



A Glimpse on Buddhism

This paper is prepared with intention to get a grasp of the basic facts about Buddhism. It conveys general information only, not to be regarded as authentic and scholastic one. It is hopeful to incite the reader further to seek more accurate and profound textual facts by approaching some one conversed with *Pali texts*.

Buddhism emerged from Hindu environment. Prince *Siddattha*, before attaining *the Enlightenment* as a Buddha went to the prevailing sages practicing Hindu Yoga traditions to acquire instructions how to perfect the procedures as it is deemed fit. According to their training self mortification and austerity is the sole practice to cleanse one's *Soul*. Thence one has attained immortality. He had gone through to the extremes no one could excel and almost to the point he might loose his life. Although he had perfected the procedure and gained the highest standard of practice he saw no satisfactory outcome.

After that, he contemplated the whole process thoroughly and found that Hindu doctrine is centered on *Atta*. It is the *Soul* that never ceased but transmigrating from life to life. It takes various forms ranging from animal to celestial beings. To these doctrine and practices the Buddha-to-be viewed differently, even dissatisfied with them. So he dissociated and distanced from them to do his own way.

After discarding the self mortifications including harsh form of fasting he had practiced the breathing exercise, called *ana-pana* practice. This practice had conduced to him into a deep trance and absorption. By the virtue of his meritorious deeds accrued in the past countless lives, he had gained Supernatural Power which can recall unlimited past lives and foresees the future as well. This power is termed as *Sabbinnuta Nana*. There is no obstruction to or hindrance in grasping of every phenomenon universally.

Continuation of one's Lives— For it the Buddhists termed as *Samsara*. Among the religions only Hinduism and Buddhism accept this process. But there is a big difference. Hinduism, with indestructible Soul doctrine promulgates the theory that the Soul is migrating into different bodies in different lives. The Soul after discarding the old worn out body migrates into another body. The occurrence of new life, whether it is affluent or destitute depends upon disparity of former actions. There is similarity to some extent between these two religions but not identical to each other. Hindus believe Soul is the sole entity that reaps the fruition of the deed the same soul had done in previous life. But Buddhism, with its *anatta* -concept rejects the said belief. The Soul is ever changing. In place of past soul another soul arises spontaneously after former had ceased. Though the former Soul and later one is not the same, the later one cannot arise without former one. It has inherited the *karmic-energy* from the former one. Therefore the Soul (*Vinnana* in Pali) never exists as a solid indestructible entity it is always in the state of flux imparting the energy to the succeeding one in successive sequence. Thus is the difference between Hinduism and Buddhism. [The truth what Buddha knows by his *Sabbinnuta Nana* is

revealed in the science of electronics and electricity, where inductive force is the main play. The principle of Induction is transfer of energy without shifting the energy itself.]

Rebirth what the Buddha accept – In Buddhist *Abidhama* (Philosophical Expositions) the living creatures are the images of the two aggregate viz. Mind (*citta*) or (*nama*) and Matter (*rupa*). These two are cited as *Dhatu*. There are other *Dhatu* as well. The mind and matter are always interacting and interplaying together simultaneously. Mind can never arise without matter. In other words mind can only exist when compounded with matter. But it may be strange to hear what Buddha said. Although they are inseparable the mind exerts crucial force on the matter. Whenever a certain mind arises in a being, human or animal, corresponding reaction can vividly be seen on that being. If some one perceives a pleasant sensation, metabolism in his body has changed and there will be manifested amiable features in him. Like wise, if there is unpleasant occurrence of any kinds, the increase of adrenalin prompts the body to be tensed and the feature will become harsh to certain degree discernibly. This is quite a few examples how the mind and matter are interacting.

