Sway Tin, D.S.C), first edition, Distributed by society for the propagation of *Vipassana* (Mogok Sayadaw’s way), Yangon, 2000: 23

take bath time, the preaching time to lay disciples at the cave.<sup>46</sup> It is a good place and got time for *Vipassana* free from the affect of Second World War. Therefore, he also has experience about *Vipassana*. In 1314 B.E. (1953), he returned to Amarapura and taught *Abhidhamma* and preached *Dhamma* to the lay disciples. After the war, he stopped teaching *Abhidhamma* to monks and started *Vipassana Dhamma* for the lay disciples at the age of fifty five. The Sayadaw opened the "*Mingala Maggin Yeiktha*" meditation center. Donor aid began pouring in; with no shortage of funds for the construction of all kinds of facilities within the monastery. Attendance at all meetings was also increasing beyond all expectations. People were coming in all forms of transportation in such a large number that the place took on the appearance of a pagoda festival at the monastery. Not only was the huge hall of the meditation center filled to capacity, additional marquee space, outside, was proving to be insufficient. The huge crowd of devoted listeners took their places in an orderly manner with a minimum of noise or commotion. They all knew that the Sayadaw would make his appearance and begin his sermon on the stroke of the clock. Government appealed to the Sayadaw for his acceptance of their donation of the medallion and the title of *Aggamahapandita* at the Ministry of Religious Affairs, Yangon (Rangoon) on July 8, 1962.

### **THE GUIDANCE OF MOGOK SAYADAW**

The Sayadaw recognized that most people are prone to harbour some form of delusion about self. It was his attempt to try and release them from such selfish thoughts of individualism, as much as possible, well ahead of giving them any instruction on how to proceed with meditation. Likewise, he seldom gave any regard for a person's position in the society, while being firm and direct in pointing out their errors of concept or belief. Before he would even talk about *Vipassana* practice, he would point out the extent of their wanderings in *Samsara* i.e. the cycle of existence and their past misdirection as a direct result of their wrong beliefs. With many a revealing anecdote, he would keep paring off such common misconceptions that ever centered around the idea of self. He made them aware of the outcome of such beliefs. He made it clear to

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<sup>46</sup>UKyaw Thein, *the Biography of Mogok Sayadaw and His meditation method*, tifth edition, published! by Sirinanda press, Yangon, 1994; 69

them that to make their meditative efforts rewarding, all such *ditthi* or clinging wrong beliefs be completely cleared first.

He indicated that doing any form of meditation while the meditator is clinging to any delusions, that meditation would be just a weak form of *Vipassana*-insight meditation and therefore, would not result in reaching the liberating stage of *Magga-Phala*. All such *ditthi* or beliefs and delusions stemmed from not understanding one's own *Paticcasamuppada* i.e. conditioning steps of (the Doctrine of) Dependent Origination. This being one of his discoveries while researching the texts of the Buddha's *Abhidhamma* Teachings. Having found all collaborating evidence of the problem and recognizing the hindrances, he set about teaching the doctrine of *Paticcasamuppada*.

*Practice consists of three parts:*<sup>47</sup> First, Mogok Sayadaw stresses the importance of; intellectual understanding of *Dhamma* before actual meditation practice. He teaches the distinction between concepts and ultimate reality and how ultimate reality is composed of the elements and aggregates. Then he explains the cycle of dependent origination, showing how through cause and effect, craving and desires keeps us trapped in the rounds of becoming and suffering. Meditation is then developed based on this priority understanding. First yogis start with mindfulness of breathing to concentrate upon the mind. Then practice is changed to either meditation on consciousness (the knowing faculty of mind) or meditation on feeling. Each of these is explained as mindfulness of thirteen different (below brief description of it is discussed) aspects of consciousness or feeling.

Finally, as the meditation deepens, Mogok emphasize upon how all the perceptions becomes simply that of the arising and vanishing of the five aggregates, the process (body and mind. This constant change which must be experienced directly which shows how unsatisfactory and empty of our whole existence is. On penetrating the true nature} of (he aggregates as they arise and vanish, the yogi becomes ripe for the cessation of this process and the stopping of the wheel of dependent origination which is the highest bliss, The most outstanding point of Mogok Sayadaw's teaching

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<sup>47</sup> *The Mogok Sayadaw*, A Translation by Ehipassikko (U Sway Tin. D S C), Op Cit.: 24-26.

is the use of the Law of Dependent Origination. He explains how this causal chain works and then directs us to experience this process in our own bodies and minds. The insight that develops leads to the freedom beyond this process, the truth of the Buddha.<sup>48</sup>

The following are the essence of Mogok Sayadaw's the Way to *Vipassana* practice taught to his disciple name U Kyaw Thein. The author of the Mogok Sayadaw's biography and the method is a glimpse on the practice at the Mogok *Vipassana* Center. It was given on a day in September 1957 (1318 Burmese era) at the Mingala Monastery in Amarapura, Burma. Original was translated into English by Dr. Tin Htut. The author Kyaw Nanda Aung also described as its original method in his books which describes the famous meditation master's methods. This present research work has also put emphasis on the most important issues of his teachings.

Mogok Sayadaw used to instruct his disciples in the following words: You must rely on the three main principles (*Adhipati*). First, you must remember that you need to rely on yourself; that you practice meditation not for your livelihood, but to release from the suffering of old age, disease, death, misfortunes and inconveniences. This is the *Attadhipati* (self-reliance principle). Secondly, you must regard life as your next principle (*lokadhipati*). You must not pretend to meditate and think of all your life | affairs. Don't be lazy, apathetic, and asleep and don't let your mind roam. Don't do anything that is not right for your guardian angel, good Devas and those who have (super natural powers) know. So you must be shameful of yourself if you are not leading a good life. You must regard *Dhamma* as the third principle (*Dhammadhipati*). You must pay respect to the *Dhamma* and try to experience insight wisdom (*Vipassana nyana*) directly. You must know that if you were not enlightened it was not that there was no *Dhamma*, but it was your fault that you did not pay due respect to the *Dhamma* principle. You must decide to have faith in this principle and strive with all might. You must work hard with faithfulness, mindfulness, concentration, energy, and wisdom (*Saddha, Sati, Samadhi, Viriya and Panna*). Moreover, Sayadaw instructed to do the five rituals (*Pubbakicca*) before meditation time which are:

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<sup>48</sup> Jack Kornfield, op. cit.: 210.

1. Devote yourself to the Buddha both, physically as well as mentally.
2. Ask for pardon; if you have done anything wrong to your parents or the holy ' people either through physically, verbally or mentally.
3. Propagate loving kindness towards all sentient beings including your guardian angel and those who watch over your property, your city and the *Sasana*.
4. Make a wish (*Aditthana*) for all the merits that you have gained during this life and in previous lives to result in enlightenment.
5. Try to realize the nature of dying (*Marananussati*) by thinking that you have died in your uncountable past existences and that you will have to die some day. Try to realize and persuade yourself that you must work hard before death arrives and thereby develop the effort and energy to meditate.

Sayadaw explained the differentiation of *Rupa* and *Nama* as follows “When you consider vision you have the eye and the object, which are *Rupa* and the image that developed in your mind is the *Nama*. Likewise, all six sense organs and their objects are *Rupas* and the sensations developed by their interactions are *Nama* (Eyes, ears, nose, tongue, body and thoughts).

### ***THE PARINNA (FULL UNDERSTANDING)***

Then Sayadaw suggested about three *Parinna* as given:

You must recognize and differentiate between mind and matter in the 1 present sensation that develops. This is called *Nata Parinna*.

You must recognize and realize the impermanence, suffering and impersonal qualities (*Anicca, Dukkha and Anatta*) of the present sensation. This is called *Tirana Parinna*.

You must realize that the present sensation is neither your body, nor your mind and try to avoid clinging (*Tanha*) and conceit (*Mana*) and delusion or wrong view of regarding consciousness as your soul (Ditthi). *This is called Pahana Parinna*.

### **CONCENTRATION ESTABLISHED IN MOGOK MEDITATION METHOD**

In order to get the concentration, Yogis have to practice the contemplation of breathing (*Anapana*) first. It is mindfulness of the incoming and outgoing breath. Yogi must breathe in normally and fully. Do not force it or reduce it, but breathe in and out regularly. Yogi can focus his mind on the lips at the tip of nostrils or at the

sternum, but it is better to keep it at the tips of nostrils (to be sharper in developing concentration). Whatever site you have chosen, you must try to be mindful continuously. *Anapanassati* is the mindfulness that occurs when contemplated on the incoming and outgoing breaths. A Yogi practicing *Anapanassati* fixes the mind strongly on the breathing while taking breaths regularly and normally. He first focuses the mind on the tip of nostrils and watches as the air goes in and out.

## **FIVE AGGREGATES**

Apart from this mindfulness of the touch of air he (*Yogi*) must not divert his attention to any other object. A *Yogi* who has developed concentration after practicing *Anapana* must know that person is not “you, I, male or female,” but a collection of *Rupa* (matter) and *Nama* (mind) and a collection of the five aggregates. Then the Yogi must realize that the mind that registers this knowledge is the *Nama*. This *Nama* dwells in the heart. The physic that is in sitting meditation is the *Rupa*. You will come to know this reality by the experience. After this differentiation of *Rupa* and *Nama* you must understand that the collection of twenty-four (may be it means twenty eight including the four great elements) physical objects are the *Rupakkhanda*,<sup>49</sup> The consciousness that knows is the *Vinnana khanda*. Feelings that associate with the mind when contemplated on sensations are the aggregate of *Vedanakkhanda*. Recognition of the sensations that associate with the mind is the aggregate of *Sannakkhanda*. The other

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<sup>49</sup> “*Rupakkhanda*: There are 28 kinds of matters namely:

1. Great Essential Matters are four,
2. 5 Sensitive Phenomena
3. 4 Objective Phenomena
4. 2 Sexual Phenomena
5. 1 Heart Phenomena
6. 1 Life Phenomena
7. 1 Nutritional Phenomena
8. 1 Limiting Phenomena
9. 2 Communicating Phenomena
10. 3 Mutable Phenomena
11. 4 Characteristics of Matter

fifty concomitants of the mind, which include all volitional perceptions except consciousness and recognition, are known as the aggregate of Sankharakkhanda. Furthermore, Sayadaw explained the PaŌiccasamuppÈda to differentiate cause and affect relationships and reminded the past Avijja-Tanha (ignorance and attachments) are the causes of Rupa-Nama (body and mind). Then, encourage and instructed next process and practice.

### **ANAPANA IN THE PRACTICAL SECTION**

When Mogok Sayadaw taught Anapana to U Kyaw Thein, and he instructed to keep the mind at the sternum “*Did your mind notice the movement of air at the sternum while you were breathing?* (It is strange instruction. Therefore, this research will attempt to discuss more detail in later). You need to develop it further by breathing through the nose, but not through the mouth. When you are breathing, do not try to notice if you are breathing with your right or left nostril, but try to develop Samadhi. You don’t need to follow other Samatha methods. If you breathe through the nose you must know that it is through the nose and if you take a deep breath you must know that you are doing so.

*You have been instructed to keep your mind to the sternum at first. Now you must watch as the air touches the nostrils, sternum and umbilicus while you breathe in and vice versa as it goes out. (Here again, talk about to keep the mind to the sternum).*

You must notice the outgoing and incoming air as if through the bellows and as a string of a lathe-file rubs the stick you must continuously watch the air at the place where it touches. You must notice when you breathe faster, and must know when it is slow. You must be aware when you breath is long/deep and also knows when it is short/shallow. I However, you don’t need to watch the breath in a continuous stream, Just watch at the point of contact as if a saw cuts through the timber, but not along the edge of the saw. You must focus your mind at the point of contact of the air with the nostrils. If you practice in this way and be mindful you can develop *Samadhi* within fifteen minutes when you become accustomed to it.

It is the *Rupa* (matter) that was doing the breathing and it is the *Nama* (consciousness) that knew what you were doing. When you can differentiate between

*Nama* and *Rupa*, the knowledge developed is called *Namarupa paricchada Nana* (analytical knowledge of mind and matter). Cleansing of views is also involved simultaneously, which is known as *Ditthi visuddhi*.

You need to know that there are two components of the mind. Mental factors (*Cetasika*) and consciousness (*Citta*). The mental factor (thought) must be in line with the consciousness when you contemplate. Do not let the mental factor go astray from the consciousness. Do not think of anything while meditating. Don't let any thought come into the mind. If you can master your mind you can eliminate defilement (*Kilesa*). If you don't you will neither be successful in your life nor can you eradicate the 1500 *Kilesa*.

Mogok Sayadaw, then, expounded the two illustrations:

*Suppose a herd tender wanted to tame a raw cow he needs to put a post firmly into the ground, insert a rein into the cow's nose, and tie it to the post and tame her. Likewise, you must tame your mind by fixing it to the cord of mindfulness (Sati) and tie it up to the post of the object of contemplation in your practice*

*I'll give you another example. If you want to catch a lizard that went into a burrow that had six holes, you need to close five holes and wait at the sixth. The analogy to this procedure would be to close all the five sense doors, namely your ears, eyes, nose, body, your tongue and then to wait at the last door, which is your mind. You will surely catch the thought as it occurs, just like you catch the lizard.*

When his disciple feels sleepy during the meditation time, Mogok Sayadaw suggested that:

*If yogi felt sleepy in sitting posture, should change in walking meditation. There is no harm in changing the posture for beginners. You must breathe in fully and then breathe out fully. (You must notice as soon as the breathing becomes slower and correct it by breathing fully again. If you do not notice as soon as the breathing gets slower you may go into torpor and soon become sleepy). You must never let the mindfulness escape. If you breathe fully in this way for ten to fifteen minutes you can become alert again.*

When you meditate *Anapana* you must relax your body and your muscles. Only then you can breathe regularly and correctly. The Buddha said “*Pasambayam Kayasankharan*”. That is you must breathe neither slowly nor quickly, and neither shallow nor deep, but regularly.

You remember this very carefully. It is only Sati (mindfulness) that is never in excess. *Saddha*, *Samadhi*, *Viriya*, and *Panna* (faith, concentration, effort and knowledge) must be developed simultaneously. If you could not develop them simultaneously and equally they would not be well balanced and either *Uddhacca* (distraction) or *thina middha* (torpor or sloth) would result. At present, you have been instructed to meditate just to develop *Samadhi*. Don't let it mix with anything else! I am taking my time to explain in detail as you are a beginner. What's so difficult to about practicing *Anapana* and practice till your *Samadhi* is strong and then come back.

