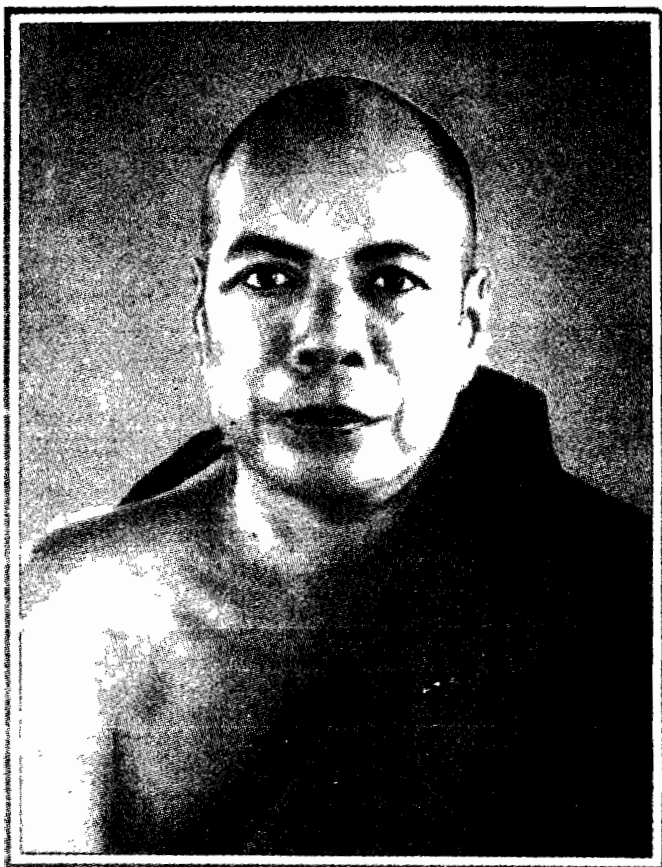


THE CYCLIC TEACHING
OF
VENERABLE U WIMALA
OF
MOGOK
AGGAMAHA PANDITA
AND
THE TEACHING
OF
MEDITATION
ON
MIND AND FEELING

Venerable U Vimala of Mogok



DONATED BY
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MAIN CENTRE

TRANSLATED
BY
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AND
U THAN DAING

"With the determination to
emancipate from the suffering of
CYCLE OF REBIRTH "

SOCIETY FOR
THE PROPAGATION OF VIPASSANĀ
(MOGOK SAYADAW'S WAY)
82, NAT MOUK ROAD BAHAN TOWNSHIP, YANGON,
MYANMAR,
☎ :01-541860

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Memory Poem

(1) Depending on Ignorance and craving, the root causes (the sources), grasping, deeds as causes corporeality (matter) and Four senses follow. As from the tree (plant) to the fruit (seed) and from the fruit to the tree goes the process (link) without interruption. So deeds as causes senses, corporeality appear and senses and corporeality as causes again Deeds surface (arise) continuously.

Up mentioned exit not because of the creation of Brahma or Devas so are the human being, Devas and other living beings, Keep ye (you) all mindfully not being created.

(2) The two sources, (Ignorance and craving), the two fold ultimate Truths, the four-fold layers, the twelve Elements, the embodiments of the Dhamma and the three links, the two original (Craving, Ignorance) defilements, the three Vattas, (Rounds), the three periods, the twenty fulfilments. Of these Eight-folds, try ye to know and learn, contemplating thy inner self, which verily is the only exit, from the cycle of Rebirth.

* This cyclic teaching of causes and effects is the map leading to the :

Nir Vā na (Not bornig)/ (No more rebirth)

Nivā na (Not burig)

VENERABLE U WIMALA OF MOGOK

**THE DOCTRINE OF
PATICCASAMUPPĀDA**

**The explanation of the Diagram of the
Doctrine of Patikkasamuppāda**

The top arrow is the whirl as an axle. The axle means the four whirls of life.