Regarding the subject of **rebirth**, there is to say again, *Citta* (Mind) plays the main part. There are two kinds of mind, *Cuti Citta* (the mind at the point of termination of one's life) and *Patisande Citta* (the mind at beginning of a life, i.e. at the time of conception). The first one was usually regarded as *grasping-the-death* mind and the second *yearning-to-the-life* mind. These two minds take place proximately in time. It may be reckoned as taking place at the same time. These two take place consecutively. As soon as former one ceases in a being the later one arises some where else as a separate entity. Nature of the mind is it never exists continuously. The mind has lifespan of one trillionth of a second, it is to say in a second the mind has been forming and ceasing one trillion times. Due to tremendous speed our mind is seemed to be one without a break. When the preceding one tends to cease its force was transferred to succeeding one.

When some one passes away, both material body and associated mind are ceased at the same time. At this point the *karmic* force, a kind of energy, came into play. Although both mind and body are dead, the *karmic* energy generated by the mind prior to the point of death or past actions takes another life form. At this juncture it is hard to discerned how two separate entities are interrelated. Buddha had postulated that the *karmic* force but not *soul* that takes another life. It is not migration of **soul** but it is the action of mental factor. Attachment to life, the present or for future one exerts a *karmic* energy to take another life form. The resultant form will inherit the past actions of preceding one. **This is why we prefer to say one will reap what he/she had sowed.**

Let us discuss the function of mind in the light of modern science – *the electronics*:-
The electricity generated by the dynamo causes a light bulb to light and a motor to perform the motion in any machine is a form of energy. It seems to be a continuous stream but actually it is a very quick succession of individual forces. It is believed the electricity is caused by the flow of electrons. It would not move without the influence of

a force or energy. This energy is generated due to changes in electro-magnetic field in the dynamo. The so called electric current is but the movement of an electron from one atom to next in succession. In each atom there are three phases, i.e. one *the beginning*, two *the decaying* and three *the vanishing*. Like-wise the mind in every moment has these three phases. The energy it has received in first phase releases to the adjoining mind in the third phase. Thus we are going to understand that the mind is not a permanent one. Once preceding mind had transferred the energy to succeeding one, it disappeared completely. No two minds are the same but they are without interrelating. This relation is the result of dynamic *karmic* force. I had been taken too much time explaining nature of mind. I will finalize this subject. As long as there is a mind longing to life, in other words, attachment for life, *cuti citta* (the mind at the point of termination of one's life) gives its force to *patisande citta* (the mind seeking new life), then it ceases completely. The resultant mind seeks a mass of matter or *rupa* which has three *kalapa* (*one is kaya dassaka, two, vatthu dassaka and three, bhava dassaka*). When *patisande citta* and *rupa*, or mind and matter, are interlocked in the stage of fertilized egg a new life form is developed. Although this combination of mind and matter is a new one it carries inheritance what the former life had exerted to. It is interesting to note that *cuti citta* and *patisande citta* take place simultaneously without a pause but the resultant life form may take place far and wide depending on the past *karmic energy*. You can compare this phenomenon to the principle how radio and television programs are broadcasted through electronic energy called **carrier wave**. The Station generated the electrical energy which scattered through **ether** to far and wide places. When we are tuning in to the stations we will see the respective programs are running on our radios or television sets in our homes. The broadcasting station may be far and away, the program we received takes place simultaneously without any time lapse from the original source. *In short we are to reckon that in both rebirth and radio & television programs there are only transfer of energy, not of any material what so ever. But we must not reject the notion that the new life form is not of previous one but not without the influence of it. This is what we call samsara in Buddhism.* If you have fully and thoroughly grasped this phenomenon you will be designated as the one having **Right View** or **Samadhitti** in Pali.

[Before going further, I like to add some view I had in mind. I felt a pity when I had come across the expression that Buddha's Teachings are in accord with some scientific experiments. This might convey the meaning *Science* is only thing to be believed because its truth can be proven by experiments. It makes Buddha *belittle*. Actually only some portion of what Buddha knew could be scrutinized. There are many things not yet solved by scientists because of lack of means and methods. One should hold the notion that the Buddha knows every thing through his *Subbinnuta nana or Super Knowledge*. He had possessed *The Knowledge* two and a half millenniums ago. **Isn't it wonderful?**]

