

How Is Human Suffering Causally Related to Ignorance? An Analysis from the Theravāda Buddhist Perspective

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Abstract: From the notion of Buddha, there are two *Dukkha* (suffering): physical illness and mental illness. One who is free from physical is called healthy person and one who is liberated from mental suffering is called noble one. In the modern time, we could recognize the healthy one but hardly find out the noble one. For the reason that, 90% of human are in the pursuit of material and cling to extreme views and to material world which lead to un-satisfactoriness, aggression, conflicts, etc. For the physical illness, patience can consult with specialized doctor what he suffers to be cured the disease and then, it can be got rid of soon or later. As a mental disease, the patient has to observe his mind, thought, feeling and the cause of disease, according to the instruction of the Buddha. In the Buddhism, becoming or the aiming of human is to find the cause of suffering and eradicate all defilements from mind. In Theravada Buddhism, the cause of suffering is craving led by delusion (*Moha*). With the help of *Moha*, he craves everything what he likes and not like. In the consequence of craving and delusion, all the defilements follow and suffering can be existed. There are three states or levels to get rid of mental illness; cutting the leave or branches of mental illness (morality), destroying the whole tree of mental illness (concentration), and destroying all with roots (wisdom). This is the instruction of the Buddha. At the modern time, it said that the physical world is changing to positive way. They have high incomes, luxury place, use high technological device, and get knowledge all over the world within one second. Do you think modern people are satisfied with their live? Never ever they will be. For the reason that, mental world moves to negative level and the decline of moral life. There are two kinds of people who are stuck with sufferings: One who is unknown the reality and cause of sufferings, and one who understands the reality and the cause of it but do not seek to escape from it. Everything is decided by mind. Mind is controlled by wholesome and unwholesome factors. Wholesome leads to positive mental health and unwholesome causes negative mental health (all the sufferings). All the mental illness led by ignorance or *Moha* is the source of the suffering. Therefore, without eradication of the production of suffering, none could obtain any true happiness in mind. To learn, destroy the *dukkha*, to attain happiness life in this very life, there is Buddha's instruction so called *Tipitaka* or early teaching for modern people.

Keywords: Suffering, Delusion, Morality, Concentration, Wisdom, Tipitaka, Happiness

1. Introduction

The Buddhism said that mind is the forerunner of all good and evil states. Wholesome mind produces good actions, good results and a happy life; unwholesome mind produces evil actions, evil results and an unhappy life. The source of a morally wholesome - and thus a happy - life is Wisdom (*paññā*); the source of a morally unwholesome - and thus an unhappy - life is Ignorance (*moha*). In the ongoing Cycle of Rebirth (*samsara*), we are subject to the state of Ignorance, from which Clinging/Craving and Aversion/Hatred are produced. It is Ignorance about the true nature of Reality (i.e. the way things really are) that guides us, by way of Wrong View, to be trapped in the unsatisfactory state of *samsāra*, not knowing how to escape from it. Through Wrong View we believe in permanence, not truly understanding that everything, including ourselves, is impermanent; that within this *samsaric* condition we can find lasting happiness, not truly understanding that we are, at any time, subject to the experience of suffering. And we believe that we are an abiding self: that we are at essence a permanent 'being', not knowing that there is no such thing. Then, we attach ourselves, by way of Wrong View, to the illusory nature of the life we are experiencing. It is Ignorance (*moha*) that is at the root of our suffering: *moha* is the driver of all our suffering. This thesis is an attempt to understand the nature of *moha* and to reveal how it tricks us.