#### **FROM SAMADHI TO VIPASSANA**

After developing the *Samadhi*, you can practice *Vipassana*. “You can change over to *Vipassana*. First you must try to develop good *Samadhi* and then go for *Vipassana*. You must let go of the mindfulness of breathing as soon as the mind is calm and then contemplate on any sensation that develops without any breath. If you contemplate more and more on sensations, you will come to a point where you can overcome them. You will no longer register them as sensations, but only as arising or dissolving phenomenon. You will realize that all sensations including pleasant ones, unpleasant ones and neutral ones dissipate and come to an end. When you contemplate on; sensations *Vedana* will appear, but when you watch them with analytical knowledge you will come to know that they are impermanent (*Anicca*). If this wisdom develops” it can be regarded as the overcoming of *Vedana* (sensual perception). If you could not comprehend the impermanence of sensual perceptions you haven't overcome *Vedana* as yet. When a Yogi has surpassed *Vedana* or has eliminated them, the Yogi will feel light, agile and fresh even after the meditation is over. That is why one needs to try hard to overcome *Vedana*. Mindfulness of breathing in *Samatha* is just to make the

mind calm, but it cannot lead to *Nibbana*. You must remember this very well.<sup>50</sup> (It would be discussed more detail in later).

*Vipassana* is to keep the mind on the wisdom path and watch and realize the phenomenon of mind and matter as they are. The physical body that we have at present is continuously forming and decaying from cradle to coffin. It must be comprehended that impermanence (*Anicca*), suffering (*Dukkha*) and impersonal characteristics (*Anatta*) are the only realities that can be found. When *Rupa* and *Nama* (body and mind) are comprehended as *Anicca*, *Dukkha* and *Anatta* repeatedly, and the arising and dissolving phenomenon are perceived it is known to have reached the *Udayabbaya Nana*.

You need to know these facts clearly. If they are not clarified beforehand using acquired knowledge, your progress will not be substantial. So I will have to go further to remove false views (*Ditthi*) and doubts (*Vicikiccha*). If you want to be a stream winner (*Sotapanna*) you need to remove *Ditthi* and *Vicikiccha* first. *Ditthi* and *Vicikiccha* are attached with the five aggregates of mind and matter.

If you do not know where these five aggregates come from and how they are arising and dissolving, you could not remove false views and doubts by any means. Yogi should know the cause and the effects of aggregates which are called *Paticcasamuppada*. If you do not know *Paticcasamuppada* there is no way you can know the aggregates. If you do not know the aggregates, false views will adhere. That's why, you need to comprehend *Paticcasamuppada*. The bookish knowledge of *Paticcasamuppada* is not enough.

There are two forms of dependant arising. What you know from the book about *Paticcasamuppada* is one thing and there is also another *Paticcasamuppada* that is arising and dissolving in the body. You must understand the *Paticcasamuppada* of the body in order to make progress.

Mogok Sayadaw continued, “That’s why I am going to show you reasons for arising and dissolving of the five aggregates. Do you know that your volitional

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<sup>50</sup> U Kyaw Thein, *Op. Cit.*: 98.

responses (*Sankhara*) of the past existence, which were carried out without wisdom (*Avijja*) have resulted in the body that you have it now?"

Those were in the past and therefore they were out of your control. They were past *Paticcasamuppada* and did not concern you. Again the future *Paticcasamuppada* has not arrived yet and so it does not concern you. The most important thing is to understand the present *Paticcasamuppada*. The false views and doubts attach to the five aggregates. Only when you understand the cause of *Paticcasamuppada* and the effect of *Paticcasamuppada* you will detach yourself from false views and doubts. If you know the cause of aggregates you can eliminate the false views. If you don't know, the false views will stay. If you know that the effect (of anything that happens in you) is due to the causes of aggregates, then you can eliminate the false views totally.

If you understand that there are only causes and effects, but no persons and being (non-personalized view) you can eliminate the false views.

What you need to work is the present *Paticcasamuppada*. It doesn't mean the whole day, but what you see or hear at the present moment. It is important to watch the present moment when you meditate now. Don't recall the past and don't look forward to the future, but watch what is happening at present. If you know the disintegration phenomena of mind and matter you cleanse the *Sassata ditthi*, and if you know the arising phenomena you cleanse the *Uccheda ditthi*. All these knowledge have to be understood before meditation.

You practice *Samatha* only to get a good *Samadhi* (concentration). Sit straight, know the incoming and outgoing breaths, the *Samadhi* will become good, then you must not relax the effort at that time. Let the awareness (*Sati*) and knowledge (*Panna*) go together, the physical body will start showing changes and you will notice sensations (*Vedana*).

Try to overcome the feeling that arises, if you watch your mind focus on the thoughts. If a sound is heard while watching thoughts you must notice that it is heard,<sup>51</sup>

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<sup>51</sup> This moment of technique is similarly Mahasi System.

Right, after you register it you must consider that your mind is your consciousness. Then contemplate on the incoming and outgoing breaths with your consciousness and consider that those are the two hosts of consciousness. If you hear a sound while watching it is the hearing consciousness, if you smell anything with your nose it is the smelling consciousness. Likewise you register your taste consciousness with your tongue and seeing consciousness with your eyes. If you feel a pleasant sensation on your body it is the pleasant consciousness, if it is unpleasant it is the unpleasant consciousness. "*Dukkha sahagata kaya vinnana, sukha sahagata kaya vinnana*" as the literature goes, there will be an unpleasant feeling on the body sometimes and a pleasant feeling on the body. There are altogether six consciousnesses including these two on the body. You note it down. They occur occasionally, so they must be regarded as "*External Visiting Consciousness*". When one thought occurs the other five thoughts do not arise. If a mosquito bites you while watching (your two hosts) breathing consciousness, an itching or an unpleasant consciousness may follow, then watch that itching consciousness. So, the external visiting thoughts are Six. These thoughts are always there. Next, there are five "*Internal Visiting Thoughts*" that associated with consciousness which are thoughts of greediness (*Lobha*), anger (*Dosa*), delusion (*Moha*), absence of grasping (*Alobha*), and absence of aversion (*Adosa*). *Amoha* is not included here, as it is the consciousness that must watch other thoughts. Therefore, the five internal visitor and six external visitors, altogether eleven visiting thoughts must be watched whatever that arises in the consciousness. When one thought arises the other five do not arise. Just watch the existing thought that occurs. If none of these thoughts occur go back to the consciousness of breathing in and out and watch continuously. These two are the consciousness. It is very interesting. In order to be clearer how to meditative *Vipassana* meditation, Sayadaw expounded the following Example:

*"You must follow the example of a spider while meditating. Spiders make webs and wait in the middle to catch any insects that are caught in the web. They go after whatever insect that is caught in the web, devour them and return to the middle.*

*As a spider waits in the middle when there is no insect, you must also do the same and watch your breath when there is no thought”.*<sup>52</sup>

When you contemplate on consciousness a thought that tells you to start meditating will arise first. Watch that first thought and you will notice that it arises and falls subsequently. It will disappear as soon as you sit down to meditate. Try to see it with your mind. When you contemplate on it, you will know that it has disappeared. This sort of knowing of actual phenomena (what’s happening) is called *Yathabhuta Nana*. If there is no thought arising, you watch the incoming and outgoing breaths alternately. You need to watch this very carefully. If you can follow this quickly you will progress, but if you are less aware of it, your progress will be slow. If there is defilement (*Kilesa*) in- between the two breathing consciousness you won’t progress. Try to prevent the *Kilesa* intervention. If there is no object of meditation and you don't watch, *Avijja* can come in. You must be aware of this fact. Now go and meditate. On the next day, Sayadaw explained the further more techniques such about elements based on *Chadhatuvibinga sutta*.<sup>53</sup>

In the *Vipassana* section, Yogi (meditator) must meditate, watch and know the arising and dissolving phenomenon of mind and matter. If the arising and dissolving phenomenon of mind and matter is perceived, it is *Yathabhuta Nana*, the logical and sound knowledge. If aversion for arising and dissolving phenomenon develops it is *Nibbida Nana* i.e. the insight of aversion for existence. If the arising and dissolving phenomenon of mind and matter end, it is the *Magga Nana*, the insight on liberation. The meditator must remember these very well. *Yathabhuta* and *Nibbida Nana* see the arising and dissolving phenomenon. The *Magga Nana* sees the end of the arising and dissolving phenomenon. Your duty is to work now. This is the essence of Mogok Sayadaw's *Dhamma* taught to U Kyaw Thein, the author of Mogok Sayadaw’s biography *Satipatthana*.

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<sup>52</sup> U Kyaw Thein, *Op. Cit.*: 106.

<sup>53</sup> Details were seen in *the Biography of Mogok Sayadaw and His meditation method*, written by U Kyaw Thein fifth edition, published by Sirinanda press, Yangon. 1994: 118-134.

According to the Mogok Sayadaw, *Satipatthana* is divided into three parts:

1. *Satipatthana* (Mindfulness or Awareness);
2. *Satipatthana Bhavana* (Contemplation on arising and perishing of the five aggregates);
3. *Satipatthanagamimpatipada* (The path leading to the cessation of arising and vanishing).

To elucidate:

1. Fixing or concentration the mind on any given object, i.e. inbreathing or out-breathing or noting of the movement of the body or mind, it is called *Satipatthana*.
2. Contemplation of matter or form, feeling, mind, or mental objects and their arising and instantly passing away is *Satipatthana Bhavana*.
3. The knowledge of conditioned phenomena, i.e. arising and perishing of aggregates as repugnant and disgusting is called *Satipatthanagaminiapatipada*, the path leading to the termination or cessation of arising and vanishing. It is to be noted that, until and unless there is knowledge of arising and vanishing of aggregates as impermanent, : unsatisfactory, no-self (*Anicca, Dukkha, Anatta*), it never amounts to *VipassanÈ*

### **CITTANUPASSANÈA (CONTEMPLATION OF THE CONSCIOUSNESS)**

In the *Cittanupassana (Contemplation of the consciousness)*, Mogok Sayadaw' formulated a very simple method of the contemplation of consciousness. It is easy and suitable for the meditators. It is generally believed that there are many kinds of consciousness which occur in our being. There may be one or two thousand consciousness but they fall into the classification of only thirteen consciousness. They are as follows

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

They are called External Visiting Consciousness.

1. Desiring consciousness.
2. Aversion consciousness.
3. Delusion consciousness.
4. Non-greed consciousness
5. Non-Aversion consciousness
6. Mind consciousness.

These are called Internal Visiting Consciousness.

1. Inbreathing consciousness.
2. Outbreathing consciousness .

These two are called Host Consciousness.

The above thirteen kinds of consciousness can be said to be all embracing and cover all those, which belong to the ordinary worldling. It should be noted that whatever consciousness arises, it is the result of the impact of object and sense base and only through the six sense doors consciousness can arise; consciousness will not and can never arise outside the six sense doors.

It should also be noted that mind and feeling are co-existing phenomena. Feeling and perception are classified as mental-formation. It cannot be said that when mind is contemplated the body is excluded. As the aggregates are co-arising, co-existing and co-vanishing phenomena it can be said that the contemplation of one aggregate covers all the remaining aggregates. But here as consciousness is the most predominant and pronounce factor it is given the name of mindfulness of consciousness.

When we open our eyes we see colors and shapes. This is what we may call the arising of the eye consciousness and it is for the Yogi to comprehend and to be cognizant of this arising at its very moment of arising. When he hears a sound, ear-consciousness arises and this arising must be cognized and comprehended. Again when tongue- consciousness arises this arising must be cognized and comprehended. Again if he feels any irritation or itch, any pleasurable or un-pleasurable feeling, there arises body- consciousness. The Yogi must comprehend and be cognizant of every

rising and vanishing of whatever consciousness arises. Surely it arises only one at a time. It is unnatural and impossible for the consciousness to rise in two's or three's. In the course of practice the comprehension or insight of the Yogi becomes more pronounced and his mindfulness also becomes centre on the arising and vanishing only. His unawareness of the arising and vanishing of the consciousness becomes less and far between. Generally at this point, the Yogi clearly sees with insight, that whatever consciousness arise be it greed, ill-will, delusion etc., it terminates itself in vanishing. He can clearly perceive that no consciousness can remain for two successive moments the same. "*Annam Uppajjati Cittam, Annam Cittam Nirojjati* which means that *one consciousness arises after another consciousness which has already vanished.*" Therefore, when contemplation on consciousness, the Yogi will only find the consciousness which he contemplates upon has already perished. It is impermanent, because it vanishes immediately after it has arisen. Hence when the Yogi meditates or observes whatever consciousness, he will find only impermanence or vanishing of the consciousness. Yet should he still find that the consciousness does not vanish disappear, the Yogi does not pass beyond the notion of permanence. He must yet endeavor to perceive the nature of the aggregates, i.e. it's arising and perishing.

When inbreathing consciousness is watched and observed it will be found that it has already perished and disappeared. Similarly when the out-breathing consciousness is watched and observed it will be found too, that it has already disappeared. Hence the consciousness that has already perished and disappeared is called impermanence and the next following consciousness, which perceives that previous one has already perished and disappeared, is called *Vipassana*, or insight knowledge.

When the Yogi attains the knowledge of arising and perishing of the aggregates, it is called *Yathabhutanana*. When Yogi becomes disgusted with the nature of ceaselessly arising and perishing of the aggregates, the knowledge is called *Nibbidha Nana*. If the Yogi after gaining this knowledge keeps on meditating on the arising and perishing of the aggregates, eventually his meditation culminates in the cessation of the arising and perishing of the aggregates. This is called *Magga Nana*.

With the attainment of these three stages of knowledge, he becomes a *Mahasotapanna*.<sup>54</sup> This is the contemplation of the consciousness.

### **VEDANANUPASSANA (CONTEMPLATION OF FEELING)**

Feeling arises whenever there is the impact of the three phenomena, i.e. sensory organ, I object and consciousness. The impact of these three is contact. The proximate cause of I feeling is contact. It is said, '*aggregates paticca feeling because of aggregates, there arises feeling*'. Therefore, feeling is not to be purposely searched for. It arises whenever and wherever there is contact. Feeling arising on eye-base, ear-base, nose-base, tongue-base are neutral neither pleasure nor displeasure yet. Feeling arising in the body is I either pleasant or unpleasant. The feeling which arises in the mind is either pleasant or unpleasant or neutral. Six external visitors are:

1. Neutral feeling arising on eye-base
2. Neutral feeling arising on ear-base
3. Neutral feeling arising on nose-base
4. Neutral feeling arising on tongue-base
5. Pleasant feeling arising on body-base
6. Unpleasant feeling arising on body-base

Three internal visitors are:

1. Pleasant feeling on mind-base
2. Unpleasant feeling on mind-base
3. Neutral feeling on mind-base

Three host visitors are:

1. In-breathing and out-breathing with pleasant feeling in the event of joy, pleasure or in the state of elation.
2. In-breathing and out-breathing with unpleasant feeling in the event of displeasure, pain or despair.
3. In-breathing and out-breathing with neutral feeling in the event of neither pleasure nor displeasure.