-

Salient Points on Buddhist Philosophical Expositions –

- (A) **The Four Noble Truths** – Prince *Siddahta*, after departing from former Hindu sages, had practiced his own way, *The Middle Path Way* and gained **the knowledge pertaining to the Four Noble Truths**. They are namely

(*Dukkha Sicca*) its literal meaning is the **Suffering** which is the result of ever changing

and not in permanency state, (2)*Samuddia Sicca* – the root cause of Dukkha, (3)*Niroda Sicca* – the **Nibbanna** where every Dukkha or Sufferings are totally annihilated and (4)*Magga Sicca* – the way to attain Nibbanna. It is to perceive the notion that Buddha had deciphered the true nature of Dukkha and the root cause of it. He also knew if the cause could be eliminated, the **stage** where all forms of the sufferings were perished would be eminence ultimately. This could be achieved by **the Magginga** way. It has *Eightfold Paths* where *the Right View* is the most important one of the eight. These eight can be classified into three, viz. *Sila, Samadi and Pinna*.

(B) **The Anatta Doctrine** – The *Anatta* is normally translated as **no-soul**. In *Atta* doctrine the **Soul** is regarded as an imperishable entity. It is never changing and it is a part of ever lasting **Braman**. The Buddha taught us nothing is permanent and always changing by itself or if there is a condition the relevant result will occur but no one can control the consequence. In Buddhist terminology the *soul* is **vinnanna**. There are six *Vinnana*. When the eye (*Cekkhu Pasada*) and object of seeing (*Rupa*) come into contact (*Cekkhu Vinnina*) the mind concerning **seeing** will arise. No one can disrupt **it**. Without *happening the contact* of the said two, *Eye and Object of seeing*, no one can create the **soul** concerning the seeing or *Cekkhu Vinnana*. -Similarly the ear (*Sota Pasada*) and the sound (*Saddayon*) combine to form **the soul** (*Sota Vinnanna*) or the auditory sense, the nose particularly olfactory nerve (*Gana*) and smell or odor (*Gandayon*) form olfactory sense (*Gana-vannanna*) the tongue or taste buds (*Jainwha pasada*) and the relish or something to devour (*Rasayon*) bring forth the sense of taste (*Jainwha-vinnanna*) or the **soul** concerning taste, the tactile organ (sense organ of body) (*Kaya pasada*) and tangible things (*Futabayon*) produce sense of tactile (*Kaya-vinnanna*) or the **soul** pertaining to the body and the sense organ (*Hadaya vatthu*) when contact with the object of thought (*Dhammayon*) emerge the consciousness (*Mano-vinnanna*). Each and everyone of the six faculties when contacted with respective objects conduces different souls or (*Vinnanna*). Now you might know in Buddhism there are six different **souls** for six separate faculties. They are **eye, ear, nose, tongue, body and mind**. *The souls* associated with these faculties never arise at the same time. *The soul or the consciousness or vinnanna* exist only when object is present and attentiveness also must be exerted to it. The faculties and the objects are always in the state of flux. That is why the resultant soul (*Vinnanna*) is impermanent or *Anicca*. Any thing not permanent is **Anatta** or **No Soul**. This is a small portion of **Anatta Doctrine**.

(C) **Systematic Analysis of A Being** – We usually assume the *Being* as an entity with a Soul as a tenant of a Body. But Buddha pointed out it is not so. It is an aggregate of summarily two *Dhatu* namely **Rupa** (material mass) and **Nama** (mind and its properties). *Rupa* has twenty eight components of which the four main basic are *Pahtavi, Arpo, Tejo and Wayo*. The remaining twenty four are supplemental to those four. *Nama*, its main character is conception of an idea,