2. Buddhist Concept of Suffering

In the Buddhist view, *Dukkha* is the first noble truth that ought to be realized. The translation of *Dukkha* is sorrow, suffering, un-satisfactoriness, great loss, difficulty, hassles of life and even minor inconveniences. *Dukkha* is inside the body as well as around us. So, disease, career setback, family setback, economic problems, environment issues and mental disease are suffering. All the situation which produce the negative results are *Dukkha* but one should not take a consideration that everything is suffering. According to Ven. Thich Nhat Hahn, suffering should not put on the same level as impermanence and non-self because impermanence and non-self are universals, something that applies to all phenomena, whereas suffering is not. *Dukkha* will only cause us to suffer if we attribute permanence or separateness to it.¹ In the *Anguttara Nikāya*, the Buddha himself discusses the enumeration of the happiness that people are able to enjoy.² In the *Samyuttanikāya*, five sense objects such as visible forms, sound, smell, taste and tactile objects are entirely subject to suffering, bedevil with suffering, and is completely devoid of happiness and pleasure, beings will not take delight in these sense objects. But for the reason that happiness and pleasure is in these sense objects, they take delight in them and cling to them. Due to the clinging, they suffer. If five sense objects are entirely subject to pleasure,

¹Thomas Bien, PhD, 2006, p80

²AN. I 80

beset with pleasures and not bereft of pain, being will not be disgusted with sense. But now because there is pain and no lasting pleasure in these sense objects, they are disgusted, being disgusted they do not delight in and cling to them; not clinging, they purify themselves.³ Everything is impermanence and neither happiness nor unhappiness is last forever. Because of changing, there is suffering. Now he delights for fulfilling his wish. In the future, he will be sad and cheerless. All pleasure whether we like it or not, are preludes to pain and disgust. All the pleasure generated by defilements are suffering. Being is attracted to sense objects, is pleased with them. It is called *Assāda* (enjoyment). But there is unpleasant thing behind *Assāda*. Everything is fleeting, changing all the time and moving away quickly. All mental and bodily suffering such as birth, ageing, disease, death, association with the unloved, dissociation from the loved, not getting what he wants, are the ordinary suffering or *Dukkha-Dukkhatā* which is encountered. Five aggregates which are matter, sensations, perceptions, mental formation and consciousness are suffering because they changing constantly, impermanence, non-self, and come into being and pass away. Beings are the combination of the five aggregates. Actually, there is happiness and pleasant but they are momentary, the transitory nature. it vanishes like a flake of now, and brings about un-satisfactoriness. This is called *Samkhāra Dukkha* or un-satisfactoriness of conditioned states. Therefore, Buddha stated that clinging to five aggregates are *Dukkha*.

All the happiness and pleasant that we experience are fade away and disappeared by changing. Even happiness through meditation by attaining the four meditative absorption is disappeared by *Anicca, Dukkha* and *Anatta*. But *Dukkha* here is not pain. *Dukkha* here is unsatisfactory due to impermanent. It is called *Viparināma Dukkha*.⁴ Why does the Buddha say the whole world is suffering? For the reason that the whole world is the combination of five aggregates. Five aggregates are impermanence, and non-self. Due to impermanence and non-self, suffering is existed. In the *Samyutta Nikāya*, it is said that form is impermanent. What is impermanent is suffering. What is suffering is non-self. Feeling is impermanent, the impermanent is suffering. Suffering is non-self-etc. Mind is impermanent. Impermanent is suffering. Suffering is non-self. What is non-self should be seen as it really is with correct wisdom thus:

“This is not mine, this I am not, this not myself. When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by non-clinging. If monk’s mind has become dispassionate toward the form elements, it is liberated from the taints by non-clinging. If his mind has become dispassionate toward the feeling elements, it is liberated from the taints by non-clinging. If his mind has become dispassionate toward the perception element, toward the volitional formation element, toward the consciousness element, it is liberated from non-clinging. by being liberated, it is steady; by being steady, it is content; by being content, and he is not agitated. Being un-agitated, he personally attains *Nibbāna*. He understands:

destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.”⁵

If one tries to see things as they are, he will see these Buddhist concept of sufferings neither being biased pessimistic nor optimistic. One who does not analysis the realistic life with Buddhist knowledge feel frustration and disappointment when the suffering comes to him. Therefore, he should train his mind with detached outlook toward life and things pertaining to life. The Buddha said detachment cannot bring about suffering for the reason that it is no clinging to anything even self, understanding that nothing is ever lasting and it is passing now. All the feelings are *dukkha* unsatisfactory because it is transient. All the mundane pleasure is momentary and bring only the pain and suffering. They provide a very temporary relief from life’s miserable ulcers. Suffering is generated through the attachment of five aggregates which are constantly changing. Wherever there are five aggregates, there is suffering, un-satisfactoriness. Suffering is also never lasting. Though life is the full of suffering, one should not be angry and impatient at it. The suffering should be analyzed how it come about, what is the cause of it, how to get rid it and then work accordingly with patience, intelligence, determination and energy. Buddhism does not threaten beings with suffering. It explains the realistic life. Then, he also instructs the way to end suffering.

