

# **THE KEY TO CEASE AWAY ILLUSORY EXISTENCES**

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## **Abstract**

This article focuses on the presumption that 1) Vipassana or insight is the best method of overcoming perceptual existences, 2) Neurotic study proves that everything was objectively electric impulse in human brain which is consistent with insight method showing that reality entirely is inside not outside as common people thought, 3) solution of insight concerns subjective realization of rise and fall of momentary appearance of all existences.

Keywords: Illusory; Existences; Society

## Introduction

The first presumption became aim, the second as the evidence support and the last one presents the method in brief. Because the pictorial perceptions are influenced to human in very issues in modern life. It is obviously seen that while the more modern and civilized society become advanced and developed the more man become fearful, uncertain, and useless and despair. Unhappiness, conflicts, selfishness, restlessness, hopelessness and so on are only experienced in everyday life without the right way out. It is the right that man needs right way out of these troubles.

No one can deny that our world is coming to end by acts of human with ignorance, wrong policy of world leaders, with consuming thirsts and people and society increase more and more destructive forms such as violence, conflicts, greed and so on. All of human acts are formed through his perceptions or views as pictures about himself and world. With increasing products and stimulus of desire for images of things, man become fully selfish. With wrong guide seen in medias, movies, texts etc. he sank into the endlessness of material crave and pleasure which causes endless misery in illusory planes as Pali said;

*'Because of ignorance arises there is activity associated with ignorance; because of activity there is consciousness associated with activity...' (The Book of Analysis, 1995)*

The aim of Buddhist practice is to realize true nature of everything especially ignorance which is the main factor of all formations. This illusion causes self-existence who clings materials, sensual pleasure, wrong rituals and performances. This ignorance arises because of asava or defilement. In Buddhist tradition, ignorance as the first cause of all phenomena was caused by formations, consciousness, name and forms, six organs, contacts, feeling,

craving and clinging. (The Book of Analysis, 1995) and this ignorance has also its food, that is five hindrances; sensual pleasure, ill-will, sloth etc. (Gradual Saying. V.1996). Ignorance is no beginning but comes to exist as the first cause according to Paticcasamuppada principle. In the cycle of ignorance Buddha did not say about the factors of ignorance (Avijjā), if avijjā has factors so it will become unmovable mover but it appears as manners of mind while this mind plays as active agent composed of energy and matter functioning as life. This consciousness naturally arises then no longer change to be another state due to various factors associated.

Modern science has found that the world which everyone experiences in everyday life are truly the works of neuron system inside human brain. The average human brain has about 100 billion neurons (or nerve cells) and many more neuroglia (or glial cells) which serve to support and protect the neurons (Bob Garrett, 2015; 469). Many scholar studies how to unlock and understand brain and its function especially Psychologists try to help man from pains and disorder and better living. The pains and disorder often happen due to brain's error or dysfunctions. Human brain works as electric interacting with neurotic system. This neuron is a specialized cell transmitting nerve impulses generating as a picture appearing as the world outside. Its features are electrical excitability and the presence of synapses, which are complex membrane junctions that transmit signals to other cells. The body's neurons, plus the glial cells that give them structural and metabolic support, together constitute the nervous system which creates pictorial images inside brain. This pictorial world according to neuron system composes of electric streaming unit which rise and fall all time, whereas man views this world existence as solid and outside existence because of his misunderstanding and interpretation.

The personal self and the otherness which appear in man's view occur as real because of his own wrong views, later on causing wrong interpretation and

misperception leading to worldly affairs in destructive and suffering side. Therefore, in Paticcasamuppada principle, Pali confirms that man was cursed to be suffered because of his ignorance. And because of this ignorance, man strives for fulfil his endless desire and pleasure through competition of anger and greed seen in present living which unavoidably cause troubles for individuals and society. Yet high technology has effected to brain as brain-wash device to think, decide for man through pictures as seen in visualized devices in market. The more man had addicted with these devices without awareness, the more he became isolated and tempted desire more and more electric pictures to satisfy neuron within brain which caused more greed and aversion. It may say that ignorance generates all mental and physical appearance and itself is illusion hence way to stop functioning of ignorance is to realize true nature of ignorance and its effects which can lead to the extinction of all sufferings and problems.