always exists associated with certain kind of its properties. There are 52 properties. The mind with various combinations of these properties forms 89 kinds to be identified separately. [These combinations cannot be discussed here at length.] **Nama** has four prominent branches namely one, *vedanekkhanda* (the group associated with feeling), two, *sannekkhanda* (the group pertaining to cognition), three, *sankharekhanda* (the group concerning the formation of mental activities) and four, *vinnanekkhanda* (the formation of notions or perceptions). Though these four carry respective characteristic of their own, yet they are complementary to each other. These four factors of mind, **Nama** and matter, **Rupa** combined is termed as **five aggregate** or **khanda of five factors**. Without the *five aggregate a being* cannot be in existence, yet the five bear their own respective characters in common only to their respective selves but they cannot separately be designated as the **being** for themselves. *If someone had contemplated the said fact profoundly and gained the **insight knowledge** truthfully, he/she would shed **egoism** completely. This would lead him/her to the evolution of notion that the nature of universality of self is a reality one. Thence **he/she** would be a true walker who treads the path as Buddha had pointed out. This is **the initial stage to be a Buddhist**. [I want to say the properties in Five Aggregate are not specifically for one entity only. They belong to each and every being in the universe.]*

Ethic and Value what Buddhist Observed – Buddhists always take refuge in *Triple gem*, i.e. **Buddha, Dhamma and Samga**. In other words one who seeks refuge in the *Triple gem* is a Buddhist. It is a common custom for Burmese Buddhists to *kowtow* or bow down prostrated before the shrine or Buddha Statute at least once a day and utter a pledge of assurance by mouth that he/she will never forget to take refuge until the last breath and adhere to the right ways to follow as Buddha pointed out. He pointed out that one should discard *egoism*, the reason why one should avoid *it* and the way how to dissociate with it gradually and totally. Before dealing the subject further, **precepts** or *Sila*, the Buddhists practiced will be discuss first. The common precept is **five precepts** or *Panca Sila*. These precepts are not the commandments. Actually Buddha never commanded anyone anything to follow blindly. He had explained us the reasons why we should refrain from doing such unwholesome activities. In this universe there are only three phenomena. They are one, *Kusala dhamma*, wholesome or meritorious or skilled activities, two, *A-kusala dhamma*, unwholesome or de-meritorious or unskilled activities, and three, *A-byakata dhamma*, none of the two or neutral to them. One who observes and practices *Kusala dhamma* will surely achieve peace and serenity in this life and eventually attain higher level of existence in next life as well. There are more chances for him/her to continue such practices in future existences. Having such chances he/she can finally *liberate from the Samsara* which means free from the sufferings of **becoming and dying or decaying, in other words cycle of birth and death again and again**.

Out of three it is easier to explain *Akusala dhamma*, because there are prominent jargons associated with them. *Loba*, greed or avarice, *Dosa*, hatred or abhorrence and *Moha*, ignorance or lack of right view are the phenomena of *Akusala dhamma*. One who had

entertained himself with *Akusala dhamma* will be positively encrusted with negative aspect of the resultant outcome. It is called the down ward trend. He will be reborn in the realm of *Apaya* or the four abodes of lower plain of existence. They are, starting from the lowest, existence in hell, existence as animal, existence as hungry ghost and existence as *Asura* or lowly kind of ogre. The creatures in these realms usually lead the most miserable lives. They never know to cultivate in themselves such positive aspects as *Kusala dhamma*. Being ignorant or lack of grasping the right view drags them down wards deeper and deeper. There are very few chances for them to gain an access to higher abodes of existence.

Qualities of *Kusala dhamma* are reversal to unwholesome phenomena. But adding or prefixing **no** to *Loba*, *Dosa* and *Moha* will not suffice to be *Kusala dhamma* or the wholesome phenomena. The term, **no-greed** or **without greed**, can merely mean just a lack of wish to accumulate wealth and stature. It really cannot convey the meaning of a deeper virtue. Actually a man of *A-loba* will willingly discard some thing he has to the needy fellow persons. He will rejoice the outcome when the recipient is happy with what he has had from him. He will not be a miser person. A man of *A-dosa* will be the one with virtuous personality. He will never breed hatred towards any beings and equanimity will be his outlook. Even when he was insulted verbally or physically he will never return back with anger. He will even out with reasons to his best. A man of *A-moha* is not just an illiterate or uneducated person. He must possess the quality to discern every aspect of life truthfully and accept the consequence calmly.