3. The Causes of Dukkha from the Buddhist texts

After understanding the its origin, Buddha removed the cause of Suffering. Buddha realized the craving or thirst is the one of the main roots cause to suffering. *Tanhā* (craving) creates all forms of suffering and the continuity of beings. Thus, in the stanza, Buddha said craving is the builder of aggregate. Because of him, beings have to go around the *Samsāra* (life of cycle) with suffering. they have to be born and died life after life. Being born and died are painful. But with help of *Avijjā*, *Tanhā* hides all these miseries and suffering from realizing of them. In his final birth, the Buddha saw the builder of aggregate (*Tanhā*) through his own intuitive wisdom and he broke the carpenter down forever as well as his colleagues such as delusion and all the defilements for establishing the life of *Samsāra*. The eradication of craving and ignorance is the Arhathood. Most Buddhist understand craving is the cause of *Dukkha* through the first sermon sutta named *Dhamma Cakkappavuttana sutta* of *Samyutta Nikāya*. But in my opinion, the cause of *Dukkha* is preferred to be ignorance. As for reason that, realizing the four noble truths is through wisdom which expel ignorance. Without eradicating *Moha*, the Buddha could not realize the cause of *Dukkha*. However, I agreed craving is one of the origins of suffering as well. The bless one states that when a noble disciple understand Suffering, the origin of Suffering, the cessation of Suffering, and the way leading to cessation of Suffering, in that way he is one of right view and has arrived at this true dhamma⁶. The *Vijjā*

³SN.III.69

⁴Thera Piyadassi, 1974, p 44

⁵SN.22:45

⁶MN 9

sutta of Itivutta said “Ignorance precedes the arrival of unskillful qualities; lack of shame and compunction follow after. In the Mahācattārika sutta, Buddha states that the right view come first to develop the right concentration with its supports and its requisites. The right view that is noble, taintless, supramundane, a factor of the path is the wisdom, the faculty of wisdom, the power of wisdom, the investigation of states enlightenment factor. The destruction of Ignorance by wisdom brings the complete demolition of the house. Because they are the assistance of craving. With the demolition of all craving, ignorance and the rest of defilements, mind gets enlightenment, *Nibbāna* which free from all the defilements.

Each the four-noble truth, the Buddha claimed that such was the vision, the knowledge, wisdom, realization, and light that arose in me regarding the teaching not learned before from another. The first noble truth should be understood, the second noble truth should be given up, the third noble truth should be realized, the last one should be developed. These knowledges arose in me.⁷ Wisdom is the most tool to realize the Dhamma and to develop knowledge. On the other hand, to enlighten the dhamma, one has to destroy ignorance which is one of the leaders of taints and defilement. Ignorance is not the cause of suffering but it is the leader who help the craving to develop suffering. because ignorance hides everything from what is the reality. Due to the hiding of ignorance, Loba or craves what one likes and denies what one does not like. Being cannot realize the reality though everything is impermanence, suffering, and non-self. then, according to situation, they produce *Dukkha*. Therefore, ignorance and craving are the leader. According to *Mahānidāna sutta*, the root of suffering starts from the consciousness and not from ignorance. Anyway, all the immaterial factors could generate *Dukkha*. thus, one has to understand the cause of suffering is not only one condition from the concept of this sutta.