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<sup>54</sup>Zenaka, Op. Cit.: 63-67.

Firstly, it is important for the *Yogi* try to distinguish that feeling and I feeling. Feeling also must be singled out of the combination with 'I'. In the expression, 'I feel unpleasant I feeling; I feel pleasant feeling', it seems that there is the association or identification of feeling with I. This combination or association by wrong view must be separated. Feeling and I must be separated or in other words, feeling must be cognized as I feeling only and nothing else. Feeling must not be personified with I or my feeling. It is the 'Feeling' that feels. It is not I that feel. *Yogi* should try with good intention, that whenever he contemplates on consciousness or feeling the idea or the notion of 'I ness'; must be totally wiped out by exact knowledge gained through hearing of *Dhamma*.

Generally believed that the practice of feeling on the chest or on the head. Actually feeling arises anywhere in any part of the body whenever there is contact. It is not long and continuous as generally and wrongly believed. When the arising or passing away of feeling is noted and comprehended, it is contemplation of impermanence. Whereas, when a *Yogi* practices only the noting of the feeling it is called the knowledge of discerning mind and matter, which is not a higher knowledge. Therefore, in order to gain higher wisdom, the *Yogi* should dwell firstly on feeling, then go further concentrate his mind on the arising and vanishing until he eventually sees clearly feeling is no more feeling but only the process of arising and vanishing phenomenon. Whenever he contemplates on feeling he fully comprehends impermanence or process of the arising and vanishing in place of feeling. The phenomenon of arising and vanishing is impermanence.<sup>55</sup> It is the meditation technique of Mogok Sayadaw on feeling (*Vedananupassana*).

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<sup>55</sup> Ibid: 68- 71.



*Patīccasamuppāda*, we could understand why our life becomes and how it can cease. This is very important for our lives. The present work will explore *Patīccasamuppāda* both the theoretical and practical ways.

There are twelve factors in the *Patīccasamuppāda*:

13. Avijjā- ignorance or delusion
14. Saṅkhara- kamma-formations
15. Viññāna- consciousness
16. Nāma-rūpa - mind and matter
17. Saḷāyatana - six sense bases
18. Phassa - contact
19. Vedāna - feeling
20. Taṇhā - craving
21. Upādāna - clinging
22. Bhava - becoming
23. Jāti - rebirth
24. Jara-marāṇa- old age and death

Because of the ignorance, the volitional activities occur; because of the volitional activities, minds occur. These are the process the causes and effects as such because of A, B arise; because of B, C arise. If the causes cease the effects also not arise. If there is no A, it is no possibility for B also. If B cease, C also cannot arise.

Mogok Sayadaw had expounded the Law of Dependent Origination of the groups of existence (*Khandha Patīccasamuppāda*) for the benefit of the intending Yogis. He used it as a shortcut to the contemplation or meditation work for the Yogi, because it teaches the present aspect the working of the doctrine. If we understand the cause and the effects of the aggregate, we can remove the wrong view (*Sakkayaditthi*) which is believed 'I', 'my', 'mine' on the just combination of five aggregates.

Let's take and start with eye and visible object as beginning. When impingement of the two takes place, there arise and eye consciousness.<sup>56</sup>It is to be

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<sup>56</sup>Actually, to occur one eye consciousness, there requires four kinds of conditions: the eye, the visible object, the light and attention. Here, Mogok Sayadaw would like to express that there is

noted that there is only the arising of eye consciousness. There is no see-er, there is no I, no 'he' nor 'she' in the consciousness. Eye consciousness is only eye consciousness, no more or no less and this eye consciousness should not be confused with a 'self, and it must not be personified.

The combination of eye, visible object, and eye consciousness is the condition from which arises contact, and depending on contact there then arises feeling. In the feelings too there is no 'I', 'he', 'she' no 'self' to be found. The process of dependent origination continues. Because of feeling there arises craving and because of craving there arises attachment or clinging and based on this there arises physical action, verbal action and thought or mental action. These actions are the making of karma and this 1 karmic energy is the condition for arising of further rebirth. Following rebirth there must arise again, decay, sorrow, lamentation, pain, grief, and despair. Thus, there arises the whole mass of suffering.

As it is understood with eye, object and eye consciousness similarly we should understand this process with the ear, nose, tongue, body, and mind senses and the corresponding consciousness so we can understand the movement of the cycle of dependent origination.<sup>57</sup>

For the purpose of clarification and lucidity, Jack Kornfield explained in conventional parlance that when 'A' sees a beautiful object, he desires to own it, he clings to it, and he makes an effort to obtain it. This is craving, he is overwhelmed by the desire to possess the beautiful object. Then he makes all sorts of effort, mental, verbal, and physical, based on this clinging or attachment. This leads to rebirth, for even the subtlest attachment propels us to be reborn. Rebirth inevitably involves aging, death, sorrow, lamentation, pain, grief, and despair. Thus the whole train of dependent of origination evolves. This can be seen clearly in examining the arising and disappearing of the five aggregates, our own process of body and mind. As we

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nothing on the eye consciousness. It occurs on account of the cause and effect. There is no personality belief such as I, 'me' 'he' 'she' etc.,

<sup>57</sup> Jack Kornfield, Op Cit.: 215.

see more clearly, we understand that ultimately the very nature of these aggregates and the rounds of rebirth of body and mind are nothing but suffering itself.

Furthermore, here is an illustration: A parent hears the call of his little son on his return from school. As soon as he hears it, he feels anxious to see his son, anxious to hug him and caress and kiss him. He may think and say that he does all this because it is his son and he loves him; there is no offense or sin against him because he does not transgress any moral law. It is true, however, even here, through the action itself, but from the attachment that motivates it, that the inexorable process of dependent origination has evolved and continues its ceaseless cycle.

We can see even in this seemingly harmless example how the Law of Dependent Origination starts revolving on the hearing of the voice of the young son returning from school. As soon as the son's voice is heard, there arises craving to see and caress him; because of craving there arises overwhelming desire which is the cause of caressing the son. This caressing is action based on attachment and this force becomes the cause for further rebirth. When karmic force arises, birth is bound to follow. Even Buddhas are not able to stop karmic force.

From dawn to dusk, the process goes on. When an attractive object is seen there arises craving and because of this craving there arises clinging, because of clinging karmic force arises, and as such the whole cycle continues its ceaseless revolution. Actually Dependent origination is nothing but the ceaseless process of our own aggregates, the perishing of the old ones giving place to new. It is a causal continuum of the arising and vanishing of all physical and mental phenomena.

Among the twelve factors of the Dependent Origination, ignorance and craving are the roots of the cycle of the life.

Ignorance and craving should be understood as the two roots. Ignorance is called the root from the past extending into the present, which reaches its culmination in feeling. Craving is called the root from the present extending into the future, which reaches its culmination in decay-and-death.<sup>58</sup>

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<sup>58</sup> Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, Op. Cit : 302.

Now- the meditators should know what is ignorance? According to the *Suttanta* method of explanation, ignorance is non-known of the Four Noble Truths. . According to the *Ahhidhamma* method, ignorance is non-knowledge of eight things: the Four Noble Truths, the pre-natal past, the post-mortem future, the past and the future together, and dependent arising.

In the *Paticcasamuppada*, however, Ignorance (*Avijja*) was expounded as first *Dhamma*; it is not the first cause of life. Then the questions arise: What is the cause of *ignorance* and why it was described as the first factor of *Paticcasamuppada*?

“Jaramaranamucchaya pilitam abhinhaso

Asavdnam samuppadd avijja ca pavattati" With the arising of the taints in those who are constantly oppressed by infatuation with decay and death, ignorance again occurs. "

In the *sammaditthi sutta*,<sup>59</sup> the Venerable Sariputta is asked to explain the cause of ignorance and he replies that ignorance arises from the taints (*asavasamudaya* *avijjasamudayo*). When he is asked to state the cause of the taints, he replies that the j taints arise from ignorance (*avijjasamudaya asavasamudayo*) Ignorance is very important as a head among the rounds of *Dhamma* which is cyclic pattern of existence in *Samsara*. Therefore, ignorance was expounded as a first factor of *Paticcasamuppada*. It should be more clear- among the rounds of *Dhamma*, ignorance and cravings are very important like a head. When the volitional activities are performed, ignorance covers not to see as its reality, so craving attaches and do activities. Among these two, ignorance is more powerful because ignorance cover the reality of all, craving clings all. Therefore, ignorance is expounded at the beginning of *Paticcasamuppada*.<sup>60</sup>

Actually Dependent Origination is the cyclic order of lives. It is only the arising and passing away of five aggregates: form, feeling, perception, mental

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<sup>59</sup> Ibid. 54-55.

<sup>60</sup> Ashijanabhidhamma. *Singyo Bhasatika, Op. Cit.*: 642.

formation and consciousness. One phenomenon gives rise to another constantly as a nature of *Dhamma*. Therefore, there is no Creator or God, Ego, Self, I, he, she etc. This functioning is just only the relining of Dependent Origination. This links can be broken only by insight knowledge of *Vipassana Dhamma*. “*Tesameva ca mulanam nirodhena nirujjhati-* By the destruction of these roots (ignorance and craving) the round ceases.”<sup>61</sup>

## **WAYS TO STOP THE DEPENDENT ORIGINATION**

For all meditators and scholars, here, this research work would like to explore the ways of stopping the Dependent Origination.

*Ekattanayo @ana ttanayo abhapanayo evamdhammatanayoti cattaro atthanaya honti*<sup>36</sup>, there are four methods of treating meaning here. There are (a) the Method of Identity, (b) the Method of Diversity, (c) the Method of Uninterest and (d) the Method of Ineluctable Regularity.

Furthermore, in order to know Mogok Sayadaw’s way to stop the *Paticcasamuppada*, we have to study fully and widely about *Paticcasamuppada*. The Eight Folds of the Diagram of the Cause and Effect (*Paticcasamuppada*) are the following:

The two sources (The Two Originations):

1. Ignorance and
2. Craving

The two fold ultimate truths:

1. Truth of the cause of suffering (craving)
2. The truth of suffering (suffering truth)

The four-fold layers:

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<sup>61</sup> Bhikkhu Bodhi, *Op. Cit.*: 302.

1. The cause of the past
2. The effect of the present
3. The cause of the present
4. The effect of the future

The twelve Elements:

1. Ignorance (Delusion)
2. Volitional activities etc., these twelve Elements are already mentioned as the twelve factors.

Three linkages (Three Inter-relation):

1. Volitional Activities and consciousness is one link.
2. Feeling and craving is one link.
3. Becoming (*Kamma Bhava*) and Rebirth (conception) is one link.

In other words-

1. The cause of the past and the effect of the present is one Link.
2. The effect of the present and the cause of the present as one link.
3. The cause of the present and the effect of the future is one link.

Three Rounds:

1. Ignorance, craving, and clinging belong to the round of defilements.
2. One part of existence known as kammic existence and kammic formations belong to the round of kamma.
3. One part of existence known as rebirth existence and the rest belong to the round of results.<sup>62</sup>

The Three Periods:

1. Ignorance and kammic formations are the past period.

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<sup>62</sup> Bhikkhu Bodhi, *Op Cit*: 301.

2. Birth, decay and death are the future period.
3. Eight factors (Consciousness, Mental factors and matter, Six realms of senses, Sense contact, Feeling, Craving, Grasping, Becoming) are the present period.

The Twenty Fulfillments:

1. The Five Fulfillments causes of the past are Ignorance, Volitional Activities, Craving, Grasping, Becoming (Physical, verbal, mental activities),
2. The Fulfillments effect of the present are Consciousness, Intuition, matter, six realms of senses, contact, feeling,
3. The Five Fulfillment cause of the present are Craving, Grasping, Becoming, Ignorance, volitional activities,
4. The Five Fulfillment effects of the future are Consciousness, Intuition, matter, six realms of sense, contact, feeling which are the classification of *Paticcasamuppada*.

Among them, the roots and linkages are very important. If we want to stop or cut, we have to find out the roots first of all. To cut the roots, we already described its roots. Here, we would like to explore the linkages of *Paticcasamuppada* to stop the mimic force of cycle of *Paticcasamuppada*. Here linkage means that the end of cause and the beginning of results, the end of results and the beginning of cause are called ‘linkage’<sup>63</sup>

The first linkage, which is the cause of the past and the effect of the present, cannot be broken because it is already gone. The third linkage, which is the cause of the present and the effect of the future also, cannot be broken because it is not yet come. We can break only the second linkage which is the linkage ‘Feeling and craving’ called ‘the effect of the present and the cause of the present’. The people who want to cut and stop the *Paticcasamuppada* have to cut this second linkage. When feeling arises in the body, if it cannot be preserved by insight meditation as arising and disappearing, craving will arise again. On account of craving, clinging also will arise. Dependent on clinging arises existence...birth, decay, death etc., arise again. It

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<sup>63</sup> AshinJanakabhivamsa, *Achyepyusingyo-the basic Abhidhamma*, Published by New Barma press, Mahagandayone Monastery, Myanmar. M.E 1314: 492.

is the cycle of the dependent origination.

If we preserve the feeling as arising and disappearing when it arises in our mind, there is no change to occur craving in our body. As feeling ceases, craving is not able to arise. Because of the cessation of craving, clinging, existence, birth, decay, death also ceases. It is the way leading to the cessation of cycle of the dependent origination. Therefore, this second link is called the linkage of cessation of *Paticcasamuppada*. I, he, persons who want to stop the kammic force of the cycle of life have to practice *Vipassanā* meditation when feeling arise. This is the method of Mogok Sayadaw about the *Vipassana* meditation based on the dependent origination.<sup>64</sup>

Mogok Sayadaw often said that without sufficient knowledge of *Paticcasamuppada* meditators cannot make progress in *Vipassana* meditation. Therefore, he suggested trying to distinguish the ultimate realities of aggregates and *Paticcasamuppada*. After understanding this knowledge, he advised to practice *Vipassana* meditation. The techniques of *Vipassana* meditation taught by Mogok Sayadaw are already described above. To dispel our deeply conditioned wrong view and correctly understand the mind, Mogok Sayadaw taught the meditation technique of the mindfulness of consciousness and the mindfulness of feeling.