Buddha urged us to take the basic precept of five or *Panca sila*. He knew the reason why it could be accepted. Without *Dosa* (abhorrence, hatred) **Killing** of a being would never happen. The mental formation associated with its property, *Dosa* is the culprit that brings forth the **action** This *Dosa* will drag any one who possesses it down to HELL in next life. *Loba* (greed or avarice or desire to possess) is the culprit that causes some one to **steal or rob**. Then whoever conducts such action will usually reborn as HUNGRY GHOST. The acts of **adultery** and **intoxication** are manifestation of *Loba* coupled with *Moha*. That might be the factor to be reborn in **one of four abodes *Appaya***. **Lying** and **slandering** is the outcome of *Moha*. Its effects are manifested in rebirth as ANIMALS. You will understand now why Buddha wanted us to take this *Pinca sila* (five moral precepts) without a break. It is not a *commandment* of deity. It is a profound well-wish of **great teacher**. *[The definitions mentioned here are very crude forms. But it is intended merely just to grasp the idea.]*

There are other precepts for individuals who want to practice higher standards to achieve the significant progress in intellectual domain. For them *three to five* precepts are added to the basic five precepts. These additions are nothing but **commandments** to suit for the personality who want to take the practice. Why the Buddha set forth the commandments, there is the reason. He wanted the practitioner to be free from hindrance in acquiring the true knowledge for his path for liberation from *samsara* or incessant suffering from continuance of lives. And also there are special commandments for the **order of monks** or *sanga*. Most of them are destined to be blameless when perceived by the monks so as they can observe **teachings of Buddha** peacefully and without any trace of worries.

The topic, **egoism**, will be discussed again. In Buddhist *Abidhama* egoism will be viewed as a combination of actions arises from the notion of **me**, **mine** and **who else**. The notion **me** is the result of *wrong view*, a *Ditthi*. That of **mine** is the result of attachment to self, *Tanha*. And the term, **who else**, is regarded as conceitedness in a person, *Maana*. These three are the driving factors to enlarge and elongate *Samsara* or continuity of succession of rebirths. No God or Creator can save from happening of afore said process to any one who is engrossed in **egoism**. The contrary is asserted for those who had deprived themselves from egoism. For them *Samsara* is shortened according to the degree of their abstention of egoism. [Only *Arahant* is totally free from egoism, whose existence in present life term is final and he/she is liberated from succession of rebirths. *Arahant* is the one who is dwelling in the environment *Lokottara* or apart from worldly or temporal life styles. After his/her demise rebirth will never happen and *Pancekkhanda* he/she had borne in life has totally extinguished. Prior to their demises *Arahants* never generated *Karmic Energy* destined to rebirths.]

In Burmese Buddhist culture the instances of *Kowtow* or bow down prostrated to **monks and elderly persons** can be observed. Apart from Buddhism other religions forbid its followers from practicing *it lest the adoration to the god be diminished*. Without shedding or lowering certain amount of egoism one cannot *kowtow* or bow down prostrated to another person. When doing so he/she will dwell in *kusala dhamma* or in the environment of meritorious deeds. This is a positive aspect for his/her life. If this phenomenon cannot be comprehended, one will usually be reluctant to *kowtow* or bow down prostrated to other persons.

Let us dwell again on the subject *kusala dhamma and a-kusala dhamma*. The mind or *mana* in pali, when associated with properties of *kusala dhamma*, brings forth the actions, mentally, verbally and bodily, harmless to self as well as to others. And even it may cause pleasant atmosphere amongst the beholders as well. It is the positive aspect which will be deemed as upward resultant force for the one who possess *kusala dhamma*. The reverse in resultant effect will surely be observed in *a-kusala dhamma*. It is a negative aspect which may cause downward trend for the one who entertains himself in it.