Where the craving is, there is suffering. but craving must take help from ignorance to produce *Dukkha*. An ignorance is not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.⁸ The *Sammādiṭṭhi suttas* said the causes or roots of unwholesome are greed, hate and delusion. Further, Buddha stress noble man has understood the unwholesome and the cause of the unwholesome and then, he entirely abandons the underlying tendency to lust, he abolishes the underlying tendency to aversion, he extirpates the underlying tendency to the view and conceit ‘I am’ and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. . In the *Sammādiṭṭhi sutta*, there is the cause of ignorance. With arising of taints, ignorance arises.in the same way, with arising of ignorance, there is the arising of the taints.⁹ It means nothing can produce *Dukkha* alone. Each defilement has to take the assistance from other. It is like planting a tree. First, seed must be existed, then, with helping of water, earth and the sun light, a tree can grow up. When one of these assistances is absence, the percentage of

developing a tree is less. Therefore, they have to give a hand each other. *Dukkha*(suffering) arise through five senses and mind. They have to be observed by wisdom and mindfulness not to associate with defilements (*Kilesā*). Actually, when they live away from *Kilesā*, the five senses cannot produce suffering. the five cords of sensual pleasures are extremely dangerous for beings. They (five cords of sensual pleasure) can lead beings to various *Dukkha* as long as without understanding the escape from them.

Most of sufferings are leaded by ignorance.It is like eyes to see everything. When eyes of wisdom are blind, one cannot walk in the right way.so he will fall down or hit something in front of him. When the eyes of wisdom are visible, one can see what it good or bad. Ignorance is strong and deep defilement to be realized and destroyed. When one attains arhathood, he can eradicate the ignorance completely. He is called arahant, a worthy one in this state. Because he free from all the mental suffering and attain nibbana destroying all defilements. Arahant destroys the remaining five fetters: attachment to existence in the fine-material and immaterial planes, conceit, excitement and delusion.¹⁰ From the concept of *Paṭiccasamuppāda* (dependent arising), pleasure and pain arise internally as the condition of ignorance. Because mind cannot identify what it is good and bad, wholesome and unwholesome due to the darkness of ignorance. Other mental properties do not produced suffering without assistance of ignorance and desire. Therefore, Buddha states that when there is the body, because of bodily volition, pleasure and pain arise internally; when there is speech, because of verbal volition pleasure and pain arise internally; when there is mind, because pleasure and pain arise internally with ignorance as condition. Ignorance is comprised within these states. But with the remainder-less fading away and cessation of ignorance that body does not exist conditioned by which that pleasure and pain arise internally; that speech does not exist conditioned by which that pleasure and pain arise internally; that mind does not exist conditioned by which that pleasure and pain arise internally. That filed does not exist, that site does not exist, that base does not exist, that foundation does not exist conditioned by which that pleasure and pain arise internally.¹¹ If a person immersed in ignorance generates a meritorious volitional formation, consciousness fares on to the meritorious; if he generates a demeritorious volitional formation, consciousness fares on to the demeritorious; if he generates an imperturbable volitional formation, consciousness fares on to the imperturbable.¹² All unwholesome states are rooted in ignorance and converge upon ignorance and all are uprooted when ignorance is uprooted. Thus, monks, you should train yourselves “we will live diligently.¹³ Going through the entire Buddhist texts, the root of *Dukkha* can be found only ignorance and desire. delusion cover the reality of phenomena and desire delight everything what he likes, dislikes what he hates. Due to the delight and dislike, *Dukkha* come to be existed. One time, when living at Sāvathi in Jeta’s Grove, the Buddha states that monks, ignorance is the forerunner in the entry upon

⁷SN V 420

⁸Bhikkhu Ñāṇamoli and Bhikkhu Bodhi,2009:143

⁹Ibid:143

¹⁰U Dhammaratana,2011:101

¹¹S.N.II.25

¹²SN II.51

¹³SN. II 262

unwholesome states, with shamelessness and fearlessness of wrongdoing following along. For an unwise person immersed in ignorance, wrong view springs up. For one of wrong view, wrong intention springs up. For one of wrong intention, wrong speech springs up. For one of wrong speech, wrong action springs up. For one of wrong action, wrong livelihood springs up. For one of wrong livelihood, wrong effort springs up. For one of wrong effort, wrong mindfulness spring up. For one of wrong mindfulness, wrong concentration springs up.¹⁴ Because everything is covered by ignorance. The ignorance is; not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of the suffering.¹⁵