## **METHOD CHOSEN MOGOK SAYADAW ON MIND**

Ledi Sayadaw, Mingon Jetavan Sayadaw (the teacher of Mahasi Sayadaw). Moenyin Sayadaw (the disciples of Ledi Sayadaw) Shwe Taung U Tikkhindriya, Mahasi Sayadaw, Taungpulu Sayadaw, Webu Sayadaw etc., the famous meditation master emphasized on form (matter) meditation. Then the question arises why Mogok Sayadaw has chosen to emphasize meditation on mind? After going through different sources available on this topic, it seems to us that he has justified reasons to switch 4 emphases on the form (matter) meditation to mind meditation. Based on our study it 1

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<sup>64</sup> *'PaŌiccasamuppÈda citwine desana-the cycle of the dependent origination'* by Ven. janitalankara, Pp.32-33.

seems that the following are the reasons for switching from matter to mind method which are as follows:

1. Mogok Sayadaw taught *Abhidhamma* over thirty years. He emphasized on: 5 *Abhidhamma*. The analytical study of invisible *Dhamma* which mind and mental factors emphasize in his mind
2. The minds are easier to arise and disappear than the matters. If it sees the arising and perishing of mind, it can remove the wrong views, if the wrong views could be removed, it is easy to attain the enlightenment of first stream called '*Sotapanna*.'
3. Ven. Sariputta, the chief the disciple of Buddha said that it is easier to read own mind than other's mind. So contemplate the mindfulness consciousness.<sup>65</sup>

The Book named in. *Living Buddhist Master*, mentioned only two reasons:

The great master Maha Sariputta (Sariputta sic) said that although it is not easy to read another's mind it is quite easy to know what is occurring in one's own mind. When there occurs in your mind craving, you can easily see how that craving is occurring. If hatred, delusion, ill-will, or jealousy occurs in your mind you can at once know that it is occurring, and if it disappears, you also know that it disappears.

Another reason to emphasize meditation on mind, particularly mindfulness of consciousness, is to eliminate the prevalence of a deep rooted wrong view which regards consciousness as permanent or 'self or 'soul', even among many Buddhists.

## **THE BENEFITS OF VIPASSANA AND PATICCASAMUPPADA**

Everyone wishes to know the answer of this question. An example can be used to answer: On the arising of greed consciousness, if *Vipassana* is practiced, the yogi comprehends that as soon as the greed has arisen it has also perished and is nowhere to be found. Seeing only this arising and perishing leads to no identification with greed. Hence the process of dependent origination is cut asunder in the middle or, in

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<sup>65</sup> U Ghosita, *the Biography of Mogok Sayadaw*, fifth published, Mogok Vipassana Discourse and Development of Society, Yangon, 2002: 299.

other words, greed is killed. If there were no contemplation on greed, it inevitable be followed by clinging which would in turn be followed by karmic action. When karmic action arises, it is bound to be followed by birth. When rebirth is obtained it amounts to obtaining suffering and the cycle of *Samsara* continues ad infinitum.

It should be clear, then, that the practice of contemplation on arising and perishing amounts to putting a stop to the rounds of rebirth. This is the work of breaking the spokes in the wheel of *Samsara*. It is the work of cutting the links and cling of dependent origination. It is also the work of exterminating ignorance through gaining insight into the mind. Contemplating on the arising and perishing of the five aggregates and seeing how they are intrinsically nothing but suffering can only be developed and comprehended by *Vipassana* practice. When this penetrative insight is gained, ignorance disappears and insight into the truth of existence is manifest.

According to dependent origination, when ignorance becomes wisdom, karmic action or volition has no force to link with consciousness. When the linking does not take place, volition will not build up or produce any result that may bring about a fresh rebirth, or in other words, the cycle of becoming is broken from the beginning, and liberation is attained.

This is the meditation technique of Mogok Sayadaw. Mogok Sayadaw taught only *Vipassana Dhamma* in his life. Finally Mogok Sayadaw passed away at 1:20 P.M of October 17<sup>th</sup> 1962 (this 4th day of waning of the Moon of Thadingyut in the year 1324 of the Burmese Era.). Before he passed away 1.15 pm. he taught to try to overcome feeling, everyone who has body has to be felled, by seeing arising and perishing with *Vipassana*.

## CHAPTER IV

### VIPASSANA MEDITATION AS A WAY TO LIBERATION

Everybody needs rest and peace of mind, which means and includes living a fully life. The best means of attaining the peace of mind is Vipassana meditation. The main objects of Vipassana meditation is the realization of the ultimate goal of life leading to Nibbāna. Experience, however, proves that the process of Vipassana meditation inevitable involves the importance of the two aspects of present-day life, namely, acquisition of mental equilibrium and of physical fitness.

A man who has practiced Vipassana meditation is able to make quick decisions, correct and sound judgment and concerted effort-mental capabilities which definitely contribute to success in life. And at the same time, by the same process of purification of mind, the physical body becomes cleansed and physical fitness is ensured. To attain these objectives, the correct method or technique of meditation is essential.

He, who has by the practice of Vipassana meditation passed into the four streams of sanctity and enjoyed the four fruitions, can appreciate the six attributes of the Dhamma, namely:

- (1) The Dhamma is not the result of conjecture or speculation, but the result of personal attainments, and it is precise in every respect.
- (2) The Dhamma produces beneficial results here and now for those who practice it in accordance with the techniques evolved by the Buddha.
- (3) The effect of Dhamma on the person practising it is immediate in that it has the quality of simultaneously removing the causes of suffering with the understanding of the truth of suffering.
- (4) The Dhamma can stand the test of those who are anxious to do so. They can know for themselves what the benefits are.
- (5) The Dhamma is part of one's own self, and is therefore susceptible of ready investigation.

- (6) The fruits of Dhamma can be fully experienced by the eight types of noble disciples, namely:
- (a) One who has attained the first path of sanctity, called sotapatti magga;
  - (b) One who has attained the first fruition of sanctity, called phala;
  - (c) One who has attained the second path of sanctity, called sakadagami magga;
  - (d) one who has attained the second fruition of sanctity, called sakadagami phala;
  - (e) one who has attained the third path of sanctity, called anagami magga;
  - (f) One who has attained the third fruition of sanctity, called anāgāmi phala;
  - (g) One who has attained the fourth path of sanctity called arahatta magga;
  - (h) One who has attained the forth fruition of sanctity and thus becomes an arahat.<sup>66</sup>

The fruits of meditation are innumerable. They are embodied in the discourse on the advantages of a samana's life (samannaphala sutta). The very object of becoming a samaṇa or monk is to follow strictly and diligently the Noble Eightfold Path and enjoy not only the Fruits (phala) of sotāpatti, sagadagami, anagami and arahata, but also to develop many kinds of faculties. Anyone who takes to meditation to gain insight into the ultimate truth also has to work in the same way; and if his potentials are good, he may also enjoy a share of those fruits and faculties.

Only those who take to meditation with good intentions can be assured of success. With the development of the purity and the power of the mind backed by the insight into the ultimate truth of nature, one might be able to do a lot of things in the right direction for the benefit of mankind.

Actually, Vipassana meditation aims at the total purification of human beings and at the overcoming of sorrow, lamentation, the destruction of grief and suffering, suffering and the reaching of the right path and the attainment of the Nibbana state.<sup>67</sup>

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<sup>66</sup> samannaphala sutta

<sup>67</sup> Digha-Nikaya, Vol, II, p, 290.

Even before, he attains the final goal, can achieve peace of mind, happiness, calmness, relaxation, and tranquility and the ability to face life's daily problems and enjoy a corresponding greater degree of happiness in this very life here and now.

The Vipassana meritorious act is the best because of its holiness, sacredness and purity leading to Nibbana, liberation. This is the only way to true happiness and peace, here and now. So, Vipassana also has full praises from Chief Arahats, great Arahats just like the praises uttered by the Buddha. These evidences are witness to the great importance in the true, original Teaching attached to this unique meditation. The following are the uses of Arahats who put chief importance of the Dhamma in Mahagosinga Sutta of Mulapannasa Pali.<sup>68</sup> One day Venerable Sariputta, seeing the lovely, artistic Ingyin forest, the quiet place with rare, beautiful flowers, asked Venerable Ananda what to give more glory and beauty to this charming spot. Then Venerable Ananda replied: "Venerable Sir! The original, true teaching of the Buddha is good in the beginning, good in the middle, good in the end. So I would request persons coming to this beautiful place to enrich the dignity by the practice of Vipassana." In the same way, when Venerable Sariputta asks other the four greats Mahatheras; Venerable Revata, Anuruddha, Mahakassapa and Mahamoggallana like Venerable Ananda, they replied about glory of Vipassana. When Venerable Sariputta with the five great Arahats had asked and replied about it, they went to the Buddha and asked questions about Vipassana. So, the Buddha said, "My mind must practice Vipassana until all Asava outflows (cankers, taints, corruptions, intoxicants) are totally extinguished forever. I will not break my sitting cross-legged posture until I win the state of Arahatship. All four biases (corruptions) must be eradicated before leaving my arduous, vigilant practice. In this way all persons are wished to add wholeness, completeness to this lovely Ingyin forest. In this way, a person should make vows and determination to sit as long as fluxions are not eradicated, not purified".<sup>69</sup> Thus, in the original Buddha's Dhamma, everybody can find Bhavanà mental and spiritual cultivation (mind development and purification/ full liberation) alone is the basic essential need and the most important wholesome deed. Practicing Vipassana actually makes glory until Arahats.

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<sup>68</sup>MN. i, 272.

<sup>69</sup>MN. i, 281.

In life, man wants to seek security and peace on wealth, money, status, fame, rank, companion, possession, and so on. Actually in the eyes of the true (Ariya) noble persons, the real refuges are two: Samatha and Vipassana. One of this high conduct must be chosen for true peace, security and happiness leading to final, complete salvation. Man is inflicted daily by five mental hindrances, jointly or severally so that true peace and wisdom remain remote and difficult. If mind is not controlled or concentrated, these hindrances stay in heart and mind, blocking the right ideal and conduct. Man is often under wandering thought, defiling mind because of fluttering, here and there. In Dhammapada, mind takes great delight in evil things, evil ways: “Papasmim ramati mano”<sup>70</sup>. The mind often dwells in bad spheres. Therefore, the disciplines of Samatha and Vipassanā help to have self-control. Meditation must be cultivated every day.

### **The Impact of Vipassana to the Individual and Society**

Modern life is moving at such a rapid pace that there is no time even to breathe. Our fiercely competitive world is like a rat-race where, in spite of all the technological and economic improvements and multifarious pleasures, people are still unhappy. Humankind has made tremendous progress in the fields of science, industry, and political systems, etc., resulting in materialistic development. Man is the promoter and consumer of these advancements, which aim at improving our standard of living and total well-being.

But does this really happen? Look at the so-called “developed countries” of the world, which try to ensure a high standard of living. Despite their advances in such fields as health, education and technology, they are experiencing an increased incidence of mental illness, delinquency, crime, drug addiction, alcoholism, and suicide, etc.

Every society is made up of individuals. The individual in a modern society is a victim of varying degrees of stresses and strains. His or her existence is full of constant conflict between the world within and the world outside. The materialistic world holds humans under a hypnotic spell. Engaged all time in filling their stomachs by earning and spending money, people are slaves of their own cravings,

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<sup>70</sup> Dh.p. 30; Dh.p.A. ii, 3.

euphemistically called ambition, aspiration, aims or ideals. These, alas, are seldom fulfilled, which causes deep distress, frustration and dissatisfaction, whether one belongs to the “Haves” or the “Have nots.”

Suffering, then, is a common problem of humanity. It is a universal disease, not the bane of any one nation, or persons of any particular colour or creed. So the remedy must also be universal. Vipassanā offers such a remedy.

The basis of any healthy, harmonious society is always the healthy, harmonious individual. Only if each individual has a pure, peaceful mind, we can expect peace and harmony in the society. Vipassana is a unique technique for obtaining peace and harmony within an individual at the experiential level.

The great sage of India, Gotama the Buddha, discovered or rather rediscovered this technique through his deep meditation. He attained enlightenment through this technique and was liberated from all the defilements of the mind. Then with great compassion and love, he distributed it to the suffering mankind. He did not establish any “ism” or “cult”. He taught Vipassana a way to purify the mind of its negativities of craving and aversion.

### **VIPASSANA IN DAILY LIFE**

The progress on the path of Vipassanā is not measured by how many courses one has taken, or how many years one has been practicing, but by how equanimous one has become in daily living. You reap the benefits of Vipassana here and now. The first attack is on the ego, which begins to melt progressively as the cleaning process starts.

One student reported that during his stormy adolescent years, he had acute differences of opinion with his parents. He left his parental home in great anger, never to see them again. He had not seen them for nearly ten years in spite of their several attempts to contact him. When he came for a Vipassana course, his ego began to dissolve and he began to perceive his own shortcomings. He felt extremely miserable, but was able to consider his parent’s point of view. He was able to see the situation from different angles, and not only through his coloured glasses. He decided to write to his parents and tell them of his whereabouts, return home and talk it over with them.

Mere advice and counseling do not help. It is only when our perception begins to change that we are able to observe a situation in its totality. As the layers of mental impurities begin to peel off, through the practice of Vipassana, there is greater clarity of thinking. We begin to develop better judgment of people and situations. This, in turn, helps to improve our relationships with other people. We become less and less demanding of people: family members, children, neighbours, colleagues, subordinates, etc. With greater clarity of thinking our decision-making ability, both in private and work life, become more appropriate and effective.

Another student who was a nurse reported how Vipassana helped reduce her nervousness. She was attached to the Crisis Department of a hospital. The sight of blood and mauled bodies of accident cases would simply paralyze her. She could have asked for a transfer from the department, but she decided to face the problem and not run away from it. With regular practice of Vipassana, she gradually became more stable and balanced. This greatly impressed the doctors and her colleagues. Her work in the service of her patients was now more effective. The energy that was being consumed in our struggle with tensions, emotional blocks, and a narrow-minded ego-centered way of living this now gets channeled more profitably. Our work efficiency increases both qualitatively and quantitatively.

A commonly expressed doubt is Does this technique with its emphasis on equanimity make one inactive? No, it does not. A responsible person in society has to be full of action. What goes away is the habit of blind reaction. We learn to take proper action with positive feeling.

Apart from the purification of the mind, which is the primary goal of the technique, the meditator also experiences gains at the physical and psychological level. Many common ailments such as hypertension, headaches, ulcers, acidity, etc., are very often psychosomatic. These are automatically cured as a by-product of the cleansing process of Vipassana.

Many drug addicts and alcoholics have found a total cure as a result of regular practice of Vipassana.