- (i) The whirl of bodily (corporal) activities.
- (ii) The whirl of life existence.
- (iii) the whirl of wrong view and superstition.
- (iv) the whirl of ignorance.

* The small circle at the centre is the ball bearing-Ignorance and craving are the ball- bearing.

* The four half- diameters are the support spikes. The support spikes are also called the activities of merits and demerits (volitional activities) and one pointed concentration.

* The four support spikes represent 31 planes.

They consist:

- | | |
|--|----|
| (a) Form Brahma Planes | 16 |
| (b) Formless Brahma Planes | 4 |
| (c) The four lower worlds | 4 |
| (The world of torment / suffering) | |
| (i) Hell | |
| (ii) Animals world | |
| (iii) Ever hungry and inferior beings (Pritta world) | |
| (iv) The Demons or monsters world (A suragal world) | |
| (d) The seven realms of happiness- | 7 |
| (i) Six realms of celestial beings | |
| (ii) One human world | |

Total = (31)

THE TEACHING OF MEDITATION ON MIND AND FEELING

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- * The Outer rim of the ring or The Rim means:
The Decay and death.
Rim = The outer part of the wheel.
Ring = a circle or a small hoop.
- * The four clock-wise arrows signify the revolving of the life-wheel.
- * The bottom arrow shows the exit of the cycle of rebirth.
- * Near by the bottom arrow, one small string shows due to feeling, craving appears which is the re-evolving continuum of birth. Another small string shows extinction of feeling, ceases the craving which leads to the exit of cyclic birth.

PANCAKKHANDHĀ FIVE AGGREGATES

(1) Rūpa

Rūpakkhandā- Physical body.

The physical body is not stable and impermanent(aggregate).
(changeable, on motion)

(2) Vedanā

Vedānakkhandā

Feeling = Pleasant and unpleasant feeling (aggregate)

(3) Sañña

Saññakkhandhā

Perception = differentiate by knowing

(4) Sankhāra

Sankharakkhandhā

Volitional(Impulses & Emotions) in driving consciousness, Zeal, eagerness.

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(5) Viññāna

Viññanakkhandhā

Conscious mind or acts of consciousness aggregates. The realization or recognition. Getting clear knowledge.

1. Absolute truth.
2. Nomination Truth (Conventional truth)

TWELVE BASES		SIX
SIX INTERNAL BASES	SIX EXTERNAL BASES	EFFECT
(Receptiveness) (1) The Pupil	(Impact) Image, visible form/ object	Consciousness of seeing
(2) Ear Drum	Sound	Consciousness of hearing
(3) Smelling sensory	smell/odour	Consciousness of smelling
(4) Taste gland	Taste/flavour	Consciousness of Taste
(5) Physical membrane	Contactness	Consciousness of Touch
(6) Conscious mind	Material, Ideational Object,Ideas, momories of past experience etc.	Mind Consciousness, Insight, Knowledge, Think over, Recollection.
18 ELEMENTS		

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FOUR ARIYA SACCĀS (FOUR ABSOLUTE TRUTHS) "TWO EVIL TRUTHS" AND "TWO NOBLE TRUTHS"

TWO EVIL TRUTHS

- (i) Dukkha saccā - Truth of suffering.
- (ii) Samudaya saccā - Truth of the cause of suffering (craving and greed).

TWO NOBLE TRUTHS

- (i) Nirodha Saccā - Truth of the extinction of suffering.
 - (a) NIVĀNA - (Not burning).
 - (b) NIRVĀÑĀ - (Not burning) / (No more rebirth).
- (ii) Magga Saccā - Truth of the path leading to the extinction of suffering. (The eight fold Noble path)

The five wisdoms to obtain when meditate.

The two right views leading to the extinction of suffering.

- (i) The right view (Right understanding).
- (ii) Right Aspiration (Right Thought).

The three right paths of concentration:

- (i) Right Diligence or Right Effort or Right Exertion.
- (ii) Right mindfulness.
- (iii) Right concentration.