In the *Pathama bhava sutta*, the cause of existence is craving, *Kamma*, consciousness under the leader of delusion. It said that for beings hindered by ignorance and fettered by craving, *Kamma* is the field, consciousness the seed, and craving the moisture of their consciousness to be established in an inferior real. In this way, there is the production of renewed existence in the future.¹⁶ As the condition of ignorance, there are four perversion of perception, mind and view. They are;

- 1) Taking impermanence as permanence
- 2) Taking suffering as happiness
- 3) Taking not-self as self
- 4) Taking ugliness as beauty

Being are ruined by wrong view, their minds deranged, their perception twisted. Such people are bound by the yoke of Māra, and do not reach security from the bondage. Beings continue in Saṃsāra, going to birth and death.¹⁷ The ignorant go about creating unwholesome *Kamma*, born of lust, hatred, and delusion: distressful deeds productive of suffering. people hindered by ignorance, blind, lacking eyes to see, in accordance with their own nature, do not think of it in such a way.¹⁸ Every action is created by delusion and craving. Then, there is existence as the condition of action. Due to the condition of existence, *Dukkha* such as becoming, decay, death etc. come to be. going through the entire *Nikāya*, the origin of suffering is craving lead by ignorance. With lack of delusion, *Taṇhā* could not bring *Dukkha* to five aggregates. Thus, one has to eradicate ignorance before craving to avoid all *Dukkha*.

In the concept of Abhidhammathasaṅgaha, Moha is the leader of all immoral to generate the dukkha. living being is make of mind and matter (nāma and rūpa) which are endowed with the four characteristic of impermanence (anicca), suffering (dukkha), non-self (anatta) and loathsomeness (asubha). But the eye of wisdom is veiled by moha from seeing the true nature of things and we cannot realize the extremely-rapid and incessant arising and disappeared of mind and matter as well as the consequent four characteristics. Due to the trick of moha, being mix the true characteristic up with opposite characteristics such as

permanent (nicca), pleasant (sukha), self (atta), and beautiful (subha). On account of moha, a chain of undesirable consequences such as sufferings and miseries appear one after another. He is similar to the director of a movie film. He directs everything but audience do not care of him because he cannot be seen on the movie screen. Actually, he is the primary root of all the characters and all evils to produce sufferings in the world. he blocks our knowledge regard to kamma, its consequences and the four noble truths from realizing. there are two kinds of moha: Anusaya moha and pariyutthana moha. Anusaya is “inherent tendency” or “lying latent” and pariyutthana means “rising up”. The anusaya moha or latent delusion is the element, dhātu, which keeps hidden the dhamma that ought to be known in the mind-continuum of beings. because of the veil of anusaya moha, beings are unable to realize penetratingly the three characteristics of impermanence, suffering, and non-self, the four-noble truth, and the law of dependent Origination in comprehensive manner. It is not clear, penetrative realization through book learning and hearing. Even the becoming of a stream winner (sotapanna), once-returner (sakadagami), or non-returner (anagami) cannot remove completely anusaya and just only becomes thinner and thinner. Only Arahatsip completely eliminated anusaya. Until becoming arhant, anusaya moha is always present at the moment of performing good deeds or wholesome actions.

Pariyutthana moha is the moha rising together with mind so called immoral mind, the unwholesome one. Because of the nature of pariyutthana moha, evil consequences which bring suffer in future are not understood. The evils of unwholesome actions of the present are also not understood. Thus, when moha arises, even the learned and virtuous cannot realize the consequence of moha and will commit wrong actions. Delusion or moha is the tap of root all evil¹⁹. I agree with above abhidhamma concept that all root of evil is moha. Because the negative situation and consequence arisen around environment as well as within ourselves which is created by lobha and dosa guided by moha.