Many students, who practice Vipassana regularly, keep reporting that their concentration, memory and ability to grasp the material they read have improved

tremendously. One student who had given up his college studies midway and was on tranquilizers is now free of pills. He went back to his studies and has now completed them.

All these gains are only by-products of the cleansing process of Vipassana. They should never be the motive for the practice of Vipassana, as this is a devaluation of this exalted technique which takes human beings to such great heights in liberating the mind its impurities.

Vipassanā, if practiced correctly and with proper understanding, progressively makes one a better individual. This, in turn, enables one to make a positive and constructive contribution to the society in which one lives. One learns the art of constructive social living which promotes positive social interaction.<sup>71</sup>

### **VIPASSANA TO EDUCATION**

We can now understand how Vipassana can fill that vital gap in modern education viz., the training of mind, leading to a balance, harmonious and purposeful life. Vipassana meditation imparts a way to observe all the phenomena of this sensory world objectively and impersonally under the penetrating gaze of an equanimous mind. The multifold benefits which accrue from this practice are being discussed at length in this seminar and have formed the basis for research conducted by the Vipassana Research Institute (Igatpuri, India) in many areas of human activity. Here, only those aspects related to the field of education are being discussed.

The attitude of “bare attention” (bestowed by a mind at once aware and non-reactive) slows down the transition from thought to action, allowing the practitioner more time those crucial few moments needed to come to a mature decision. The tendency of the base, animal instinct to overpower the faculty of human reason can thus be effectively checked, leading to a gradual reduction in negative traits such as rashness, intolerance, intemperance and aggressive behaviour which characterize modern youth. This emotional education should naturally lead to a marked improvement in the student-teacher relationship, which has been constantly

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<sup>71</sup>Modak Usha, “Vipassana Its Relevance to the Individual and Society”, Vipassana Its Relevance to the Present World, An International seminar, New Delhi, April 1994, P, 12, Vipassana Research Institute Igatpuri.

deteriorating over the year due to the corroding influence of a materialistic world view coupled with the negative traits mentioned above.

On the positive side, this training of non-reactive observation of facts, coupled with the insight of Anicca enhances one's ability to face the vicissitudes of life squarely and equanimously without talking recourse to such escapist alternatives as smoking, alcohol and drugs, which have become the bane of modern society. This attitude of equanimity also reduces the obsessive preoccupation with indulgence in unending materialistic desires, thereby allowing space for the manifestation of the so-called "higher needs" the self-actualization needs of meaningfulness, justice, truthfulness, service, love, compassion, etc., which modern psychology recognizes as essential components of basis human needs. Recent research has shown that people are able to manifest these "higher needs" are generally much more creative and innovative, because self-actualization needs provide "a more durable fuel for creativity" than the drive for sensual gratification.

The observation of mental contents is also a powerful tool of self-education because it reveals to the meditator a very clear picture of his weak points and strong points without doing damage to his self-esteem. The habitual attitude of hurriedly glossing over one's weaknesses, or blowing one's strengths out of proportion, is thus checked. One gradually gains the inner strength needed to overcome one's weaknesses without a need to exercise a violent exertion of will or forceful repression, both of which are harmful in the long run. This candid self-examination promotes honesty towards oneself, increases one's tolerance of other's faults, assists in the development of humility and compassion, and reduces vanity.

The attitude of right awareness coupled with equanimity closely corresponds to the disposition of true scientist and scholar, which is characterized by clear definition of the subject, unprejudiced receptivity for the facts, exclusion of the subjective factor in judgement, and deferring judgment until a careful examination of the facts has been made. This practice should therefore be of great help in augmenting the scientific temper. Vipassana meditation reinforces the scientific outlook in another more direct way. Every meditator, after some length of practice of mindfulness of sensations, reaches a state where he experiences the whole body as a mass of vibrations. This experience is in line with the quantum-relativistic description of

matter. This direct experience provides much more clarity about the nature of matter than the scores of mathematical formulae produced by classroom descriptions.

Another important benefit of the systematic practice especially of mindfulness of breath, which is of crucial significance in education, is improvement in one's ability to concentrate on a task. As explained earlier, the essence of the practice is to train the mind to keep the attention continuously on an object, and to minimize the drifting of the mind into futile daydreams, which are the chief obstacle to concentration. The training of observing the mental states also comes in handy. Once such daydreams have arisen (whether during meditation or during normal activity), if one briefly makes these daydreams themselves an object of close observation, their power of distraction is drastically curtailed and they get quickly dispersed. This results in a quick retrieval of concentration.

The attitude of impersonal non-reactive observation is of profound value in the ultimate deliverance of the mind from all bondages, which is the true purpose of spiritual education. To quote Venerable Nanaponika Thera<sup>72</sup>: “the inner distance from things. As obtained temporarily and partially by bare attention, shows us by our own experience, the possibility of winning perfect detachment and the happiness resulting from it. It bestows upon us the confidence that such temporary setting aside may well become one day a complete stepping out of this world of suffering. It gives a kind of foretaste or at least an idea, of the highest liberty, the ‘holiness during lifetime’ that has been alluded to by the words ‘In the world but not of the world.’”

To achieve this objective, the principle requirement is to develop an insight into the basic characteristics of life. Impermanence (anicca) is the fundamental characteristic with which a Vipassana student is continually confronted. As this experience becomes ingrained, realization of the other characteristics viz., of suffering (dukkha) and egolessness (anatta) automatically develops, leading one to a clear understanding of the purpose of life and the way to achieve it the very acme of spiritual education.

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<sup>72</sup> Venerable Nyanaponika Thera: “*The Heart of Buddhist Meditation*,” Rider, London 1962, P, 43.

## **GUIDELINES AND SPIRITUAL LAWS**

There are so many laws now which attempt to restrict anti-social human activities. As well as the old codes which outlaw murder, rape, stealing and cheating, there are increasing complex laws about the use and distribution of drugs, about business ethics, patents and copyrights, and so on. In many countries, there are detailed laws trying to stop racial discrimination or casteism, and to promote equal opportunities for women. There are so many examples where these laws fail, even when they are diligently enforced. “All the upbeat formulations in the world cannot disguise the distortions and inefficiencies that affirmative action programmes have failed to address and in some cases, have helped to create.”<sup>73</sup>

Naturally, it helps to have some guidelines, but we cannot force anyone to be inherently moral or compassionate towards others by making laws. Again, the answer lies at the individual level. There has to be a way that people learn to follow the spirit rather than just the letter of the law. The foundation of Dhamma is morality, but it is only by developing mental clarity that we can fully comprehend its importance.

A young American woman did a ten-day course here in India recently, during this hot season. She had been sitting still and meditating for about half an hour, and felt a lot of heat and pain in her body. Then a mosquito came buzzing around her head. A thought came about killing the mosquito. She noticed that now the heat was almost unbearable, and that the pain had intensified and realized that this was the result of her anger. She had understood for herself how we increase our own misery when we think of harming other beings.

Such insights naturally help individuals to stop causing harm, and also to develop compassion towards other suffering beings. This is the only way that society can become more law-abiding and more tolerant, not by making more laws about how to behave.

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<sup>73</sup>“Affirmative Action, But some are more equal than others”, *The Economist*, April 15<sup>th</sup> 1995, London.

## SCIENCE AND POWER

There have been great in medical research to alleviate human suffering due to disease and old age. There have been improvements in agricultural methods and in communications. In many countries, people live longer, lead more comfortable lives and also have more leisure time. However, the benefits of science are matched by the disadvantages: by the stresses of modern life we have already mentioned, and by environmental degradation and pollution. Mass-media news reporting has led to greater awareness of the world's problems, but mass-media "entertainment" has often degenerated into senseless promotion of violence and sexual fantasy, that is, to mental pollution. Multi-national corporations have seized this tool of communication to promote consumerism and to enhance their wealth and power.

What is needed is pure volition and wisdom in applying this new knowledge. Scientists and the users of their machines and techniques need also to study Dhamma, to study their own mental and material phenomena, their own motives and actions, as well as studying the material world.

The horrifying problems of racial tension and terrorism, the recent nightmares we are hearing about in Africa, the ongoing poverty in so many parts of the world, are not going to be overcome easily. Powerful organizations with multi-million-dollar resources such as the United Nations and the World Bank have been unable to solve most of these problems. The USA, the remaining superpower, is at present evaluating its relationship with the rest of the post- Cold War world.<sup>74</sup> There is a growing reluctance many of its citizens to get involved in foreign problems it has been unable to solve by military or economic means.

There is limited benefit in trying to change "the system" using political or welfare measures, when the underlying human defilements such as anger, craving and fear continue to exist. In any organization, large or small, humanitarian aims will not be properly served if the people in it, especially the leaders, are working with narrow-minded, selfish interests and prejudices. Changes therefore must start in small ways, first in individuals, and then in groups of people who try to co-operate and incorporate the principles of Dhamma in their lives and work. Later on, as the teaching of pure

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<sup>74</sup> Ogden, C., "Uncle Sam Hunkers Down" International Time Magazine, April 17<sup>th</sup>, 1995. New York.

Dhamma spreads, we can expect to see larger organizations applying the wisdom of Dhamma in improving the world.

The practice of Vipassana meditation is now spreading throughout the world, and there is a great deal of international cooperation involved. At all of the Vipassana centers, people come from different states and different countries to give service for the benefit of others. Goenkaji and assistant teachers from India have conducted Vipassanā courses in the west, and now you will find assistant teachers from Western countries conducting courses in Indonesia or Israel. The meditators from Western Europe have organized courses in former socialist countries, and have started a fund for courses in Africa. Other funds have been set up in the West to help the struggling nations in Southeast Asia, where the demand for courses is enormous, and in South America.

About 25,000 people attend courses in India each year, and about 8,000 in the rest of the World. They come from all walks of life. There are business and community leaders who try to incorporate the principles of Dhamma in their organizations.<sup>75</sup> Eleven thousand schoolchildren attended course last year.<sup>76</sup> You will also see uneducated village women and the poorer classes starting to come to Dhamma Giri. They often cannot give much for a donation; it is a struggle for them to pay their train fare to Igatpuri, yet somehow all the centers keep growing. The growth rate is about 20 to 25 per cent each year.

If this growth continues, there is a tremendous potential to break down many long-standing historical barriers, racial, social and economic. However, it must be said again, change must come at the individual level; all must take responsibility. Sometimes there are even more problems when our aim is for the good, we have to face our own weaknesses whilst fighting against prejudice, greed and resistance to change in society. For this, great strength is needed.

By incorporating pure Dhamma in our lives, we develop in confidence, in determination in our efforts, in awareness, in concentration, and in wisdom and

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<sup>75</sup>Shah, J., "Vipassana and Business Management" Vipassana-Its Relevance to the Modern World, an International Seminar, April 1994. Vipassana Research Institute, Igatpuri.

<sup>76</sup>Vipassana Annual Conference Report, January 1995. Vipassana Research Institute, Igatpuri.

equanimity. If we use these strengths in helping pure Dhamma to spread, others will also find out how to break down the barriers of their mental impurities. In this way, all the barriers of intolerance and distrust in society can be broken, to establish greater peace and harmony in the world.<sup>77</sup>

Inquisitiveness is one of the fundamental characteristics of human beings. Right from birth, a child would like to know and understand the surrounding world. As the child grows up, he or she begins to understand the cause-effect relationship between various events: putting a switch down lights a bulb, putting an ice cube in a glass of soft drink cools it, placing a hand in fire heats it and we say, the child is learning, gaining knowledge. Science is essentially a systematization of all the knowledge that humanity has gained about the external world, with the help of our senses.

As the child grows into maturity and experiences, the various vicissitudes of life, sooner or later, he or she begins to question: “What is the purpose of all this – being born, studying, earning, having children, rearing a family, getting old and finally dying? Why so much suffering- caused by illness, old age, separation from loved ones, association with ‘wicked’?” He begins to contemplate and understand his own true nature, the real cause of his suffering, and the way out of it, and thus becomes wiser; Dhamma is essentially a systematization of all the wisdom gained by humanity. Viewed in this way, Dhamma and science emerge as two complementary aspects of human endeavour. As the Isa-Upanished puts it, “He who has both spiritual wisdom (dhamma) and secular knowledge (science) together keeps death at bay through the latter and experiences immortality through the former.”<sup>78</sup>

Science (especially its applied version, technology), gives us the necessary know-how to keep our body in good sharp; Dhamma provides us with an understanding of the very purpose of our existence, the “know-where”. Clearly, for the harmonious development of any society- for the harmonious development of any individual a proper integration of science and Dhamma is essential. This is especially

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<sup>77</sup> Sally McDonald, “Dharma-Its Role in Current Social Problems”, An International Seminar, May 7<sup>th</sup>, 1995, Vipassana Research Institute, Igatpuri.

<sup>78</sup> Dhar, P.L. and R.R. Gaur. Science and Humanism –Towards a Unified World View, Commonwealth publishers, New Delhi, 1992, p, 128.

crucial in modern times, when the advances in science and technology have empowered us enormously. However, from a lack of “wisdom”, of Dhamma, this advancement in science is leading only to an increase in our sorrows: poisoning of land, air, water and of minds.

## **MISCONCEPTIONS ABOUT DHAMMA**

The term “Dhamma” literally means “natural law”. Dhamma is thus an exposition of the laws pertaining to our inner world, just as science deals with the laws pertaining to the outer world. The difference between science and Dhamma is thus only a difference in the realm of enquire as there are differences between the various “departments” of science, such as physics, chemistry and botany. Yet there is a perception of irreconcilability between science and Dhamma.

Many factors are responsible for this perception, the first and foremost being the erroneous understanding of both Dhamma and science. Today, for most people, Dhamma is synonymous with sectarian religions, with priest raft; they see it as a mumbo-jumbo of worlds and elaborate rites and rituals, which can become the cause of internecine conflicts between neighbours, even though they may have lived like brothers for generations. Above a, Dhamma has become synonymous with a stubborn resistance to any logical scrutiny of religious beliefs. No wonder the youth of today do not want to touch it with a barge-pole! A modern, rational person who is not willing to accept anything on authority-be it the authority of a religious teacher or a sacred book- is therefore tempted to reject it all often, even the eternal truths which are so badly needed to give direction to life will be rejected, thus throwing the baby out with the bath-water! This process is catalysed by a scientific temperament, which is equated with crass materialism –for hasn’t science got an explanation for every phenomenon on the basis of matter in motion under the influence of various forces? Therefore, anyone talking about the existence of reality beyond sensory perception is usually dubbed as unscientific –an ignorant fool living in a world of his own fancies. In such a scenario, the integration of science and Dhamma is obviously impossible.