### **Image culture in Buddhism**

It is true that goal of Buddhism is extinction of all suffering. This suffering was focused on subjective or individual solution. Usually many scholars thought that the task of Buddhist principle mostly concentrated on only principle and historical events recorded in scriptures. But this textual writing became popular when westernization have promoted literacy and writing to win power over the world just two hundred years ago till present day, but in ancient sites of Buddhist lands such as in India, China, Thailand, Myanmar and so on it found several prominent buildings for example stupas, monuments, images and cultural performances rather than *scriptures*. It means that these solid forms of spiritual development appeared as the perceptual media employed with truth of mental phenomenon and the Buddhist way out of this perception. These pictures can be easily and directly perceived, quickly generating mental formations

inside the brain itself. Therefore, man responds and desire for picture more than the rest of sensual organs.

Ancient scriptures found in ancient Thai contain words which represent pictures for example *tripumkatha* or Three planes discourse which influenced to Thais as main source of world view of mental scenes with one's location in universe. It told the place or positions where one is involved and what its surrounding things are to serve Buddha's teaching. But many scholars considered tribhumkatha as a tool to control people in that time only. These monuments, stupas, wall painting etc. with attractive forms and colours shape and remind one to teaching of Buddha. Yet it also become object of concentration besides presenting aesthetic value and beauty. For meditation practice, meditator needs to occupy one perception to concentrate as sustain object to unite mind to be one pointedness. The forms of Buddhist building such as stupa, monument or Buddha image can support this purpose. We may see most beautiful image or stupa which still reflect the peaceful mind and lead to concentration.

Recently science proves that existing reality is just illusion of neurotic impulse activating in the brain. The pictures appear as sparkling light with distinct spectrum presenting electric illusory perception of various forms of the objects. These object formations are connected to formations of all phenomena world. the Vipassana principle as taught by Buddha is the way to realize this reality which happens in every moment as the subjective. According to Buddhism, in other side, these perceptual pictures as the form of perception (Saññā) which causes the rise of self and various existences generated by illusion are target to spiritual development. Because all perceptions of particular things in any existences are illusory. it may say that these phenomenal worlds are illusory like neuron appearance activating just subjective brain. Insight

method focuses on building full mindfulness to realize subjective agent or mental formations.

### **Perception of all existences**

Moreover, all existences which perception makes shape of the various forms are classified into three levels of planes; sensual plane (Kāmāvacarabhūmi), form plane (Rūpāvacarabhūmi) and formless planes (Arūpāvacarabūmi). These pictorial plane depends on quality of consciousness which are wholesome or unwholesome because sense of self who perceive such planes are results not independent. It may illustrate similarly the function of neuron working in human brain which recent scientists approves that everything is image which interacts like stream of electricity in brain. The interaction or formations in brain reflect and influence to state of consciousness in three ways; *wholesomeness, unwholesomeness and neutral*. And knowing things and events are perceived by mind only not materials outside, so it is matter of mind not matter, that is to say the thinking that matters are existing outside is the mind's function. These perceptions itself caused by contacts of six organs are illusion.

All perception really is illusory therefore all existences are also illusions but it is not easy to realize for ordinary people because they are formed to be oneself attachment. All these mental formations cannot happen without perception and feeling. Perception construct forms and its limitation which appear as particular things in all planes while feeling appears results of actions within the forms of perception, for example the forms of man figure which one is thinking about are perceptual, the active life of man continues due to sensation or feeling. Both of them generates mental formations as thought. Ordinary one misunderstands that he is thinking but exactly mental formations are continuing working due to its cause (perception and feeling). So the self as agent who thought, act and speak are only mental formations. There is no truly self-identity

as Pali reads '*...Five aggregates are impermanent, suffering and non-self...*' (Book of the Discipline. V.1996; 20)

Everyone thought that they as self will find forever happiness forever are impossible because it contradicts with the truth. When eye contact with light, the electric signal will be sent to visual spot at the backside of the brain. Finally, brain will generate the world picture inside through neuron system. And this contact continues as rise and fall all time due to its factors. The self-sense happens physically through the signal of electric impulse reverse to main axon which generates picture that it reflects. Memory will collect the same picture with one deal with, so man carry oneself with old picture of his body and surrounding things. The experience of present moment appears because the impulse function at the present moment contacting one axon to another one forming feeling of moment living. Different neurotransmitters tend to act as excitatory aim at endless desire. It allows the brain to respond to the various demands made on it, including the encoding, consolidation, storage and retrieval of memories.