The product of negative mind is *lobha*, *dosa* and *moha*. But *moha* is the leader of the rest two. Because he veils the reality or the disadvantage of greed and hatred. Therefore, to see the disadvantages of greed and hatred, moha has to be removed from the mind observing samatha and vipassana meditation or morality, concentration and wisdom. Moha cover the *Dukkha* with fake happiness to help lobha. Being please with this happiness not to go through deep suffering. For if beings see the disadvantage of greed, hatred, and delusion, they will abandon them and train mind with meditation to emancipate from them. at the time, they could not produce suffering for the being. Thus, delusion cover the true nature. So, delusion is the leader or director of life to create suffering. In the law of dependent origination, Buddha started with avijjā and explained that due to the avijjā, saṅkhāra arises, because of saṅkhāra, viññāṇa arises and so on. Thus, one may have a doubt that avijjā is the first cause and no the cause of avijjā. Actually, it is. In the abhidhammathasaṅgaha, the cause of avijjā is four āsavas (cankers or intoxicants) namely: kāmāsava (attachment to

¹⁴SN IV 1

¹⁵SN V 429

¹⁶AN III 76

¹⁷AN III 49

¹⁸AN III 66

¹⁹Ashin Janakabhivamsa 1997:14,15

sensual pleasures), bhavāsava (attachment to existence), diṭṭhāsava (false views) and avijjāsava (ignorance)²⁰. Here are the illustrations of four āsavas lead to arise avijjā. When one loses in property or relationship, he feels great sorrow, lamentation, grief and despair. When these sufferings arise, avijjā follows automatically. This is how the attachment cause for avijjā. When living beings approach death, they feel scared and sad. Then, sorrow, grief and despair also arise in them. This is the consequence of bhavāsava.

4. The pragmatic techniques of the eradication cause (*moha*) of *Dukkhas*

In the Sāmaññaphala sutta, before eradication the causes of dukkha, one should observe precepts: for lay people, he observes five, eight and ten precepts. Monastic life has to observe pātimokkha rules. Because morality nourish the developing mind set in the next step. One who breaks his principle (morality) cannot develop the mind-set. Therefore, it is the fundamental of human life. In the next level, he has to develop his concentration for eradication of moha. Developing concentration means to keep on mindfulness for everything. When the mindfulness is present, *Moha* will be absent. *Moha* is the ignorance which is lack of mindfulness. Therefore, to destroy moha, mindfulness has to replace. Then, he has to abandoned five hindrances with samatha bāvanā.

Having abandoned hindrances, some *Dukkhas* will be removed temporally. To completely eliminate Suffering, one has to cut off its root by vipassana meditation. And so, with mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established, and having gained imperturbability, he directs and inclines his mind toward vipassanā meditation “ this my body is material, made up from the four great elements, born of mother, and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it²¹. Reflecting insight meditation lead to the end of suffering or cutting off its roots. This is how to eradication the root of dukkha from Sāmaññaphala sutta. In the same way, in the subha sutta, Ven. Ānanda states the ways to eradicate the roots of *Dukkha* to youth subha as the Buddha mentioned early. Its root can be removed observing sīla, developing concentration and practicing vipassanā.²² Mahānidāna sutta said matter and feeling should be regarded as the self. Regarding matter and feeling as self, one experiences dukkha when matter and feeling bound to decay, to vanish, to fade away. This body is composed of five aggregates and there is no self from Buddhist perspective. Due to the help *Moha* and diṭṭhi (wrong view), five aggregates are considered as self. actually, it not a self and it is impermanence and suffering and non-self. when he no longer regards feeling as the self, or the self as being imperipient, or as being percipient and of a nature to feel, by not so regarding, he clings to nothing in the world; not clinging, he is not excited by anything, and not being excited he gains personal liberation, he realizes that birth is finished,

the holy life has been done, done was what had to be done, there is nothing more been²³.