To change this situation there is clearly a need to present. The scientific attitude demands “induction from facts and not deduction from dogmas. We must face the facts and derive our conclusion from them and not start with the conclusion and

then play with the facts.”<sup>79</sup> Secondly, we also need to understand whether materialism, a legacy of nineteenth-century science, is still endorsed by modern science. Fortunately, recent developments in science are questioning this traditional world view, and thus a proper understanding of these developments can give a fillip to the process of integrating science and Dhamma.

### **DHAMMA AS AN APPLIED SCIENCE**

The essence of the scientific approach was characterized by Thomson: “The aim of science is to describe impersonal facts of experience in verifiable terms as exactly as possible, as simple as possible, and as completely as possible.”<sup>80</sup>

To become a rigorous science, Dhamma must be presented as “the law” which can be experienced by all, not merely a select few. The various propositions have to be presented as hypotheses to be accepted only on verification by experience, albeit personal and subjective, and not on authority. Also, such propositions should be rational and logical.

The teachings of the Buddha, one of the greatest spiritual scientists, meet these requirements. His constant refrain to his disciples could easily be the advice of a modern human scientist to young students:

Believe nothing merely because you have been told it, or because it is tradition, or because you yourself have imagined it. Do not believe what your teacher tells you merely out of respect for him. But whatever, after due examination and analysis, you find to be conducive to the good, the benefit, the welfare of all beings, believe and cling to that doctrine, and take it as your guide.

The essence of Dhamma, as put crisply by all the Enlightened Ones is “the eschewing of all evil, the perfecting of good deeds, and the purifying of one’s mind.”<sup>81</sup>

The simplicity of this enunciation, devoid of any esoteric pronouncement, many sometimes conceal its profundity. However, its practical utility and universal

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<sup>79</sup> Radhakrishnan, S. *An Idealist View of Life*, George Allen and Unwin (India), Bombay, 1976, p. 13.

<sup>80</sup> Thomson, J.A. *Introduction to Science*, Henry Holt & Company, New York, 1911.

<sup>81</sup> Radhakrishnan, S. *The Dhammapada*, Oxford University Press, London, 1950, verse 183.

applicability are quite obvious. Viewed in this light, purifying the mind of its baser instincts is the quintessence of Dhamma, since this would quite naturally lead to performance of wholesome deeds. It also leads to the development of an insight into the basic characteristics of life. This process of purification is not a mystic knowledge beyond the ken of ordinary people. It is a strictly scientific technique open to anybody who is willing to learn and verify it.

### **VIPASSANA THE QUINTESSENCE OF DHAMMA**

The process of purification of mind is analogous to cleaning the turbid waters of a lake. Two approaches are possible. One could use an external precipitating agent such as alum that chemically forces all the impurities to settle down at the bottom of the lake. Alternatively, one could go inside the lake, identify each and every impurity, and actually take it out. Clearly, the latter process is bound to be messy and will need more effort, but its advantages are quite obvious. With the former method, we are only suppressing the impurities, but they are still very much here at the bottom. A major storm or churning of the lake can bring them to the surface again. However, with the latter method, we have actually eliminated them and the lake will remain clean, so long as we do not add fresh impurities to it. The ancient masters recognized both these approaches, that is to say either suppression or elimination of the mental defilements.

If we divert our attention away from the defilements as and when they arise (for example by listening to music, or having a drink, or chanting a “holy” name or some lofty auto-suggestion) the intensity of these negative emotions abates quickly and we can get immediate relief. However these defilements are not actually eradicated, but only suppressed. Modern psychology agrees that they leave their impressions in the deeper recesses of the mind, in its subconscious and unconscious layers.

To remove the impurities of the mind, it is obviously necessary to identify them objectively, and it turns out that this detached “observation” of the mental-physical structure is sufficient to eliminate them. An incident from life of Swami Vivekananda illustrates this point. Once, as he was walking on a street in Varanasi, some monkeys started chasing him. At first Swamiji tried to run from them, but the monkeys kept peace and began to attack him. Just then an old man called out, “Face

the brutes.” Swamiji turned and confronted the monkeys, and when he did they all fell back and fed.

The impurities of the mind are like these monkeys and the only way to eradicate them is to face them squarely to observe them without reacting. But how are we to observe these defilements? How does one observe anger, for example, without actually getting overwhelmed by it?

The ancient masters who unraveled the complexities of body-mind phenomena with penetrating insight discovered an important fact: “Whatever arises in the mind is accompanied by sensation” (sabbe Dhamma vedana samosarana).<sup>82</sup> They also found that all our reactions to various situations are in reality the reactions of the subconscious mind to bodily sensations. Now, while it is very difficult to observe objectively abstract emotions such as anger or passion, it is comparatively easy to train the mind to observe sensations (which carry the signatures of these emotions) in a detached manner. The continuous practice of observing these bodily sensations objectively is the crux of Vipassana meditation. Slowly, but surely, it grinds out the deep mental grooves of lifelong habits—craving for pleasant experiences, avoiding the unpleasant, and ignoring neutral experiences. It thus gradually lifts the veil which obscures from us the real characteristics of all body-mind phenomena: impermanence, unsatisfactoriness and egolessness.

To be able to observe the sensations which keep on occurring continuously in various part of the body, a minimum level of concentration of the mind is obviously essential so that one does not get easily distracted by the external and inner noises which are hallmarks of our modern life.

The training of increasing the concentration of mind can be done in a variety of ways. In Vipassana, the object of concentration is one’s own breath. This practice is called Anapana, which literally means incoming and outgoing breath. It involves bare observation of the normal, natural respiration with a firm and steady attention, free from any strain. Again, there is no mystery about the choice of breath as the object of concentration; there are many sound reasons for it. Firstly, breath is universally acceptable, being non-sectarian. Also, it is readily available at any time

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<sup>82</sup> Hart, William *The Art of Living*, Vipassana Research Institute, Igatpuri, 1993, P, 148.

and it is neutral object: no-one has any craving or aversion towards it. Focusing attention on such an object continuously for a long period of time is, of course, quite difficult, given our present disposition, which only seeks excitement through peasant objects. But a systematic, persistent effort does make a dent in this stubborn habit.

As a result we receive a foretaste of the fruits of equableness –a natural feeling of peace and tranquility accompanying the sharpening of the mind. One could have chosen an object of concentration for which the meditator has some attraction or reverence. This would have made the task of concentration much easier because of the natural attraction for the object, but, as is obvious, this would only strengthen the mental habit of craving and thus takes us away from the goal of complete purification of mind.

An obvious prerequisite for such a training is the scrupulous observance of basic moral precepts in particular, abstention from killing, stealing, false speech, sexual misconduct, and intoxicants –since their willful violation would cause violent mental agitation, making it impossible to observe the mind-body complex objectively. Vipassanā practitioner can thus learn by experience the importance of moral conduct for their own well-being. In this way morality and ethics thus become a scientific discipline, which one accepts on the basis of one’s own experience and not on account of social pressures or respect for a teacher. This was the found wish of Albert Einstein, one of the greatest scientists of all times: “The foundation of morality should not be made dependent on myth nor tied to any authority lest doubts about the myth or about the legitimacy of the authority imperil the foundation of sound judgment and action.”

From the above description of the basic features of Vipassana, it is apparent that it is an applied science, a technology for inner development. In the true scientific spirit, all that it involves is mindful observation, free from any admixture of prejudices or subjective judgements. Like any other modern technology, it has a scientific basis which can be easily understood; and what is more important; its results can easily be verified by personal experience, here and now. *Ehi passiko, ehi passiko* (come and see, come and see) was the constant refrain of the Buddha. There is no rite or ritual, dogma or a priori belief necessary for the meditation. Like any other

technological skill it can be learnt by systematic practice irrespective of one's caste, creed, religious belief or nationality.

Though its most important objective is to purify the mind of dross, Vipassanā is not a mere detergent to wash the dirt off the mental linens, and then to be left behind in the washroom after use. It is an attitude to life, a fragrance which naturally envelops practitioners as they develop more and more insight into the fundamental traits of human existence. It is an art of living equanimously in spite of defeats and victories, praise and criticism, falling health and rising prices. It is the art of transcending, and not suppressing, the sensory attractions. As the practice matures, one naturally develops a deep insight into the fundamental laws of life and becomes harmonious with these. One becomes established in Dhamma.

### **SCIENCE AND MATERIALISM**

It is historical fact that the rise of science in the post-Renaissance period was instrumental in spreading a general belief in materialism a belief that matter is the sole reality. All the phenomena of nature, ranging from the motion of the planets to the tides in the seas, could now be explained rationally on the basis of we understood laws of nature. There was no need whatsoever, for invoking divine intervention. Even the origin of sentient beings could be “explained” on the basis of the Darwinian theory of evolution.

Some people tried to further extend this theory to show that the simplest form of living protoplasm could arise from non-living nitrogenous carbon compounds under suitable conditions- thus exploding the age-old argument for the existence of God. Attempts were even made to explain consciousness and thinking as arising from the functions of the ganglionic cells of the cortex of the brain. The scientists of the last century firmly held that it should be possible to explain the universe with a few score elements and half a dozen elementary forces.<sup>83</sup> No wonder, for most people today, the scientific approach is synonymous with a belief in materialism, a belief in the omnipotence of intellect, and any suggestion about “transcending the intellect” is seen as unscientific.

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<sup>83</sup> Nirvedananda, Swami Religion and Modern Doubts, Ramakrishna Mission, Calcutta, 1976, P, 27.

This picture has, however, undergone considerable change in the last few decades. New developments in science such as the theory of relativity and quantum mechanics are bringing about a profound change in our common-sense view of nature. Many illuminating books have been written in the last two decades which bring out the various facets of this emerging change. We shall mention here only a few of these points which seem most pertinent for our discussion.

The quest for the basis building blocks of matter led scientists to what are often called fundamental particles: electrons, protons, neutrons etc. The intuitive model of the atom which emerges from this research is similar to the planetary system –with a heavy nucleus (consisting of neutrons and protons) at the centre of an immense void, and tiny electrons whirling round it at very high speeds. Naturally, at first these fundamental particles were thought to be something similar to the classical particles, albeit ultra-small- something like specks of dust often seen in the path of a ray of sunshine entering a room. Belief in this concept has, however, been badly shaken by many discoveries. Experimental studies showed that these particles they could be “created” out of energy and could “vanish” in energy as predicted by Einstein’s theory of the interconvertibility of matter and energy.

Now, since energy is a dynamic quantity associated with activity or with processes, the obvious implication is that “a particle has to be conceived as a dynamic pattern, a process involving the energy which manifests itself as the particle’s mass”.<sup>84</sup> This is a picture which is in great contrast to our common-sense notion of “mass” as belonging to an object, but in consonance with the insight of ancient masters: “No doer is there; naught save the deed is the path exists, but not the traveler found on it”.<sup>85</sup>

It will probably take even the scientific community many more years to fully come to terms with the philosophical implications of Einstein’s theory of relativity. Even today the import of Minkowski’s oft-quoted enunciation: “Space by itself and time by itself are mere shadows of a four-dimensional space-time

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<sup>84</sup> Dhar, P.L. and R.R. Gaur, op. cit., P, 77.

<sup>85</sup> Warren, H.C. Buddhism in Translations, Motilar Banarasi Das Publishers, New Delhi, 1986, P, 146.

continuum which is an independent reality”.<sup>86</sup> We do not understand because we have no direct sensory or even intuitive experience of this four-dimensional space-time continuum. Evidently our perception of the world based on the common-sense view of absolute space and time is in error. This situation is quite akin to the erroneous view of the prisoners of Plato’s Republic, who never having seen anything other than the shadows on the walls of their underground cave, mistook these for reality.<sup>87</sup>

An experience of this independent reality would clearly demand transcendence of the senses, coming out of the “prison house of sight”. This is a term which we find repeatedly in the ancient texts, but something which would have been anathema to the nineteenth-century scientist. As Fritjof Capra, quoting Swami Vivekananda, puts it, this space-time of relativistic physics is the Absolute of Eastern sages: “Time, space and causation are like the glass through which the absolute is seen. In the Absolute there is neither time, space nor causation”. This conception thus gives scientific authority (probably needed for the skeptics) to the vision of the ancient sages. Having experienced the transcendent reality directly, they declared: “there is, brethren, an unborn, a not-become, a not-made, not compounded.”<sup>88</sup>

## **REALITY**

Another mind-boggling characteristic of these fundamental particles, which has defied all conventional explanations, is their ability to exhibit both “wave” and “particle” behaviour under certain experimental conditions.

The fundamental particles thus do not seem to possess any intrinsic nature waiting to be revealed to an inquisitive observer. As summed up by Capra:

My conscious decision about how to observe, say, an electron will determine the electron’s properties to some extent. If I ask it a particle question, it will give me a particle answer. If I ask it a wave question, it will give me a wave answer. The electron does not have objective properties independent of my mind.

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<sup>86</sup>Minkowski, H., quoted in Rydник, V., *ABC of Quantum Mechanics*, Mir Publishers, Moscow, 1965, P, 175.

<sup>87</sup>Capra, F. *The Tao of Physics*, Fontana, Collins, 1976, P, 186.

<sup>88</sup>Ranganathananda, Swami *Eternal Values for a Changing Society*, Vol, 2, Bhartiya Vidya Bhavan, 1987.

We could thus say, with Sir James Jeans, that, in the light of this discovery, the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an intruder into the realm of matter but. As the creator and the governor of the realm of matter not of course our individual mind, but the Mind in which the atoms, out of which our individual minds have grown, exist as thoughts.

Any further understanding of the nature of ultimate reality clearly demands an investigation into the subtle mental plane-self-analysis rather than analysis of the world around, thus merging Science with Dhamma.

It is also evident from the above description that an intuitive physical model of these fundamental particles is not possible since our sense can only detect either particle motion, characterized by a localization of the object moving in a definite trajectory in space, or a wave motion, characterized by vibration of the medium. This realization forms the basis of one of the very important principles of quantum mechanics: the principle of complementarity put forth by Niels Bohr. That is, in any experiment with micro-particles, the observer gets information not about the “properties of the particles themselves”, but about the properties of the particle associated with some particular situation. This includes, among other things, the measuring instruments. The information obtained under some definite conditions should be considered as complementary to the information obtained under different experimental conditions. Evidence obtained under experimental conditions cannot be comprehended within a single picture, but must be regarded as various sides (complementing each other) of a single reality to wit, the object under investigation.<sup>89</sup>

The social and philosophical implications of this principle are profound. It gives credence to the insight of ancient masters that our attempts at understanding “reality” through the study of matter with the senses are similar to the attempts of five blind men trying to comprehend an elephant by feeling it with their hands. The evidence thus obtained can never be synthesized into the true picture. Clearly, it follows that to comprehend the “reality” of matter, it is necessary to use some other mode of gathering knowledge Aparoksanubhuti or direct experience, as our ancient sages put it.