The Eight Fold Noble Path (The Middle Path)

1. Right understanding.
2. Right Aspiration.
3. Right Diligence.

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4. Right Mindfulness.
5. Right concentration.
6. Right Speech (discussion of the truth).
7. Right Action or Deed.
8. Right Livelihood (Right Earning).

CITTĀNUPASSANĀ

Contemplation on mind or consciousness
(Insight mediation on 13 objects)

Five external guests

- (1) Seeing Consciousness.
- (2) Hearing Consciousness.
- (3) Smelling Consciousness.
- (4) Appetising / Tasting Consciousness.
- (5) Touching Consciousness.

Six internal (inner) guests

- (1) Greed
- (2) Anger
- (3) Delusion
- (4) Charity
- (5) Loving-kindness
- (6) Recollection/ Think over

Two host senses

- (1) Inbreathing (Inhaling) consciousness.
- (2) Outbreathing (Exhaling) Consciousness.

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Vipassanā Insight Meditation Method

Whenever the other senses arise and fall, they should not be ignored. Only when they have vanished, the two actions of inhalation and exhalation should be continued again.

- * Appearance of new constitutions are the responsibility of everyone.
- * Basing the two HOST-SENSES inhalation and exhalation should be continued whenever the other consciousness appears. Then try to catch the arising and vanishing of every consciousness.
- * Seek the truth in yourself.
- * The ultimate Truths cannot be found anywhere but in your own self. Thus the most imperative and essential to meditate deeply without wavering till you attain your sublime goal.

FOUR KINDS OF ULTIMATE TRUTH

- (1) CITTA (Consciousness).
- (2) Cetasika (Psychic factor).
- (3) Rūpa (corporeality).
- (4) Nibbāna.

VEDANĀ NUPASSANĀ

(Contemplation on sensations or feelings)

- * Mind and feeling arise and disappear Simultaneously. (together and at the same time.)

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Six External Visitors (Doors)

- (1) Equanimity Appears in the pupil. (Eye)
- (2) Equanimity Appears in the Eardrum. (Ear)
- (3) Equanimity Appears in the Nasal Organ. (Nose)
- (4) Equanimity Appears in the Tongue Gland. (Toungue)
- (5) The feeling of joy Appars on the physical body or Pleasur-able feeling appears on the contact of nerve tissue.
- (6) The feeling of distress appears on the physical body or Unpleasureable Feeling Unsatisfactory Feeling appears on the contact of nerve tissue. The above are called the six external visitors.

The Three Internal Vistors

- (1) Rejoicing (Satisfaction) appears in the mind.
- (2) Distress (Anxiety, Inward woe) appears in the mind. (Sorrow, Lementation, Pain, Grief, Despair)
- (3) Disinterestedness (Indifferent Feeling) appears in the mind.

The above are called the three internal external visitors.

The Three Host Senses

- (1) Inhaling and exhaling in a spirit of joy, when everything goes well with you.
- (2) Inbreathing and outbreathing in a state of distress, when we come across with some misfortuned and loss.
- (3) Inhaling and exhaling disinterestedly, when we just let the way of the things be as they are. We remain passive and unbothered Don't bother (care) what is going on.

THE TEACHING OF MEDITATION ON MIND AND FEELING

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Meditation on feeling means:-

- * Sense perception should be expected whenever they occur or appear.
- * They should not be expected only after being perceived displeasure. Perception of feeling always appear from six door-senses.

There is not a moment without their being arising. They always appear. Feeling is not only it has been felt unpleasure.

- * Every touch / contact brings feeling.
- * They (The yogis) consider that the feeling is continuously happening but it actually arises and disappears.
- * Disassociating it, we must keep in mind of its impermanency. Do not mix the feeling with (I) "self"
 - (1) Viewing feeling as a transitory is the only right path.
 - (2) Not to see feeling as a feeling but its nature of impermanency is the right path.
- * Mind and feeling are simultaneous and they arise and disappear together.
- * Feeling should not be taken only as a painfulness but there are feeling of pleasure and displeasure.
- * It should be kept in mind that there are feelings of "INDIFFERENCE" and "EQUANIMITY" (This is but in brief)
- * Vigilance of one ownself.
Retrospection of one own's life.