Every being attaches to their live whether is good and bad. For those who hug their views such as sakkāya-diṭṭhi taking body or mind as “I”, feel sad and angry when something is wrong with body and mind. This is also cause for avijjā. avijjāsava is also one of the causes of avijjā for the reason that it veils every true nature of mentality and corporeality. When the true nature of mentality and corporeality is derangement, sorrow, lamentation, grief and despair arise. When the sufferings arise, unwholesome minds arise. Then, since moha is dealt with all these unwholesome minds, again, avijjā arises as well. This is the four āsavas are the cause of avijjā. It implies that there is no original root to create dukkha. They depend on other for production of suffering. However, moha is the director or key player of unwholesome roots. Only attaining the Aarahant can destroy delusion or moha. After reaching the last stage of noble man or arahant, he eradicates the remaining five fetters: attachment to existence in the final- material and immaterial planes, conceit, excitement and delusion²⁴. It means only he(arahant) can destroy moha. His mind is always free from all defilements and he is a true saint worthy of respected by living beings. In the mahāparinibbāna sutta, there are seven principles in removing the impurities of mind especially desire and ignorance. The Buddha said “as long as the monks hold to these seven principles and are seen to do so, they may be expected to prosper and not decline”. They are: cultivating and developing the perception of impermanence, of non-self, of impurity, of danger, of overcoming, of dispassion, of cessation²⁵. They are the reality of life. When true of life is seen or realized, delusion and desire cannot trick us. Then, if they cannot trick us, suffering does not come to us. Because as long as the impermanence is considered as permanence, non-self as self, impurity as purity, danger as safety, suffering come to be existed. Thus, in removing the cause of *Dukkha*, the seven principles have to be developed. Another important sutta for fundamental Buddhist meditation as well as eradication of mental impurities is Mahāsatipaṭṭhāna sutta which states the basis instruction of Buddhist meditation in detail. It is the four foundations of mindfulness which abides contemplating body as body, abides contemplating feelings as feelings, abides contemplating mind as mind, abides contemplating mind-objects as mind-object ardent, clearly aware and mindful, having put aside hankering and fretting for the world²⁶. Then, it further explains the basic practice of mindfulness meditation. Buddha said one should be mindful of the contemplation of body as body, feeling as feeling, mind as mind and mind – object as mind-object when one of them arise or what he is prefer to eradicate the impurities of mind. When one is aware of one of the four objects with mindfulness, he realizes the true nature and gets rid of the unwholesome mind bit by bit. For example, contemplation of parts of the body. There are only thirty-two part of body from the soles of the feet upwards and from the scalp downwards. They are enclosed by the skin and full of

²³DN:15

²⁴U Dhammaratana,2011:101

²⁵DN:16

²⁶DN:22

²⁰Dr.mehm Tin Mon:318,319

²¹DN:2

²²DN:10

manifold impurities. When one contemplates the impurities of body, he detaches desire and delusion which trick his knowledge from this body. On the other hand, the scale of desire and delusion could not grow up. In the same way, the contemplation of other mindfulness should be trained according to situation. sometime, in eradication the roots of *Dukkha* such as Greedy and Hatred and Delusion, one should believe in that there is another world, there are spontaneously born beings, there is fruit and result of good and evil deeds. If one does not believe in that doctrines, he will commit all the unwholesome deeds and then, he will not fear anything about committing unwholesome thing as long as experience of the results. Therefore, some crime exists due to holding view of no another world, no spontaneously born beings, no fruit or result of good or evil deeds. Believing does not means blind faith. It is the analysis with knowledge. One realizes there is another world, spontaneously born beings, there is fruit and result of good and evil deeds analyzing environment through reading, seeing, listening. After realizing these concepts, he will reject unwholesome deeds, do wholesome deeds, accumulate merits, train his mind with morality, then, develop concentration with samatha and finally, through concentration, he cuts all the attachment with insight meditation. Thus, in the *pāyāsi sutta*, one should hold to this tenet and his view: there is another world, there are spontaneously born beings, there is fruit or result of good and evil deeds” to destroy the causes of *Dukkha*.²⁷ In the *Udumbarika-Sīhanāda sutta*, in eliminating and purifying impurities mental factors, it gives the process of training. Firstly, one should observe precepts or the fourfold restraints: they are: Not harm a living beings, not cause a living beings to be harmed, not approve of such harming, not take what is not given, or cause it to be taken, or approve of such taking, not tell a lie, or cause a lie to be told, or approve of such lying, not crave for sense-pleasure, cause others to do so, or approve of such craving. Through this restraint, he takes an upward course and does not fall back into lower things. then, he finds the silent place and sits down cross-legged, holding his body erect, having established mindfulness before him. He dwells with a mind free from such hindrances, and his mind is purified of them abandoning five hindrances for the world. further, in order to weaken by insight, the defilements of mind, he dwells, letting his mind, filled with loving-kindness, with compassion, with sympathetic joy, with equanimity, pervade one quarter, then a second, then a third, then a fourth. His mind is free from hatred and ill-will. And extensive, developed, measureless, free from hatred and ill-will. After developing meditation level, he remembers various past lives, their conditions and detail. And then, with the purified divine eye, he sees beings passing away and arising: base and noble, well favored and ill-favored, to happy and unhappy destinations as kamma directs them²⁸. But before practicing these disciples, he has to get rid of unhealthy mind such please mind, fame, criticizing others etc. When he purifies his minds with meditation, he realizes the cause of dukkha and definitely abandon them. This is how to eradicate defilements and develop wholesome life in the *Udumbarika sutta*.