Vipassana or Insight Meditation: Meditation is the exercise of mind. It belongs to every religion. To emphasize its importance and to stress its intensity of inquest into true nature the word *insight* is added to. In Buddhism, meditation has been classified into two branches. One branch is to acquire concentrative mind based on examining the worldly entities or in **pali**, *pinutti*. It includes every thing, without limitation, in existence. To be exact none whatever terminology existed cannot be escaped from the term *pinutti* because human invented the name for it. If you are exercising the meditation on these *pinutti*, you are not doing Buddhist *vipassana*. You may gain concentrative mentality and achieve certain peace of mind. You might reach the stage where some degree of cognitive power or the power to see past and future events. This is the branch called *samatha bavana*. In Buddhist scriptures there are 40 kinds of *samatha bavana*. Amongst them deep contemplation on Buddha's, Dhamma's and Sanga's virtues and broadcasting loving

kindness towards every living beings, that is incurring a kind of compassion, are being inclusive.

Now let us discuss *vipassana meditation*. When **Buddha the Gotama** started to propagate his **teachings**, he first went to *tapassi's* who are sages, like himself, who were seeking the path to liberate themselves from *Dukkha* or suffering, arising out of *Tanha*. They thought *Tanha's* main cause is *sexuality*. To suppress this sexuality various harsh forms of practices were invented. Due to lack of *pinna*, *Liberation* never came to them. Buddha knowing this fact vividly had approached them and given to them his first discourse or the first sermon called *Dhama Cekka Pavattana Sutta and Anatta Lakkhana Sutta*. When those *tapassi's* gained *pinna* or supreme knowledge through Buddha's discourses they became *Arahants* like himself. It is to note that *tapassi's* who had fulfilled **actions** through *Samatha Bavana* would never become *Arahants* without *pinna*. Buddhist Vipassana is the sole instrument to achieve the required end result. It has manifested the noble *Dhamma* or phenomenon of balanced *action and supreme knowledge*.

Vipassana Meditation- Vipassana is a compounded word in Pali, *Vi & passana*. Vi means "closely scrutinized" or "specially emphasized". Passana means "seeing" or "observing". Its main object is to see there is no "**self**", neither in *oneself* nor in *every other living being*. One has to deduce the notion that living beings are nothing but an **aggregate of mind and matter or nama & rupa**. And it is also to observe how these two are interrelated in everyday activities. And very important observation needed is to discern the impermanency exerted on every thing without exception in any other phenomena.

The method how to practice Vipassana Meditation was laid down in the *Maha Satipatthanna Sutta*. It has four chapters. First chapter is ***Kaya-nupassana Satipatthan***. It has 14 Sections. They are:- (1) *anapana satipatthan*—*setting up awareness of breath out and breath in*, (2) *eiriyapatha satipatthan*—*contemplation on what are driving factors when walking, standing, sitting and lying down*, (3) *sampajinna pabba*—*more detailed observations on daily activities which include starting from getting up from bed in the morning to lying down to sleep at night. And there is no exception even when speaking or staying silence*. These three eventually called for striving attentiveness to, awareness of and mindfulness for the actions together with factors accompanying with. It is very important to deduce the impermanency of the **factors, mind and matter**, associated in every action. And (4) *patikula manassikara*—(Literally it means minding disgusting facts) *to embrace mentally the facts that **the body is made up of parts and organs which, when break up, is very disgusting in sight, smell, color and the place where they are situated***. To do so one has to disintegrate, mentally, one's body into thirty two parts and organs. It has to start from five of the most prominent superficies;-Hair on, 1- head and 2 -body, 3- nails on fingers and toes, 4- teeth and 5- skin. The rest are muscles, bones, internal organs including all secretions. And (5) *Cetudhatu Vavutthan*-- *the classification of matters in a body*. It is to scrutinize and classify above thirty two parts and organs into two groups, viz. ***pathavi dhatu and arpo dhatu***. Then four kinds of ***tejo dhatu*** and six kinds of ***wayo dhayu***, ever experienced in one's body, are added to embrace the idea that a being is nothing but these four **dhatu**. Section (6) to (14), altogether 9 sections, *nava*

sivathika pabba is to identify one's body, while alive, with nine stages of decaying, decomposing, discharging unsightly secretions, disintegrating body parts and scattering the pulverized bone dusts in the wind, at the last state, when one has demised. It is called for a real deep contemplation and comprehending of the facts de facto.