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**THE DOCTRINE OF
PATICCASAMUPPĀDA**

(Law of Dependent Origination)

"Correlation of Cause and Effect"

1. Dependent on Ignorance, Volitional activities arise. (Sankhāra)
2. Dependent on volitional activities, consciousness arises. (Viññanam)
3. Dependent on consciousness, mental factors [feeling, perception, volition], matter arise, (Nāma- Rūpa).
4. Dependent on mental factors, matter, the six spheres of senses arise. (Salāyatana)
5. Dependent on the six spheres of senses, sense contact arises. [Phassa]
6. Dependent on sense contact, feeling arises. [Vedanā]
7. Dependent on feeling, craving arises. [Tahnā]
8. Dependent on craving, attachment [Grasping] (Upādāna) arises.
9. Dependent on Grasping, Becoming (Bhava) arises.
10. Dependent on becoming, rebirth [Jati] arises.
11. Dependent on conception (birth), Decay and Death follow, accompanying sorrow, lamentation, Pain, Grief and Despair.

The above mentioned the natural law of mass suffering which must definitely be encountered by everybody.

CESSATION OF CAUSE AND EFFECT

1. The cessation of **IGNORANCE** leads to the cessation of **VOLITIONAL ACTIVITIES**.
2. The cessation of **VOLITIONAL ACTIVITIES** leads to the cessation of **consciousness**.
3. The cessation of **consciousness** leads to the cessation of **MENTAL FACTORS, MATTER**
INTUITION, MATTER

THE TEACHING OF MEDITATION ON MIND AND FEELING

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4. The cessation of intuition, matter leads to the cessation of SIX SPHERES OF SENSES.
5. The cessation of six spheres of senses leads to the cessation of SENSE CONTACT
6. The cessation of sense contact leads to the cessation of FEELING (pleasure, Displeasure and Indifferent feeling.)
7. The cessation of feeling leads to the cessation of CRAVING (LUST).
8. The cessation of craving leads to the cessation of GRASPING (Attachment).
9. The cessation of grasping leads to the cessation of BECOMING (Bhava/Kamma Bhava).
10. The cessation of becoming leads to the cessation of REBIRTH (CONCEPTION).
11. The cessation of rebirth leads to the cessation of Decay and Death together with sorrow, lamentation, pain, grief and despair.

The above mentioned, the natural law of MASS SUFFERING verily must come to the CONSUMMATION (CESSATION).

THE EIGHT FOLDS OF THE DIAGRAM OF THE CAUSE AND EFFECT (PATICCA SAMUPPĀDA)

1. The two sources (The Two Originations)
IGNORANCE AND CRAVING.
2. The two fold ultimate truths.
Truth of the cause of suffering (craving).
The truth of suffering (suffering truth).

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3. The four-fold layers.
 - (i) The cause of the past.
 - (ii) The effect of the present.
 - (iii) The cause of the present.
 - (iv) The effect of the future..
4. The Twelve Elements.
 - (i) Ignorance (Delusion).
 - (ii) Volitional activities.
 - (iii) Unconsciousness.
 - (iv) Intuition (Mental factors) , Matter.
 - (v) Six realms of senses.
 - (vi) Sense contact.
 - (vii) Feeling.
 - (viii) Craving.
 - (ix) Grasping.
 - (x) Becoming (Kamma Bhava).
 - (xi) Rebirth (Conception) (Jāti).
 - (xii) Decay and Death.
5. Three linkages (Three Inter-relation).
 - * Volitional Activities and consciousness is one link.
 - * Feeling and craving is one link.
 - * Becoming (Kama Bhava) AND REBIRTH (conception) is one LINK.

In other words-

 - * The cause of the past and the effect of the present is one LINK.
 - * The effect of the present and the cause of the present as ONE LINK.
 - * The cause of the present and the effect of the future is ONE LINK.