²⁷ DN:23

²⁸ DN:25

5. Conclusion

Suffering is the phenomena which living beings have to encounter in the *samsāra* as long as they could not cut its root off from the mind. Though modern scholars give many definitions of *Dukkha*, the Buddha said only getting life or five aggregates is suffering for five aggregates are temporary, moment existence and selfless. In Buddhist texts, there are eight kinds of sufferings: birth, aging, illness or disease, death, the separation from beloved, encountering objects of hate, Not getting what is loved and the fire of the five aggregates. They are arisen through delusion and desire according to early Buddhism. it is found that without assistance of delusion or ignorance, craving and hatred could not produce *Dukkha* for the reason that *Moha* supports the nuclear energy behind them not to realize the true phenomena. When their knowledge is enlightened through the eye of wisdom, understanding the three characteristics of nature, the craving and attachment will be removed from mind for the reason that nothing is last, content and personality. Therefore, in this research, it has been found:

Therefore, in this article, it has been found:

- 1) In the early text or Pāli Nikāya, *Moha* is the leader to generate *Dukkha* standing behind the craving and hatred.
- 2) As the observation of *Patīcasamuppāda* (dependent arising), ignorance is the stem of unwholesome in producing misery while the four noble truth said that the root of *Dukkha* is craving.
- 3) According to the first two stanzas uttered by Buddha after enlightenment, he realized the four-noble truth, Dependent arising through wisdom. It means he attained enlightenment after destroyed delusion and then, he saw the creation of *Dukkha*.
- 4) Right view and right thought are the leader of noble path to emancipate from suffering.
- 5) Only through the training *Samatha* meditation, Nibbana is unable to be attained, that means *Samatha* training is inability to remove ignorance.
- 6) From the *Abhidhamma* concept, *moha* associates all the immoral mind while *lobha* connects with only *Ditthi*, *Māna*, and *lobha*.

Thus, in the most of suttas, the Buddha asked his followers firstly to open the eyes of wisdom for understanding the true and real nature of phenomena as well as of five aggregates. Having Veiled by ignorance, beings commit all action which is wholesome and unwholesome. In the *Dhammacakka pavuttana*, understanding the truth of suffering is top priority by Buddha. All the Doctrine discovered by The Buddha is the aim of elimination of the roots of *Dukkha*. Later Buddhist scholar developed the means to eradicate the origin of unwholesome mind based above paths. Nevertheless, when the eyes of wisdom, being blindness of ignorance, *Dukkha* would not come to us as we had experienced before. All *Dukkha* connects with ignorance which is the director of life of cycle. Therefore, before abandonment of craving and hatred, removing *Moha* is prime goal to get the emancipation training what the Buddha taught.

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