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## PREFACE

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

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

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

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

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

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

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

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

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

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

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

Ven. U Thittila Sayadaw,

*Aggamahapandita.*