Similarly, life became in such way in daily life but with wrong views man clings these illusory forms as self and otherness which later bring about endless fears and suffering. And other reason this self is not perfect or complete one but the result of formations. To think that this self is permanent and full with happiness became nonsense even foolish in the view of Buddhism. This resulting self cannot gain anything that process the outcome but only succession of mental formations acts rising and falling immediately according to its factors of unwholesome or wholesomeness. It does not belong to any self or desire. Because of this reason, Buddha taught man to realize this truth or principle of cause and effect instead of guarantee future life as other masters did. To go back primary source is best instrument to solve problem, which is mindfulness which

can know all this proceed of rise and fall as cause and effect without presumptions.

The cause and effect is consistent with rise and fall of reality. And insight development by observing of rise and fall also is consistent with nature of neurotic system of brain. The brain creates illusory picture to simulate other axon through stream of energy which has no solid forms outside as ordinary people thought so who worry about life after death still create another existence. All perceptual pictures are illusory neuron pictures therefore all existences are also illusory. Illusory picture has no beginning or end because it is as it is. But this illusion is same with illusory self who are centre of uncertain, fears and suffering. This ignorance is subjective, that is, it belongs to oneself. Man cannot escape from this illusory self and all existence.

### **Vipassana stops neurotic appearance**

Vipassanā means insight into the true nature of reality (Dialogues of the Buddha. III.1995; 206). It refers to the true knowledge of realizing everything as they really are (Phra Bhramagunabhorn, 2009). It was special method to develop the mind found only in Buddhist tradition.

Buddha realize noble truth and taught man to realize the same truth by observing all phenomena world which proceeds through gradual pictorial perception with full awareness. Nothings can disturb mind, therefore enlightened one is known as ‘complete mindful one’ (Satisampanno). When one realizes noble truth there will be no more work, no more suffering due to ignorance has been overcome with full mindfulness of all pictorial perception as Pali reads;

*Wherever monks, whatever is body...feeling...perception...the habitual tendencies...consciousness. Past, future, present, or internal or external, or gross or subtle, or low or excellent, whether it is far or near, all should, by*

*means of right wisdom, be seen, as it really is, thus: this is not mine, this am I not, this is not myself. (Book of the Discipline. V.1996; 21)*

The self-perceptions will occur only when one loses mindfulness then being confused by ignorance but when one got true wisdom by seeing rise and forms, this ignorance will disappear and out of works as the words of Buddha;

*Release by knowledge, monks, what is nutriment of release by knowledge. The seven limbs of wisdom. Should be the reply. The seven limbs of wisdom, I declare, have their nutriment. What? The four arisings of mindfulness should be reply. (Gradual Saying. V.1996; 79)*

The knowledge or enlightenment can only be attained by discerning all insight levels when the Eightfold Noble Path is followed ardently. It is a developmental process where various insights are discerned and the final enlightenment may come suddenly through the insight development or insight knowledge.

In insight practice, the emphasis is on the Satipathana Sutta containing the way to observe the present moment of name and forms of body, feeling, perception and mental objects (Dialogues of the Buddha. III.1995; 327) which are rising and falling in every moment and the use of mindfulness to gain insight into the impermanence of the self-view. Unlearned persons never realize it because the worldly knowledge focuses on increasing the self-clings as 'I am' and processing the things outside as 'mine' therefore they all end with pains and disappointment and hopelessness.

These illusion senses of *I and mine* deal with the pictorial perception. During the course of practice, one must be mindful, aware and contemplate with exertion to see clearly objects which are appearing with momentary concentration. This momentary concentration will deal with every momentary objects of appearance. The rise and fall still remain as strategy for investigation. With complete mindfulness and wisdom, the insight knowledge will penetrate to

path knowledge (maggañāṇa) and fruit knowledge (phalañāṇa) and attaining Nibbana respectively according to level of insight knowledge. Are there other way to release from these illusory pictures? The answer is that probably not because illusion of self can stop only through release or demolish all these illusory images and existences, then there will be no more fears of anything which is the end of suffering.

## Conclusion

All existences appear as illusion which have been made by perceptions therefore they present the figure and particular things. This perception causes the shape and scope of limitation tightening the mind within such form and name as oneself and otherness as difference from oneself. All these planes are existing inside the mind but seem to be different and outside of mind. As recent science found neuron system working in human brain. The outside things are inside. The continue of worldly activities are just the interaction of impulse between one axon and others creating three dimension of the world. This worlds and other planes are caused by ignorance. The sparking of neuron appears like stream of light appearing reality entirely. Buddha taught to overcome ignorance by cultivation realizing the true nature of forms and name by observing rise and fall of all mental formations in every present moment. With full awareness one can penetrate all worldly perceptions as well as all existences without fears and pains. The great medicine to recover man from pains and fears is mindfulness observing illusion of all pictorial perception in all existences.

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