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6. THREE CONSEQUENCES OF DEEDS (OR) THE THREE DEFILEMENTS.

- * The three Rounds (Vattas) or the Round of Passions (Kilesa Vatta)
- * Ignorance (Avijjā)
- * Craving (Tahnā)
- * Grasping (Upādā nā)
- * The two activities (volition and becoming) (Kamma Vutta- The Round of Khamma)
- * Volitional activities (Past Actions -moral and Immoral)
- * Becoming (Present Deeds- merits and Demerits)
- * The Eight of the Round of Resultant Effects (8 Vipāka Vutta)-
 - Consciousness,
 - Intuition (mental factors), matter,
 - Six spheres (Realms) of senses,
 - Contact,
 - Feeling,
 - Rebirth (conception),
 - Sudden appearance of superior,
 - [Nat (Dava)] or Inferior (Pritta) Beings,
 - Decay & Death.

7. The THREE TIME - PERIODS (Time sphases)

- * Long Past Time Period
- * The Present continuing Time Period.
- * That -would -be the Future Time-Period.

8. The TWENTY FULFILMENTS.

- * The Five Fulfilments causes of the past
 - Ignorance, Volitional Activities, craving, Grasping, Becoming (Physical, verbal, mental activities.)

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- * The Fulfilments effect of the present.
 - Consciousness, Intuition, matter, six realms of senses, contact, feeling.
- * The five fulfilment causes of the present.
 - Craving, Grasping , Becoming, Ignorances, volitional activities.
- * The Five Fulfilment effects of the future.
 - Consciousness, Intuition, matter, Six realms of senses, contact, feeling.

THE FOUR NOBLE DHAMMAS

- Loving - Kindness
- Compassion
- Sympathetic Joy,
- Conjubilation.
- Equanimity

THE SEVEN VIRTUES OF

A "SAINTLY" (SOTĀPAN) PERSON

1. Firm faith and Devotion merits.
 2. Morality.
 3. Spiritual Knowledge (Wisdom).
 4. Offering and acts of charity.
 5. Intuitiveness. (Deeply knowing the Dhamma by mind).
 6. Shamefulness (Abhorence of evil deeds).
 7. Fearfulness (..... of evil deeds).
- * Saint ⇌ Arahat
 - * The first stream winner = SOTĀPAN

DEFINITELY

I AM GOING TO DIE.

JUST A FEW MOMENT LEFT.