Second chapter is ***Vedana-nupassana Satipatthan***. It is very important one to practice. We had never lived without a kind of sensation or *vedana*, in Pali. Buddha had said there are 108 kinds of *vedana*. Yet the basic ones are (1) *Dukkha vedana*, unpleasant sensations or feelings, (2) *Sukha vedana*, pleasant sensations or feelings and (3) *Adukkha masukha vedana*, neutral to above two sensations or feelings. *Vedana* is a mental factor associated with mind. Some times we might confuse what *vedana* really is. If we get hurt it is usually thought the unpleasant feeling is *vedana* on the body. So also if we encounter with a pleasant object of touch or that of thought the pleasant sensation experienced is wrongfully regarded as a bodily one. Actually it is a mental factor which survives only for one life span of mind, i.e. one trillionth of a second. Two of these *vedana* never exist at the same time. A *vedana* can arise only after one had vanished. Sole object of ***vedananupassana*** is to grasp this notion vividly without a doubt that *vedana*, feeling or sensation is mental factor only, and it vanishes at once after its function, that is **feeling**, had fulfilled.

Third chapter is ***Citta-nupassana***. Its objective is to meditate what has been happening to one's mind or consciousness. Now that you are meditating or doing *vipassana* one will normally think that your mind usually may be in *kusala* or meritorious state. Nay, it wouldn't be so, because the mind or consciousness can never be in constantly fixed state to one object. It is always fluctuating or wandering from one object to another. Mostly the mind loves to be consorted in *akusala* or not-meritorious thoughts. So one must scrutinize one's mind where his mind is consorting or associating with right now. One has further needed to analyze deeply into the fact about what is happening to the moments of minds. Then one will notice the moments of mind are never constant and ever changing. Hence one must meditate what and where is his mind right now. If his mind is in *akusala* or not-meritorious state he must observe *that* mental state is impermanent or *anissa, dukkha and anatta*. It is to observe the same for happenings of *kusala* or meritorious state.

Forth chapter is ***Dhamma-nupassana***. This chapter has five sections. To name and to explain, it is indeed very arduous and elaborate process. They are:-(1) To examine whether the *Five factors of Hindrance in the process of conducting kusala dhamma are present or not in self*, (2) To differentiate the causes of arising and vanishing of the ***Five factors of Khanda***, (3) To classify and observe the functions of *six sense organs and respective objects of cognitions*, (4) To scrutinize the present of *Seven factors of Bojenga or the factors to attain Nibbana* and (5) To contemplate ***Four Noble Truths***. The essence of this chapter is to conduce to the ultimate cognition of the impermanency which should be discerned as disgusting phenomenon and as something to be repulsed and not to hold or possess for any reasons. Ultimately ***Absolute Nothingness*** or ***Sonnata State*** will be emerged for anyone who practices such *vipassana*.

It is now better to conclude because the presentation is not a lively one and there might be many, many mistakes in grammar and choice of vocabularies and jargons. I am really afraid that, because of my presentation one might get wrong interpretation on Buddhism. If that is happened, I accept the sole responsibility for my in-competency in the subject matter. And it is also to be obliged for omitting the explanation on the subject *Nibbana*. It is very sublime and subtle to elucidate. But it must be quoted in brief that *it* is not comparable to *the paradise of other religions*. If the paradise is a plane of existence, it will not be able to avoid the consequence of **changes** which Buddha termed as **dukkha**. **Nibbanna has no such changes to cause dukkha**. I like to request you not to discourage in further inquest on the subject **Buddhism** even if you cannot embrace the presentations. Thank you for your perseverance in reading this article to the very end. I assure you I will try my best to be more competent in next article.

Wishing you to be more prosperous in daily living and devoid of any hardships that cause on you worries and unpleasantness.

Kyi Toe.
July 2nd, 2008.