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<sup>89</sup>Neils Bohr quoted in Tarasov, L.V., Basic Concepts of Quantum Mechanics, Mir Publishers, Moscow, 1980, P, 152.

At the social level, this complementary principle points out that apparently contradictory views may emerge from the same “reality”. Wisdom lies in treating them as complementary; this is a message of harmony needed so much in modern times when “appearances” often lead to unending conflicts. In fact Bohr fervently hoped that the complementary principle would, in the near future, find a place in school education.

### **THE OUTLOOK OF A NEW WORLD**

There have been many developments in other sciences such as biology, psychology, chemistry, neurosciences, etc. All of these indicated the emergence of a new world view which repudiates materialism, but is in consonance with the vision of the Eastern sages of yore. In fact many of the insights of these sages remained unintelligible to the masses, based as they were on the transcendent experience; but today they can be better appreciated in the light of these scientific facts.

One such fundamental insight, which is extremely difficult to comprehend on the basis of our common-sense view of nature, is that of Anattā the fact of egolessness. However, when modern science tells us that the basic building block of matter is not a “being” but manifestation of energy, which is essentially a process of “becoming”, this assertion seems to make sense. It is this seemingly solid physical body, “my body”, which creates the stubborn illusion of individuality. Modern biologists point out that 98 per cent of the 10 atoms of a typical human body are replaced annually from the atoms of the surroundings the earth, the trees, the animas, in fact all living and non-living entities. It thus becomes evident that one cannot talk of individual entities localized in space and time; we are all partner in a biodance.<sup>90</sup> Walt Whitman’s poetic insight “Every atom belonging to meditation as good belongs to you” is thus a scientific fact!

Molecular biology associates our individuality with the uniqueness of the genes. But here too it is the pattern of the genes which remains the same and not the stuff of the gene the thousands of individual carbon, hydrogen, oxygen, and other atoms that comprise it, which are in constant exchange with the surroundings. So, even in the view of hard-core molecular biology, our individuality is a non-material “entity”, an abstract pattern of arrangement of various labile molecules.

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<sup>90</sup>Dossey, L. Space, Time and Medicine, Shambhala Publications, 1982, p, 72-73.

Molecular biology associates our individuality with the uniqueness of the genes. But here too it is the pattern of the genes which remains the same and not the stuff of the gene the thousands of individual carbon, hydrogen, oxygen, and other atoms that comprise it, which are in constant exchange with the surroundings. So, even in the view of hard-core molecular biology, our individuality is a non-material “entity”, an abstract pattern of arrangement of various labile molecules. When we couple this understanding with the impossibility of “exactly” locating any fundamental particle, as revealed by Heisenberg’s Uncertainty Principle, and also with the fundamental interconnectedness at quantum level, one is forced to agree with Capra:

The quantum field is seen as the fundamental physical entity; a continuous medium which is present everywhere in space. Particles are merely local condensations of the field; concentrations which come and go, thereby losing their individual character and dissolving into the underlying field.

This quantum field is obviously an impersonal entity the nearest symbol which one can possibly conceive of for the transcendent reality. As even a layman today would testify, a subset of this field the electromagnetic field does have the “power” to produce the splendid illusion of a “living being” in every home on television! One can thus appreciate that the fundamental quantum field could be responsible for creating the illusion of the existence of the viewer of the television too. That this viewer is illusory is the insight of Anatta.

Both Dhamma and Science enunciate the laws of nature; as applicable to the inner world of human beings and the external world. There can be no disharmony between them, for as Gary Zukav points out in this recent book,

(The laws of Science) are the reflection in physical reality in the world of physical objects and phenomena of a larger non-physical dynamic at work in non-physical domains. When Science and its discoveries are understood with the higher order of logic and understanding of the multisensory human, they reveal the same richness that life itself displays everywhere and endlessly. the paradigms of Science also reveal the way our species has seen itself in relation to the Universe: Newtonian physics reflects a species that is confident in its ability to grasp the dynamics of the physical world through the intellect; relativity reflects a species that understands the

limiting relationship between the absolute and the personalized conception of it; and quantum physics reflects a species that is becoming aware of the relationship of its consciousness to the physical world.<sup>91</sup>

It would thus not be an exaggeration to say that for a deeper understanding of modern science, there is a need to develop certain intuitive insights. These can enable us to have experiences more rich than those possible with the basic five senses. Clearly, the process of evolution of such a multisensory personality can be hastened by living life in conformity with the Universal Laws, the Dhamma that is, by practicing Vipassanā.

The complementarity of science and Dhamma can be succinctly put by paraphrasing the beautiful epigram of Albert Einstein: Science without Dhamma is blind and Dhamma without Science is lame for Dhamma gives us the vision of what ought to be done, and Science gives us the power to do it.<sup>92</sup> The developments in science have unleashed enormous power-but power can do as much harm as good. Today, there is a crying need to channel this power to ensure the very survival of humanity, for otherwise Man will destroy himself by misusing the same power. What we must do is reorient our lives in the light of the quintessence of Dhamma, by practicing morality (sila), taming the senses by the practice of concentration (samadhi) and progressively purifying the mind by the practice of Vipassana.

The benefits of Vipassana meditation range from increasing the mediator's ability to cope with day to day problems to the experience of profound peace that results from the ultimate release of tensions, which takes place, when the nature of existence is fully experienced and known.

It is a truism that each of us is different. And in the practice of Vipassana as in all else, the time taken to gain benefits varies. But, even if we cannot become an Arahant (enlightened being) immediately, everyone can benefit in some way.

The simple expedient of stepping back from immediate involvement resulting from sense input, allows the meditator a split second in which to choose to

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<sup>91</sup> Zukav, G. The Seat of the Soul, Rider, London, 1990, p, 67.

<sup>92</sup> Einstein, A. quoted in Budhananda, S., Can One be Scientific and yet Spiritual, Advaita Ashram, Caccutta, 1976, P, 31.

react or not. In practice this means that angry reactions can be better controlled. Problems that used to appear overwhelming and unsolvable come to be seen in a different light, and usually do not seem so important any more. All this serves to make the meditator more capable and unruffled, character traits which have obvious advantages both in the office and at home. The housewife who arranges her day to include half an hour or forty minutes of the tension unraveling provided by Vipassanā meditation is less likely to shout at the children or feel unbearably tired and depressed. The businessman who forgoes a liquid lunch with friends, locks the door of his office, and takes half an hour out to calm and clear his mind, is more likely to make the right decisions even under intense pressure. He is unlikely to be maneuvered by associates who seek to flatter or deceive in order to further their own ends, because he will be clear-minded enough to be aware of what is happening.

Although a short period of regular daily practice is unlikely to produce stunning flashes of insight every day, it can certainly help the meditator to maintain equilibrium and to deal with problems more efficiently. What the meditator has, in effect, is a method enabling him or her, at any time, to enter into the peace within.

It is the nature of existence that everything changes. Sometimes it may be possible to move smoothly and effortlessly into deep states of awareness and at other times it may take a supreme effort of will to sustain concentration long enough to gain even a superficial feeling of relaxation. Setting aside a regular time for daily practice will help.

Other benefits of Vipassana include improved health. Diseases which are exacerbated by tension show real improvement e.g., high blood pressure, migraine and some forms of paralysis. A famous meditation instructor Goengar, suffered from migraine for many years, traveling to many countries unsuccessfully seeking a cure. He found relief after practicing Vipassana meditation for a short time.

In this connection, the meditator may seem to age less quickly than his peers. The deep peace and energy from within radiate out so that, especially during intensive periods of meditation, the meditator's appearance changes. As tensions are released at the root, from within, the meditator's posture relaxes, movements become more fluid and youthful. The skin texture changes and faces glow with an inner light.

Some people find that meditation helps with weight reduction. This is for two reasons. When practicing intensively, meditators usually keep the eight precepts, which include not eating solid food after noon. In this case the cause is external. The second cause is more subtle. Many people overeat because they feel empty; they feel a constant lack, an unsatisfactoriness. Eating temporarily fills that gap. However, after experiencing the pervading joy and deep peace accompanying Vipassana meditation, practitioners feel profoundly satisfied and food loses its attracting for them.

Weight control is only one aspect of this process. Having experienced clear-seeing, untainted by bias or prejudice, we realize that we have been walking around half-blind. It is the same with any sensation. When hearing is no longer filtered and censored by inclinations and aversions, we really hear. The sounds are fresh and full. Suddenly we are not anaesthetized by preconceptions any more. A kind of childlike innocence is regained.

All these benefits however remain relatively superficial. The deepest benefit occurs when through wisdom, we are able to stop grasping and clinging to the sense of self. Feelings of tranquility and rapture come and go but the deepest knowledge is all-pervading and outside time.

Vipassana aim freedom, enlightenment, from the burden of suffering. It is gained through insight wisdom. As mindfulness and concentration develop in a state of optimum balance and if there is enough energy and Sampajāna or clear comprehension then insight wisdom can arise:

In ‘Vipassana’ the meditator clearly perceives all that occurs in the present moment, in ‘this fathom long body’. Because he or she is not attached to anything, it is possible to be aware of the deepest tendencies within. It is possible to be clearly aware of the very root of attachment and aversion to whatever occurs and through clear-seeing, eradicated these tendencies at the point where they originate. In Buddhism there is termed the ‘eradication of defilements’. An enlightened being is one who has eradicated all defilements. He is free from their controlling influence. Through unbiased and non-prejudiced, clear awareness it is possible to see the process by which we become entangled in attachments. This ‘seeing’ has the meaning of being aware, or of understanding. It is mental in that there is bare awareness but it is not limited by the narrow confines of thought. It is experiential in that feelings arise

and are not ignored, but it is not absorption into sensations, however rarified they may be. Through this clear comprehension based on mindfulness and concentration, it is possible for attachments and aversions to untangle themselves. The deepest tendencies of the mind are seen for what they really are, and so they lose their power to control.

The four Foundations of Mindfulness or Satipatthana is considered to incorporate both ‘Samatha’ (calmness) meditation and ‘Vipassana’ (insight) meditation. Combining concentration built up through ‘samatha’ meditation with the wisdom developed in ‘Vipassan’ meditation is the way to real freedom.

In the Mahasatipatthana Sutta the Buddha said of the Foundation of Mindfulness. “This is the one way, O Bhikkhus, for the purification of beings, for the passing beyond sorrow and lamentation, for the cessation of pain and distress, for the attainment of the Supramundane Path, for the realization of Nibbana”.

Vipassana meditation is in no way exclusive. It is not necessary to be a Buddhist to make use of this method. It is not even essential to know that this is a Buddhist method of meditation. The Buddha himself said that there were some who, though they had not heard the Dhamma directly from him, would still be able to walk the right path. ‘There were some who, not having heard it from the Buddha, would nevertheless, through continuous reflection, consideration, and study, through constant observation and practice, be able to walk the right path’. Vipassana is suitable for all, men, women, children, old and young alike.

## CONCLUSION

Among the various types of meditation in the world today, the Buddha's method of Vipassanā meditation is unique. This technique was developed by the Buddha 2,550 years ago. Today, millions of people are practicing this technique all over the world. Vipassanā meditation can be divided into two classes; the first class includes various types of concentration and the second class, the deeper levels of insight and purity that come with the Vipassana practice. Theravada tradition stresses the developments of practice up to the profound experience of the first taste of Nibbana, after which a meditator needs few guidelines, though often much more practice, to continue to final liberation. As the mind becomes purified, the luminous and self-existing nature of all experience is revealed. The Vipassana unfolds naturally, following the basic principles outlined in the very first talk of the Buddha on the four noble truths. When the basic teachings are understood, all that remains is perseverance in putting them into practice.

There are certainly many techniques of meditation used Theravada Buddhism in Myanmar. It is divided into the four chapters. As The first chapter to introduction, I tried to discuss background story of how and why Vipassana meditation was practiced by various Vipassana masters in Myanmar. The introduction part of this research work dealt with the development of **Vipassana** in Myanmar, King Mindon's efforts to encourage **Vipassana** practice among public, etc. This research work emphasized upon the meditation method of Mogok Sayadaw who was very famous about period of colonial to modern era in Myanmar. However, there were many famous meditation masters who have done a lot for development of Vipassana practice in Myanmar and abroad during above mentioned period. Here, we have tried to highlight the works of those famous meditation masters and influence of their methods not only among the meditation practitioners of Myanmar but their work and efforts have left huge impression upon the meditation masters also which has helped them in developing their own methods of meditation. This has resulted into giving a wide range of options to scholars and researchers who wanted to know more about Vipassana and Meditation methods of Myanmar. During the course of this research work, what we

have realized is that it is very difficult to completely describe the life, methods and Dhamma of these Meditation masters especially the life of Mogok Sayadaw. We are of this view because their penetrating Dhamma are based on theoretical and practical views of those masters which are available to us only in the form of their experience written books. Their life and Dhamma are like the very high mountains and very deep sea and oceans. We could not mature enough to understand it completely. Their dhamma and teachings are so vast that it is very difficult for a researcher or a scholar to compile. If their lives and their Dhamma are like the Oceans, this research is just like a drop of the water of Ocean. By studying this introductory part, the reader can know not only about meditational and textual views of Vipassana meditation but also the historical views of Vipassana background of Myanmar.

In the second chapter, I tried to discuss the Buddha's Teachings based on *Samatha* and Vipassana Meditation as depicted in the Canonical Texts and its interpretation as found in the available Pali literature. In the light of this fact, we have first discussed about the Samatha and Vipassana and tried our best to present it in a proper way which is ultimately going to help in proper understanding of the various methods of meditation used by the meditation masters of Myanmar according to Patikasamuppada, Vedananupassana and Cittanupassana, etc. Samatha is a method of training the mind to develop concentration is concerned with producing a one-pointed mind. The process of concentration gradually modifies the mental states until the whole mental energy converges towards one point which produces the calmness and tranquility of mind and up to the very high stages of mental concentration (*Jhana*) and it is required to attain the purity of the mind (*cittavisuddhi*) and to make the mind very powerful to undertake Vipassana effectively. Hence, *Samatha* is light and Vipassana is vision. If we want to have the reality of the physical and mental phenomena in our bodies through Vipassana, we need to cultivate the Samatha (concentration). In this chapter, we have tried to explore the various meanings and definition as found in the Buddhist Literature and from other sources.