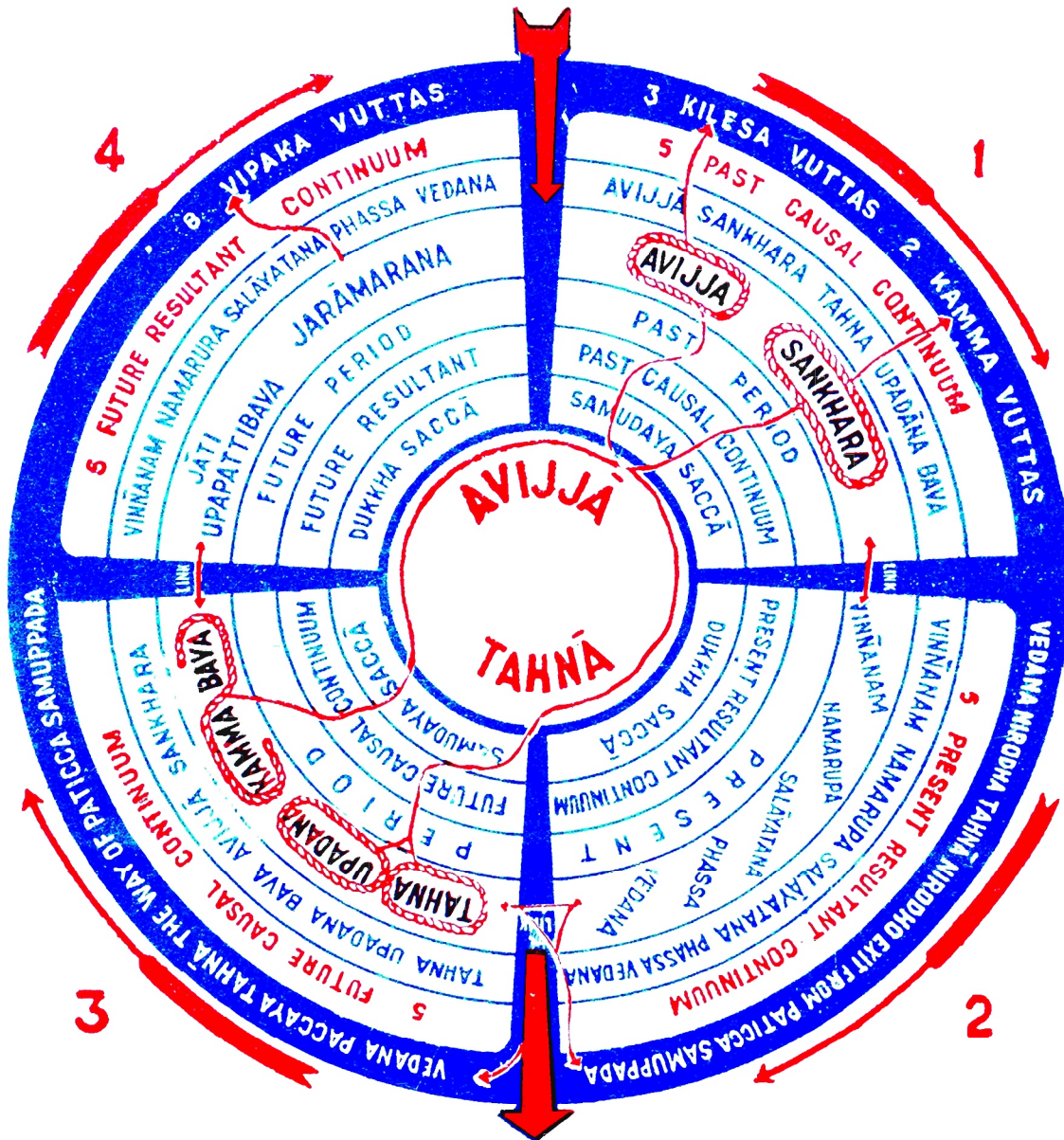
TRY TO MEDITATE VIPASSANĀ

TO THE EXTINCTION FROM

SUFFERING TRUTH

DIAGRAM OF THE DOCTRINE OF PATTICCASAMUPPĀDA
WITH THE CYCLIC TEACHING OF
VENERABLE, U VIMALA OF MOGOK,
AGGAMAHĀPANDITA

THE OLD MINGALĀ MEDITATION CENTRE
AMARAPURA , MYANMAR.



Pivoted on Avijjā (Ignorance) Tahnā (Craving) There arise Nāma-rūpa (psycho-Physical) aggregates because of Upādāna (Grasping) and Kāma-bhava (Physical, Verbal and Mental activities) just like the seed from the plant and the plant from the seed, the same Causal Continuum goes on ad infinitum. Because of Nāma-rūpa there arises Kamma, because of Kamma there arise Nāma-rūpa, the true fact this process must be understood and appreciated with vision (insight) that this is not the work of the Creator God or Great Brahṃā

The two Sources, (Ignorance and craving) the two fold ultimate Truths, the four-fold layers, the twelve Elements, the embodiments of the Dhamma and the three links, the two origin-I (Craving, Ignorance) defilements, the three Vuttas, (Rounds), the three periods, the twenty fulfilments of these Eight folds, try ye to know and learn, contemplating thy inner-self, which verity is the only exit, from the cycle of Retribution

This cyclic teaching of causes and Effects is the map leading to the
Nir Vā na (Not being)
Nivā Na (Not burning)