In the third chapter, I have discussed about the life of Mogok Sayadaw and his meditation method. The technique of Mogok meditation centers are based on the understanding of *Patikasamuppada*. They believe that in order to remove *Sakkdyaditthi* - the wrong views of the body and mind as I, me, my, mine, have to understand the *Patikasamuppada*. According to Mogok Sayadaw, the practice of

insight meditation is developed in three stages. The first is mindfulness or awareness in concentration, secondly is the contemplation on the arising and perishing of the five aggregates and thirdly, is the clear knowledge of the path leading to the cessation of all formations, of the arising and vanishing of body and mind. Mogok Sayadaw more emphasized on the Contemplation of the consciousness - *Cittanupassana* and the contemplation of Feeling - *Vedanānupassana*, Full detail of these meditation methods already have been discussed in the related chapter. Moreover, this research work has tried to present the arguments of the Mogok Meditation Techniques and solutions. Because of Mogok Meditation technique, many people had understood about the Dependent Origination (*Paticcasamuppada*) in Myanmar. After studying Mogok Sayadaw's meditation technique, I have understood the meditation of mind consciousness more clearly. Nowadays, Mogok Meditation centers stand as one of the greatest meditation centers of Myanmar.

The fourth chapter, I have mentioned that the use of forms of social meditation which are service oriented, such as teaching, helping the sick, education, and drug rehabilitation, are also an important part of the Theravada Buddhism. A large number of monasteries are set up for cultivating purity through surrender and service as the main form of meditation. This service may include teaching meditation in formal ways; teaching others skills and knowledge, as reading and writing, to lay people, assisting those who are very poor or sick, and other, more specialized functions. Some temples are set up particularly to take care of young children and to teach and train them. Other temples serve as drug rehabilitation centers for those who have been addicted to opium or heroin and need a place to go where there is love and assistance. The value of giving, both of service and of material goods, was stressed after by the Buddha and is an integral part of the Theravāda meditation systems and the Buddhist way of life. In the rapidly changing world of material development at the sacrifice of moral and spiritual advancement, vipassana meditation practice, still being kept in its pristine purity in the world, has a definite role to play for the promotion of welfare, peace, harmony and happiness of mankind.

Now we have already presented the meditation method of Mogok Sayadaw in the previous four chapters. It is quite enough to understand about the meditation method of Mogok Sayadaw who has developed and propagated it during the Colonial to Modern Era. To know and to appreciate depended on your hand and tongue. The

sugar and the salt on the table are not able to come to your hand and tongue. Just mere by seeing these, you will not know definitely. Therefore, you should taste yourself. After understanding about *Vipassana* and his method through by knowledge, whosoever will penetrate the *Dhamma* practically if we practice ourselves. Then will get the benefits of *Vipassana* meditation. In the *Mahasatipatthana-sutla*, the seven kinds of the benefits of the Mindfulness are as follows:

1. purification from all kinds of defilements (*sattanam visuddhiya*),
2. Overcoming sorrow and worry,
3. *Overcoming lamentation (sokaparidevanam samatikkamaya)*,
4. Cessation of all kinds of physical suffering,
5. Cessation of all kinds of mental suffering (*Dukkhadomanassanam atthanghamaya*),
6. Attainment of Enlightenment (*nayassa adhigamaya*)
7. Attainment of *Nibbana (nibbanassa sacchikariyaya)*.

These are some of the practical benefits that come from doing meditation. These benefits are not for sale in any shop or departmental store. They cannot be bought with money. They are for all those who want to practice of meditation.

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## **Mogok Vipassan Meditation method in Myanmar : A Historical Study**

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### **ABSTRACT**

Meditation is a kind of peace of mind and the remedy for mental and physical sufferings too. Meditation practice also is very distinct in Myanmar. It is practiced not only a comprehensible and applicable way of life but also an essential way to the final liberation. There are meditation teachers in Myanmar. Among of them, MoeGok meditation method and MoGok Sayâtaw,s biography will be briefly presented in this paper. The purpose of this paper is to understand about the MoGok meditation method which based on Dependent origination (Patīccasamuppāda) Mankind, with the scientifically advanced mind, pondering and searching for a happier state and betterment of living, has been engaged in trying to find a solution to the problems of life. From the man became inquisitive to investigate into everything he had come across, he often asked with rational thinking questions such as; what is life? How does it originate? Is life miserable or happy? What is True philosophy of life? Where will he go after death? Why is man faced with miseries? Is it possible for him to escape from these painful miseries or not? Is there any actual ways and means for his deliverance? So on and so Forth. Those problems connected to life, I will point out to give the answer in this paper as much as I can, making focus on Buddha's teachings.

**Key Words :** Mediation, Mogok Say taw's method, Dependent origination, Problem, Deliverance

### **INTRODUCTION**

Say taw's Parents were U Aung Tun and Daw Shwe Eit. Before he was born, Daw Shwe Eit, say taw's mother had a strange dream that a virtuous person came into her womb. Then Mogok Say taw was born in 1261 ME (27-12-1899). He started studying at the age of his four years old at the primary school and U San Ya was his first teacher in life. At the age of 9, he became a novice and presiding monk at his novice ordination ceremony was Say taw U J gara, Gway Bin Taw Ra kyaung. His religious name was Shin Vimala. And he learnt religious basic learning under his first mentor, say taw U J gara. His mind was steady and stable in character since his young life and never gave trouble to anyone. Even the novice hood, sometime he used to give Dhamma talk instead of his Dhamma teacher. U J gara. He was ordained at his 20 age under Baddhanta Suj ta Mah the, presiding monk at ordination ceremony His supporters were U Win and Daw Daw Saw who lived in Amarapura, southern part of Mandalay. Ven Vimala

(mogoksay tau) studied hard under many educated monks such as Khem s vansom tau, Phayargyitaiksay tau and Shwe ye chaungtaiksay tau etc....Mogoksay tau gave lecture to many monks, in addition gave dhamma talks to laypeople till the end his life. Mogoksay tau passed away at the age of 63 Mogoksay tau's instruction was helpful to many meditators, who want to meditate calm and insight meditation. After Say tau passed away, traditionally say tau's pupils and generations distributed say tau's tectonic to the people who interesting in meditation practice. So Mogok meditation centers are many, not only domestic but also abroad. Mogok tectonic teaches to the meditators with together Law of Dependent Origination' (Patikkasamuppada), taught by the Buddha.

### **Aim and significance of dissertation :**

Myanmar is widely acknowledged as a Theravada Buddhist country where Vipassana (insight) meditation practice is prominent. Vipassana is studied not only as a traditional, comprehensible and applicable way of life but also as an essential guide to the final emancipation. Besides, in Myanmar, Vipassana practice is pursued not only by monks and nuns but also by lay people. When someone talks about the Vipassana meditation methods and its tradition of Myanmar, the first and foremost thing that came to mind is Mahasi or Mogok methods, which have the largest number of followers. In Theravada Buddhism Mogok Vipassana meditation method which will be discussed in this paper is essential and meditative technique is so significant, for those who want to practice Vipassana meditation. The purpose of this dissertation is subjected to understand about the Mogok Vipassana Meditation method, to study how to take Mogok Vipassana meditation method in Myanmar, and to analyze the centrality of Mogok Vipassana meditation method in Myanmar. This dissertation is based on historical method using Pali Cannons, Commentaries and Sub-Commentaries as primary, especially, Buddhist literature.

The meditation is the remedy for problems. Medical science and therapy is not so effective in helping a person to eradicate mental disturbances such as frustration and worries because they arise not as a result of natural disorders, but are mind created. The mind is the most powerful in the world. A single thought appearing in this invisible mind can either save or destroy the world, the mind is a gold mine but people pollute it. Therefore, it is important that the mind must be properly guided by discipline and reason to avoid mental pollution.

### **Historical background :**

The Buddha has expounded the Dhamma for forty five years till the last day of His Mah parinibbana. What the Buddha taught all words for forty five years were called Dhamma. The words of the Buddha are embodied in the form of the Tipitaka, the three baskets of knowledge. The Tipitaka is voluminous, so we must take the essence of it venerable Webu Sayadaw said that "The essence of Tipitaka is the 37 factors of bodhipakkhiya Dhamma (the requisites of Enlightenment). The essence of bodhipakkhiya Dhamma is the Noble Eightfold Path. The essence of the Noble Eightfold Path is the three Sikkha and the essence of the three is Ekodhammo or One and only Dhamma. The three Sikkha are Adhisila (Higher Morality), Adhicitta (Higher mentality) and Adhipanna (Higher Wisdom)." All the teachings of Buddha's Dhamma have only one object: liberation from suffering. Methods are various but the object is the same. It is not necessary to follow all the methods. Vipassana meditation is considered the essence of the Buddha's teaching. The fundamental principles of the technique have been delineated in various ways in His suttas and discourses.

**What is calm meditation in Buddhism? :**

Calm meditation: its pali term is Samathakammathāna (work place for meditators or yogis). Technically, “samatha” defined as the one-pointedness of mind (cittassaekaggatā) in the 8 meditative attainments (Arāyaṇas) of Suttanta System (5 in the Abhidhamma System) and Arāyaṇas. These attainments are called calm, owing to the one-pointedness of mind, the wavering or trembling of the mind is subdued and brought to an end, by subduing the mental disturbances or hindrances (nivarana).

**What is Insight meditation? :*****Insight meditation:***

Its pali term is vipassanā kammathāna (meditation subjects for insight) the word “vipassanā” rendered insight is explained as seeing in diverse ways (vividhakarotodassana) that is, to see things as they truly are or to see the true nature of things (mental and material). Insight is the direct meditative perception of mental and material phenomena in terms of the 3 characteristics—impermanence, suffering, non-self. It is a function of the cetanā of wisdom (Paññā) directed towards uncovering the true nature of things. Insight meditation is meant to attain path and Fruition Knowledge and then to gain one’s emancipation (vimutti) from the cycle of existences or birth and death.

The Lord Buddha explained and taught many meditation subjects for developing calm and insight : 10 Kasina, 10 imputities—Asubha, 10 recollection—anusati, 4 illimitable—appamañña, 1 perception—Sañña, 1 analysis—vavatthāna and 4 immaterial states—Arāyaṇa.

In connection with these 40 meditation subjects, guided by Lord Buddha. Mogok Sayataw preferred Mindfulness of in-and-out breathing (ānāpānassati) to other meditation subjects and gave the way to practice his followers. All ordinary people (not familiar to meditation) cannot control their mind before taking meditation, so most of meditation teachers teach them Mindfulness of in and out breathing at start taking meditation. The meditator must do it ardently, mindfully and clearly. Without effort, the mediator cannot keep his mind on the object and cannot meditate. So a certain amount of energy is needed to practice. The meditator must always be mindful. The meditator must be mindful of his breath, When the meditator has mindfulness, combined with energy, his mind stays with the objects for some time; the mind goes to the object and, when it is helped by energy and mindfulness, it stays with the object of meditation. That staying of the mind with the object is called concentration (Samādhi). Only when meditator have developed concentration, will you have wisdom (pañña) and the understanding or clear comprehension of the nature of things (or mind and body). In other words, four things are needed so that meditation is good ;

1. Meditator has to ardently make effort;
2. Meditator has to practice mindfulness;
3. Meditator has to develop concentration;
4. Meditator has to understand and comprehend the nature of things.

When the meditator practices meditation, meditator keeps his mind on the breath. He breathes in and out mindfully. Actually, meditator put his mind at the entrance of his nostrils and observes the breath as in-out and so on. Meditator’s mind stay at the tip of his nose, it must not follow the breath into and out of his body. Meditator must try to see the in-breath and the out-breath as two separate things.

**What is the law of dependent origination? :**

According to this law, every phenomenon owes its origin to another Phenomenon prior to it. It may simply be expressed as “depending on this, this originates”. An example of Dependent Origination in nature is given below: There being clouds in the sky it rains. It having rained, the road becomes slippery. The road becoming slippery, a man falls down. The man having fallen down becomes injured. Here a shower of rain depends on the clouds in the sky. The road becoming slippery depends on the rain. The fall of the man depends on the road becoming slippery.

The injury of the man depends upon his fall:

**Conversely:**

If there were no clouds in the sky, it would not have rained.  
 Then the road would not have become slippery.  
 Then the man would not have fallen.  
 Then he would not have become injured.

**How does the law of dependent origination work? :**

In this chain of events, we see one incident depends on one prior to it and gives rise to one after it. Everything that we find in this world can be brought in a chain of dependence like this. Nothing can originate without depending on something else previous to it, and no originated thing can be conceived of, which does not give rise to something else in its turn. Thus the process goes on. Anything can be traced upwards to where it originated from and everything can also be traced downwards to that which is produced depending on it.

**Dependent origination :**

Dependent arising or origination is essentially an account of the causal structure of the round of existence (vatta) disclosing the conditions that sustain the wheel of birth and death, and make it revolve from one existence to another. In the commentaries, dependent arising is defined as the arising of effects or results evenly in dependence on a conjunction of condition (paccaya-s maggimatticasamamphal namupp do). This implies that no single cause can produce an effect, nor does only one effect arise from a given cause. Rather, there is always a collection of conditions giving rise to a collection of effects. When, in the familiar formula, one state is declared to be the condition for another, this is said in order to single out the chief condition (cause) among a collection of conditions and relate it to the most important effect among a collection of effects.

The purpose of the Buddha in teaching the paticcasamuppada was to show to the suffering mankind how, depending on ignorance and craving the present existence and suffering has come about, and how through extinction of ignorance, and of craving and clinging conditioned thereby, no more will follow, and thus the standstill of the process of all suffering.

According to Buddha’s teaching, there are twelve factors (anga) which can make cycle of rebirths; dependent on ignorance arise the Kammic formations (avijj paccay sankh r )

- Dependent on Kamma-formations arise rebirth consciousness (sankh rapaccay vinn` nam)
- Dependent on the (rebirth) consciousness arises mind and matter (vinn` napaccay n mar pam)
- Dependent on mind and matter arise the six sense bases (n mar papaccay salayatanam)
- Dependent on the six sense bases arises contact (salayatanapaccay phasso)
- Dependent on contact arises feeling (phassapaccay vedan )
- Dependent on feeling arises craving (vedan paccay tahn )



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**Acknowledgement Letter**

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(S.K. Sharma)

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### Sources included in the report:

Indacara, Dept of History.docx (D27758846)  
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Studies in the fundamental principles of Buddhism.pdf (D34494257)  
<https://en-gb.facebook.com/venerablemoegoke.sayardaw>  
<https://www.wisdomlib.org/buddhism/book/the-doctrine-of-paticcasamuppada/d/doc6241.html>  
<http://cfile211.uf.daum.net/attach/210CE44757D62531309E40>

### Instances where selected sources appear: