



*Beyond the suffering you've known, I hope you find your way
May you never be broken again"*

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**‘Atītaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ
Yadatītaṃ pahīnaṃ taṃ appattañca anāgataṃ
Paccuppannañca yo dhammaṃ tattha tattha vipassati
Asaṃhīraṃ asaṅkappaṃ taṃ vidvā manubrūhaye’**

Do not recollect the past, nor desire the future,
The past is over, the future has not come.
These things of the present, see them with insight as they arise
Not faltering and not moved, think about them.
Today itself the dispelling should be done

(Lomasakangiya Bhaddekaratta Sutta, Majjima Nikaya 3)

Written based on a collection of sermons done by a Monastic Monk.

The following text is a translation of a Sinhala Book,
we the translators strongly recommend reading the original sinhala version if possible,
as there were many challenges faced in capturing the essence and poetic nature of the
original text.

The Splendor in Happiness

In life, we always expect happiness and wellbeing to be constants throughout our existence. Yet, for some inexplicable reason, our 'minds' constantly feel weighed down. Because of this 'weight' that we carry around in our minds, it's almost as if the happiness (*Sapa*) that we look for in our lives so dearly, doesn't even exist. But going into the roots of this whole scenario, it seems as if the 'breath of fresh air' brought by change, is what causes us to comprehend something as desirable.

Emotions such as restlessness, stress, tension and intolerance have been such constants in our lives, the suffering (*Dukkha*) brought as a result of these emotions disguises its true form and presents itself as something desirable. Because of this 'disguise,' we start craving more desires. A desire for desires (*Nandi ragaya*). This causes a resistance to identify its true form, as any disguise would, which is suffering, nonetheless. If one does not know he is dealing with copious amounts of aversion and suffering caused by these emotions, day after day, his entire life, why would he bother trying to find a way to find true happiness?

When you are oblivious to your suffering you will see no need to escape from it, and he who has no need to escape from his sufferings will find no solace in the very existence of Lord Buddha and his teachings as a whole. In a world of sinking ships, we managed to miss every single life raft offered by the uncountable number of Buddhas' and their teachings that had existed throughout the universe's existence. All because we failed to understand this 'delusion' caused by our own emotions.

Now, this might beg the question, when the idea of comfort does exist, why do we constantly concern ourselves with suffering?

To explain this, consider a worm born in cow dung, in the eyes of the worm, it lives in paradise, surrounded by everything it could ever need to exist. This worm finds comfort in filth. Much like this, the highest forms of comfort and luxuries we experience are looked upon by angels (*Devas*) in the same perspective that we would look at manure.

But as we have thus far been oblivious to this delusion of comfort, we would've given anything including our lives for it. Likewise, an angel's heavenly luxuries are viewed by the *Brahmas* (An angelic being far superior to angels, an inhabitant of the non-sensual heavens of form or formlessness) as if that too were filth. But like us the angels are ignorant of this fact, it escalates to a point where they too, go to war for the sake of these luxuries and comforts.

Henceforth, imagine the compassion felt by an Enlightened Monk towards the *Brahmas* who also chase such delusions of comfort and luxury, although their sense of luxury is much more spiritually driven (*Samadhi*). Likewise, every being, in every world in existence, who hasn't reached enlightenment (Nirvana), is thus being deceived by this delusion of comfort.

Now out of each and every one of these "Thirisan, Pretha, Asura, Human, Devas and Brahma", who truly experiences the truest form of comfort? Pondering on this will show you that no one is. Everyone is being deceived. Everyone thinks the delusion fed to us by this lie is what true comfort is.

But in fact, this deception is what leads us to experience suffering in minor or major forms. Furthermore, because we're all being deceived there isn't much of a difference between the worm and angels. So far it is clear that it is this deception, this unknowing, that causes suffering. In which case, if there were some form of comfort that exists within this deception, that too would only lead to suffering.

So, in all seriousness, would you willingly like to suffer? No, of course you wouldn't. Why would anyone even bother asking the question right? Why does this preference take place in the first place? Because you'd rather experience comfort and wellbeing, which also seems quite straight forward.

The question now is, how the process of this whole 'preference of one over the other' actually happens. This raises another question.

Where does this preference actually take place? I'm sure you would agree with me if I said this occurs in our minds (*Hitba*). That being said, do our minds not also show us negative emotions, which in turn causes suffering as well? And considering we agreed that we would not want to willingly suffer and that suffering is something we could do without, there is no doubt that our mind, which we call our own, that we've clung so dearly onto for all our past lives and our current life, doesn't seem to be repaying us the favour by being on our side. It contradicts itself based on the same concept that it put forward. It tells you that you would prefer nothing less than luxury and comfort, but still torments us by putting us through all this suffering. It's playing a dirty magic trick, by pulling a rabbit out of the hat, except we, the audience, end up getting fooled again and again over countless years and lives only to keep coming back to the same old trick. How sadistic that our own minds have been the culprit for all the 'hard times' that we've been through.

Now, knowing this, you won't proceed to accept what our minds tell us. If someone played a dirty trick on you, could you ever fully trust them again? you definitely wouldn't be able to. The same concept applies to the mind as well. Not trusting our minds means we're not accepting the pain, suffering and frustration brought by investing our trust in our minds. Not accepting this suffering means you've opened a path to truly put a stop to suffering for good.

Now, you may be wondering how to not accept this 'suffering' we've been mentioning all this time. One way of doing this is by understanding the fact that suffering is caused by the investment of our energy into worrying about the past as well as the future. The famous quote, 'Yesterday's history tomorrow is a mystery' says a lot, although the rest of the quote is quite inaccurate in this context. What's come to pass, has passed. There's no turning back. So why concern yourself on what has already happened?

The only thing that comes from wondering about one's future is feeling restless and afraid. A fear, based on something that hasn't even happened yet and a fear, based on something which could have

countless outcomes is fruitless. In other words, the past and the future are only two ends of the same spectrum. Two passing thoughts, that cause us so much mental agony. So why bother? Now we're left with this moment. The present. If and when one decides to let go of the future and the past, even for one fleeting moment, they will experience an overwhelming sense of relief, through which one may even experience a state of *Samadhi*.

Having said that, when one experiences the aforementioned state of *Samadhi*, considering the tranquility and solace bought through this, one could mistake it for reaching Nirvana, which is entirely fair and acceptable. This is mainly due to us being foreign to this state of Samadhi and our lack of understanding of what Nirvana actually is. Looking at it from a perspective of a higher state of wisdom (*Prajnana*), even this '*Samadhi*' is actually a subtle form of delusion, but delusion nonetheless. This information is key to anyone whose target is set on achieving *Nirvana*.

Now, it is quite evident the very existence of our mind is based on the concept of suffering, we either cling on to the past and spend our time in frustration of what has already happened, or we spend our time in restlessness thinking about what might happen. These time-based frustrations are caused since we hold onto our minds as our own. 'Our Minds'. 'My Mind'. Clinging onto the mind and the thoughts put forward by it is the root cause to all our frustrations and suffering. Holding onto a thought we called our own, which in turn ended up giving us nothing but a shallow sense of sadness and frustration, we have compromised any chance of experiencing actual comfort.

But this may give the underlying impression that letting go of this trust we put in our mind may be the solution, which seems very fair at a glance. On his search for enlightenment, Prince Siddhartha tried this concept of 'letting go' of all pleasures, even the most basic of necessities such as food and water, baring himself down to just skin and bones, only to realise that it did not help him get any closer to the eternal truth he was looking for.

This gives an important message as to what our approach should be to the problem. It is a matter of realization of the mind and its behaviour, rather than completely letting go of the mind and all its antics.

Going back to the concept of living in 'this moment', the same theory comes to play. Understanding the fact that the mind is constantly tricking us, at any given moment including this very moment, causes us to truly be free of the two ends of the spectrum of time-based frustration we talked about earlier.

This is Wisdom. An understanding not perceived from within the walls of our minds, but from something beyond what is comprehended by the mind. An aerial view of a busy factory of frustration. This understanding is a result of matured wisdom, which itself is a result of the liberation from all forms of suffering caused by the mind (*Vimukthiya*).

“සො උභනෙඤ විදිත්වාන මජ්ඣෙඤ මනනාන ලිප්පති, තං බ්‍රුමි මහාපුරිසොති සොධ සිබ්බනිමච්චගා”

‘Sō Ubhanēna Wīdithwāna Majje Maththāna Lippathī, Tham Brūmi Mahāpurisōthi
Sō'dha Sibbanimachchagā’

Within this understanding one could come to the conclusion that there is no existence of a person or a soul (a sense of 'I' 'Me' or 'Myself') due to experiencing something far beyond what the 5 senses can comprehend, something imperceivable through the dimensions known to these senses due to the state of *Samadhi* experienced mentioned before. This in turn becomes more of a misconception than an actual understanding. The whole purpose of Buddha's teachings is not to abolish the existence of one's 'self' but rather to identify and understand the suffering presented to us by our mind.

All our frustrations aren't caused by external factors, but rather by the concept of an existence of pleasure and comfort in any given scenario. This is of utmost importance to realize, as one could easily misunderstand the fact that this could be due to an external factor.

And that the comfort or frustration presented by the mind is a mere illusion caused by that said external factor, rather than something that is actually caused in the mind, by the mind itself. This may lead to one trying to let go of these thoughts as well as the external factors themselves, to reach a state of 'nothingness'. But even this whole process of thinking that both the thought and the external factor belong to a state of nothingness in itself, are just two more fleeting thoughts. It is more of a thinking pattern, a wrong practice rather than an actual understanding of the whole process.

The right, more wise practice is to understand that both the past and the future are nothing but moments in time that give us nothing but frustration and sadness. This understanding will result in an immense sense of relief. A relief that is beyond any other known worldly kind of relief.

Having said that, the choice of wanting to experience this relief or not, is totally up to you. No being or object in the world can affect this, as it is all just a figment of the delusion shown to us by our minds and can only be understood by putting out the flames within ourselves.

Everyone has these flames within themselves. Flames they've been struggling to put out for years, wallowing in emotions and feelings put forward by the mind.

So, having known this, does it not make you feel sorry about all these beings, being enslaved by their own minds, running around in the dark trying to find a way to put the fire out? Looking for a solution in a world that is filled with nothing but, more people with the same flames inside of them?

So why not be a bit more compassionate to the people around you? Why not go that extra step, go beyond your comfort zone to put a smile on another's face? This will further flourish the relief, the happiness you felt by the understanding you gained earlier.

Everyone else is under the impression that the sole purpose of our existence is on behalf of their happiness, and we too would think in a similar fashion. This mindset is the beginning of conflict, and thus both parties are frustrated. But who here really brought this frustration upon us? It was our hopes and expectations. But the irony of the situation is that our mind presents us with these hopes and expectations as if they were something positive.

Now, if it is our mind that presents us with suffering in the form of comfort and happiness? And if suffering and happiness both come into existence in our mind, isn't the path to escape this deception rather straightforward? If you open your eyes to the volatile and unsteady nature of our mind you will come to realise and taste the true 'Splendor in Happiness' at this very moment. It's that easy!

With that said, you might be tempted to ask the question on how one can survive in this world without expectations of any sort, which in a worldly perspective seems fair considering our very existence is based on expecting things to go our way. Right, so tell me this, what is it that you expect from these expectations? Is it not again, pleasure and comfort, and as said before a want for 'things to go our way'? Which raises the question of when you want to achieve this said comfort. In the future, which is obviously, how expectations work.

Then again, thinking about it, are you not frustrated, feeling restless or just plain right suffering, at this very moment because of the fact that you are impatient and uncertain of what these expectations may bring? Alas, it is now clear that by holding on to a conceptual form of 'comfort', brought as a result of our own expectations, it is now causing us to suffer in the present moment. So what makes you think it'll be any better in the future as well?

Even though we surround ourselves with expectations, at the end of the day all that we are left out with is suffering or frustration. That is the law of nature. That is the ultimate truth.

Desires are pleasures experienced through illusional misconceptions. It does not depend on any external force. Simply said, a tiring and a never ending cycle of suffering.

As said before, the flames within us have to be put out from within, and not by seeking a remedy from another being or external object. Feeling the relief of the flames' absence is unlike any kind of relief you've experienced before. The serenity and composure felt is addicting. Why bother looking back at the conceptual thought of comfort and jump right back into the flames of suffering that engulfed us for all this time?

So go ahead. Get lost in that addiction. Don't hold yourself back. This is the addiction to end all addictions. An addiction far beyond the grasp of worldly wants and desires.

A Moment's Happiness into Wisdom's Doorstep

If you let go of both the past and the future and concentrate on 'this very moment in the present', the happiness you encounter right now, will not be one on either side of the spectrum. You will only be left with your current posture and the air that fills your lungs. According to the enlightened one's preaching, we are asked to observe the mental process at this very moment.

Let's now discuss a more relatable example. Let's consider your seating posture right now. Are you comfortable with how you're sitting right now? If so, why do you change your posture every now and then? So are you truly comfortable and happy? Or are you suffering and in pain? I understand that you may not have an answer for this, for what you have here is a state of neutrality (*Upekshana*). But bear with me and take a look back, when you sat down, did you not sit down with that specific posture because your mind told you this was the most comfortable posture you could sit in? But if you were asked to try and not change your posture, would you not be urged by your mind to change it claiming a change in posture would be even more comfortable? And was it not that very same mind that told you the posture you're currently sitting on is the 'most comfortable' posture to sit on?

If a posture was truly comfortable, could this contradiction really exist? Can comfort suddenly transform into suffering? Or is this just another illusive lie fed to you by your mind? I think it's quite clear now it is your mind that's showing you two sides of the same coin.

If what your mind told you initially was true, what you were told later was a lie. But if what you were told later was true, what you were told initially was a lie.

So which of these are you willing to accept as the truth? If you've been following the pattern we've talked about so far you already know neither of these tales is the truth. Rather, this is still the same ball game your mind plays, deceiving you.

Can't you understand that this is what our mind has been doing to us all our lives? Don't our own minds constantly play the same game over and over again? We couldn't even comprehend whether our own posture leads us to comfort or pain.

This condition as mentioned above, is 'neutrality' which is a form of 'delusion'. Why else do we get the urge to change the posture that we were so sure to be the most comfortable one at the given time? We are being tricked because of the delusion caused by our very own minds. So is it an external force or a person that plays this duplicitous game? No. It is what we call 'our mind' that plays this wicked game. It's what we call ours. What you call yours. What I call mine. Funny enough, how can our own minds deceive our own selves regarding the same scenario? So can what we call ours, truly be ours? Absolutely not. For if it was ours it wouldn't have deceived us in such ways in the first place. It shows us happiness and comfort but gives us sorrow and frustration in return. It changes its consistency on its own command at its own time whilst making us crave for constant change, as it is always discontent with the status quo, and leaves us in despair in the process.

This constant change, this capricious state of mind, is what is known as impermanence (*Anithya*). So, it is now clear that impermanence is what causes suffering. Impermanence in and of itself is suffering. Any Human, Angels or *Brahma* who engages themselves in this thought process will not be held back by the suffering brought through the two ends of the spectrum of time (Past and Future). They are also free of the misconstrued sense of neutrality we talked of before. Being free of all these mental constructs results in the dissolution of the formation of the five aggregates of clinging (*Pancha upaadanaskanda*). This is the formation of suffering within this sense of neutrality, which in itself as stated before is not a true form of neutrality, but one with a shallow delusional base. This is how suffering exists in a subtle form in this form of neutrality.

Hence, if this deception is a form of suffering, what would you perceive as a form of comfort or happiness? It is realization (*Avabodaya*). Looking for comfort and happiness in this infinite expanse of suffering through deception is much like chasing a mirage in a dessert, a pointless and

endless trek. Much like how in a quest for water to quench one's thirst in a burning desert, chasing a mirage will only result in more and more senseless despair, frustration and sadness. This is why emotions such as restlessness, pressure and tension are the true rulers of the world.

No matter how much we spend our time and energy looking for a flawless, fair sense of pleasure from an external source in the universe, they're all entangled in a messy assortment of frustration, tension and suffering overall.

So long story short, we're always left with the short end of the stick no matter what the outcome. The suffering brought as a result of these conceptual pleasures that we chase so dearly.

Now we came to know how sorrow provokes sorrow within itself. If someone realizes this simple fact and becomes wholly aware, that person would be walking on the path to *Nirvana*. He who is fully conscious about the sufferings brought upon himself by the delusion of the mind, is truly a person in the path to *Nirvana*. However, this would not be of any importance to someone who craves the illusions of a contradictive mind. He would only be clinging to his conceptual illusions.

You may ask, could the answer be this simple and straightforward, to a question this ancient and complex? This can be answered with yet another question, who was it that made this question as complex as it is? Was it not ourselves? It was our own *Avidyana* to this little game our mind plays that has stranded us where we are. The problem has always been us looking for comfort through the lense of deception only to find new and exciting ways to suffer more and more. But if we had been given insight to this from early on, we never would've been deceived and been a victim to this sadistic trick the mind plays on us at every chance it gets, and we could've avoided all the pain and suffering that has come our way so far due to this.

Once you realise this, new horizons begin to unravel to you with regards to this new understanding you have comprehended from within you.

This has been explained quite elaborately by his holiness, the Lord Buddha in the *Majjima Nikaya 3, Maha Salayathana Sutta*.

**“වක්ඛුංච ඛෝ භික්ඛවේ ජානං පස්සං යථාභූතං, වක්ඛුසම්පස්ස පච්චයා උප්පජ්ජති වේදයිතං සුඛංචා
දුක්ඛංචා අදුක්ඛම සුඛංචා තස්මිම්පි න සාරජ්ජති.”**

‘Cakkhuñca kho bhikkhave jānaṃ passaṃ yathābhūtaṃ, cakkhusamphassa-paccayā
up-pajjati vedayitaṃ sukhaṃ vā Dukkhaṃ vā adukkhamasukhaṃ vā
tasmimpi na sārāj-jati.’

One does not baselessly, not cling to these concepts of comfort (sepa) sufferings (duka) and the false sense of neutrality (upeksha), caused by the sense bases. Rather, it is done through the realization of the truths behind these factors. It is the same for all 5 senses.

**“තස්ස ආසරතස්ස අසම්මුලස්ස ආදිනවානුපස්සිනෝ විහරතො ආයතිං පචුපාදානක්ඛන්ධා
අපවයංගච්ජන්ති තණ්හා වස්ස පභියති..”**

‘Tassa asāra-tassa asammūlhasa ādīnavānupassino viharato ādīnavānupassino
viharato āyatim pañcupādānakkhandhā apacayaṃ gacchanti tañhā cassa pahiyati’

For him infatuated, unattached, unconfused, remaining focused on their drawbacks, the five clinging aggregates head toward future diminution. The craving that makes for further becoming, accompanied by passion & delight, relishing now this & now that is abandoned by him.

**“තස්ස කායිකාපි චෙතසිකාපි දුරටෝ සන්තාපා පරිලාභා පභියන්ති. සෝ කායසුඛංපි චේතෝසුඛංපි
පටිසංචේදෙති.”**

‘Tassa kāyikāpi cetasikāpi darathā santāpā pari-lāhā pahiyanti. So kāyadsukhampi
cetodsukhampi paṭisaṃvedeti’

His bodily disturbances & mental disturbances are abandoned. His bodily torments & mental torments are abandoned. His bodily distresses & mental distresses are abandoned. He is sensitive both to ease of body & ease of awareness. (May be some form of *Samadhi* as well)

“යො තථාභූතස්ස දිට්ඨි සාස්සනෝති සම්මාදිට්ඨි”
‘Yo tathābhūta-sassa diṭṭhi sāssa hoti sammādiṭṭhi’

Any view belonging to one who has come to be like this is his right view. (*Samma dhiṭṭi*). Which means has reached the serene state of *Sothapanna*.

The Blessed one does a very noble explanation of what happens to one who has the right view afterwards. This is of utmost importance to remember.

“ඒව මස්සායං අරියෝ අට්ඨංගිකෝ මග්ගෝ භාවනා පරිපූරං ගවිජති”

‘Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.’

In this manner, based on having the right view, the whole of the noble eight path now begins to develop within him.

“තස්ස ඒවං චත්තාරෝපි සතිපට්ඨානා සම්මප්පදානා ඉද්ධිපාදා භාවනා පරිපූරං ගවිජන්ති. පංචපි ඉන්ද්‍රියානි ඛලානි භාවනා පරිපූරං ගවිජන්ති. සත්තපි බොජ්ඣංගා භාවනා පරිපූරං ගවිජන්ති.”

‘Tassa evaṃ cattāropi satipaṭṭhānā sammappadhānā iddhipādā bhāvanā pāripūriṃ gacchanti. Pañcapi balāni bhāvanā pāripūriṃ gacchanti. Sattapi bojjhaṅgā bhāvanā pāripūriṃ gacchanti.’

Thus for him, having thus developed the noble eightfold path, the four frames of reference go to the culmination of their development. The four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors for Awakening go to the culmination of their development.

“තස්සි මේ ද්වේ ධම්මා යුගගන්ථා සමතොච විපස්සනාච සෝ යේ ධම්මා අභිඤ්ඤා පරිඤ්ඤායන”

‘Tassime dve dhammā yuganaddhā samatho ca vipassanā ca so ye dhammā abhiññā pariññeyyā.’

With these developments, he starts to experience both tranquility and insightful vision (*Samatha* and *Vīdarshana*) together. The norm is to develop these two types of meditation techniques separately, but it is now clear through this path both of them are developed together.

“කතමාච නිකඛවේ අභිඤ්ඤා පරිඤ්ඤායන”

‘Katame ca bhikkhave, dhammā abhiññā pariññeyyā’

And what qualities are to be comprehended through supreme knowledge?

“පඤ්චුපාදානකන්ධා”

‘Pañcupādānakkhandhā’

It is the 5 aggregates of clinging.

You'll be mine till the end of Time

The mind is a master of deceiving. A trickster so good at his craft, we've unknowingly been deceived for all our lives throughout *samsara*. Having said that, he has only one trick. Which is pulling a rabbit of suffering, out of a hat made, of a concept of pleasure and comfort. He pulls 7 different rabbits out of just this one hat. Each one quite different from the other, yet equally as draining. The mind makes us crave for a delusional concept of happiness and makes us restless from the moment the thought of this said concept's birth, to the moment it seems as if it's within our grasp. Also meaning that we're suffering in the present for a concept planted in our minds, which is expected to take place in the future. In clearer means, we put ourselves through hell, because of a 'conceptual' event that has not yet partaken in our lives. We are suffering for the sake of the future.

When chasing this mental concept we tend to face challenges. The second rabbit pulled out of the hat. We would gladly do everything in our power to overcome these challenges we face in order to pursue whatever the mental concept we are chasing is, at the given moment. We are willing to do whatever it takes and to get what we want. This is what we call 'positive thinking' or 'optimism'. Even if we face challenges with a smile on our face, ready to take on any and all obstacles coming our way in order to obtain this conception of happiness we are entangled in, looking at it, a challenge itself is just another form of suffering. While one may perceive this as 'pessimism' or 'negative thinking', it's nothing but the ugly truth. The truth hiding in plain sight. It carries the same weight as any other form of suffering, as any other rabbit pulled out of the hat.

The second our mind is set to conquer a conceptual target, which mind you, was set by itself, we are in constant vacillation, with regards to the certainty of success of this target that our mind has set itself. This right here is the third form of suffering faced. The third rabbit pulled out of the hat. So far we've got three rabbits on the table, pulled from the hat. The very first being restlessness, the second being challenge and the third being the uncertainty of the outcome.

Three forms of suffering, already against one conceptual goal of happiness. All before we've even managed to get our hands on this delusional form of comfort.

Even this, 'form of comfort' is again, as we talked about before a passerby in the mind. A fleeting thought giving us hope only to drop us down into an abyss of pain and agony.

Let us assume a hypothetical situation, where we eventually attain this said target. The cake has been baked. The friends have been called. It's a celebration of success that you've thoroughly earned. But is it actually a celebration of success or just a celebration of relief from something we set for ourselves, in the guise of a sense of happiness and satisfaction? We are made to believe that this sense of happiness we gain by successfully attaining our goal or challenge, is a result of having reached the said concept of happiness we set for ourselves, but inarguably it is only the relief that we experience by overcoming the frustration brought through the chase of this target, that we end up calling 'success'. You've successfully relieved yourself from a whole lot of trouble you put yourself in, in the first place that you thought would make you happy for achieving, but in reality, only feel relieved that it's finally done with. Well done.

It is now clear how it is this 'relief' from the aforementioned three forms of suffering that the three rabbits pulled out of the hat, that causes us to get that feeling of success. Why don't we take a look at it in more depth?

Let's now imagine a boulder lying on the floor, bear with me, I understand how this may feel a bit sudden and uncalled for. But tell me, is this boulder bothering you? Are you in pain because of this? Or are you comfortable? Obviously not, the reality is you couldn't care less if it was there or not. But now imagine that this very boulder is on your back, I'm going to take the liberty of assuming you're in pain.

Now imagine, you take the boulder now on your back and put it down onto the ground to exactly where it was earlier. If I were you this definitely would put a smile on my face, and I'd be immensely relieved

that this boulder was no longer on my back. Think about this, the boulder is still on the floor, just like it was at first, but the only difference is you're now happy about it. This begs the question, are you happy that the boulder is on the floor? Or are you happy that you're no longer being crushed by a boulder? Or was the problem never even related to the boulder to begin with? Are you just not feeling a sense of comfort and wellbeing because you're 'relatively' happier than you were when it was on your back, when in reality it's the change in perspective of the boulder fed to you by your mind bringing forth this sense of relief?

Take a moment to think about that, and now you will see how it relates to every problem you've ever had to face in your life and in every life before this. Isn't every problem in life like this boulder? It's only another phenomena until the mind makes us believe that it is a problem, hence putting it on our backs. Then as soon as it's put back down, we feel relieved beyond comprehension. The problem was never the boulder to begin with. It was how our minds made us look at it. How it changed its stance on it so effortlessly, that caused us so much pain and frustration.

Well, now that you've got what you've wanted, what now? Shouldn't that be the end of the story? A 'happily ever after'? Sadly, this mind that we've been a prisoner to for all this time, doesn't believe in happy endings. Now it's going to instil you with fear. A fear of losing what you've worked so hard to gain. There it is. The 4th Rabbit. Instead of filling you with joy for having obtained what you call so precious, it is now constantly beating you down with the fear of it being taken away from you.

While one can argue that there may be some joy in actually experiencing this dream or goal that you've made come true, you cannot deny the fact that there will always be a lingering thought in the back of their heads about a 'what if' situation, of losing what they've gained, which just causes the conceptual form of 'joy' they had earlier to be void anyway.

Having this fear inculcated in you is going to drive you to take precautionary measures to protect it from any forms of danger. Not because you don't want anything happening to it out of mercy, oh no, but because you don't want it to slip through your fingers.

You lose sleep over it, pay insurance for it, you may even assign personal guards to it. All because of the tension filled fear caused by our own mind over the fear of losing a delusional concept of happiness. 5th rabbit's on the table.

The 6th one is a very good example of the mind changing its stance and contradicting itself. Call it a 'rookie mistake' by the great magician. Now it wants you to upgrade what you worked so hard to attain. To further develop its perks, and 'pleasures' we experience through it. Funny, because just a while ago this 'want' seemed perfect as it was, but now the mind wants you to make some changes to it. Seems like it wasn't so perfect after all, now was it? Thus, begins a whole lot of frustration and agony, brought with just this one thought of not being content with how this concept of a pleasure, was perfect and flawless before, but did not turn out to be so, according to the mind, at least. “සංකාර දුක්ඛතා” *Sankara Dukkatha*

Alas, and here we are. The final trick. This seventh rabbit is where we all completely lose it. This final form of suffering is the hardest to accept. The hardest to comprehend and come to terms with. It is the suffering brought through losing what we've held onto so dearly. A form of suffering so intense that we may be driven to the point of suicide due to it. An act so good, it's a 'killer' performance. “විපරිණාම දුක්ඛතා” *Viparinama Dukkatha'*

This is why comforts and luxuries are said to be a form of suffering in the teachings of Lord Buddha. We still find ourselves trekking on this long lasting journey through Sansara as we have thus far been oblivious to this. We did not see the suffering cloaked underneath the idealistic comforts we envisioned. Within any given comfort and luxury 7 different forms of pain and suffering exist as explained above. So have we not gone through all 7 of these sufferings chasing the mirages of comfort the mind has shown us? Have we not partaken in this wild goose chase over and over?

And if the comfort and luxuries our mind urges us to chase are in reality just another one of it's deceptions, it is yet another form of pain and

suffering, and as we have to go through 7 different types of pain and suffering to achieve the pain and suffering that's presented to us as comfort and luxury.

In reality, are we not just going through 7 different forms of pain and suffering just to attain even more pain and suffering?

This is what's referred to by “දුක්ခ-දුක්ඛතා” '*Dukkha Dukkhattha*'.

Furthermore, the infamous Buddhist “දුක්ඛෝ ලෝකෝ පතිට්ඨිතා” '*Dukkho Loko Pathittitha*' explains that the whole world is based on pain and suffering, this is why the *Dhammachakka Sutta* elaborates on comforts and luxuries as weak, unrefined, worldly, low and meaningless.

Let's now take a person suffering from an extreme rash to which there is no known cure. This rash causes extreme pain but with time he has learned to live with it. He then later learns that dousing this rash with burning coal can help ease the pain. Under normal circumstances dousing your skin with burning coal is not a sane thing to do, but given the pain this person is put through by the rash, this otherwise excruciatingly painful exercise of dousing your skin with hot coal brings him a sense of comfort and relief, but he does not understand that this sense of comfort and relief is felt as a result of the pain and suffering brought through the rash.

But this sick joke our mind plays doesn't end there, because regardless of how frequently he douses his rash in coal, it will never heal. It is only a temporary form of relief due to the numbness caused by the coal. Furthermore, he has to exert himself and look for coal, and upon finding coal he has to take protective measures on behalf of 'coal'. But does the mind stop there?

If you've noticed the pattern of events discussed you already know the answer is, no. The mind now wants him to take an extra step, cheap coal is no longer good enough, his mind wants him to chase more expensive coal, 'designer coal' perhaps. Now thanks to this man's rash, coal turns into a luxury.

To summarize, on behalf of this man's rash, he has to exhaust himself earning increasing sums of money to buy coal, for a temporary sense of relief which in the long run is quite pointless. And the irony is, he will put himself through all this pain and suffering for the moments of relief he will feel, which too exists as a result of his already existing form of suffering, “දුක්ခ-දුක්ඛතා” *Dukkha Dukkhattha*, investing in pain, for more pain.

This person then learns of a cure for his rash, after which he cures it, he now feels a different sense of comfort and happiness, something that's far beyond the sense of comfort he felt via a temporary remedy. The difference here is that this sense of comfort and relief is not born through the pain and agony of his rash. Now if he were to once more douse his now healed skin in burning coal, would he experience the same sense of relief and comfort he felt in his disease-ridden state? He'd obviously now feel quite the opposite.

So how come the same action now is giving him a completely different experience? Has the nature of the coal changed?

I don't believe so, therefore this cannot be the fault of the coal, but rather a result of him healing his rash. To summarize, when looking at something through the deception of the mind even the most excruciatingly painful of actions could be seen as something comfortable and relieving, when in reality true comfort and happiness lies looking past the deceptions of the mind through understanding.

Before this took place in this person's life, both his happiness and his pain lied within the rash itself. Thus the person could not imagine a comfort beyond the existence of the rash. His acceptance of both this conceptual form of comfort and suffering brought as a result of it, is based on a foundation of suffering. The immense sense of relief felt upon healing the rash is incomparable to what he felt earlier.

After overcoming all these forms of suffering in this manner, the concept of happiness and comfort he felt before, as well as the suffering brought as a result of this concept, becomes extraneous.

This simple theory has slipped through our fingertips for countless years and lives throughout *sansara*, because of our obliviousness to the truth behind suffering and co.

Diving deeper into this theory, it raises the question as to what the spark to ignite the flames of all this pain and agony is. Similar to two sides of the same page, it is always a conceptual form of comfort on the other side. A form of comfort made to believe by our own mind. Any kind of sadness or frustration we feel is always puppeteered by, a sadistic 'concept' of happiness and comfort. This concept of comfort is driven by the fact that we are oblivious to the trick the mind plays on us.

The rabbit out of the hat we've so dearly been a fan of for all our lives throughout *Sansara*. This obliviousness is what is known as *Avidyama*. This sick trick played on us, is delusion. *Avidyama* lays the foundation on which delusion is built upon, which causes a desire for pleasures, and a desire for pleasures as we now know, causes suffering.

As with any problem, pulling out the roots is the most plausible solution to rid something of its existence. In this case, our goal is to cease the existence of suffering.

So tracing back, right to the beginning, it is clear, it is *Avidyama* that has ignited the spark to all our frustrations. Pulling out the root, *Avidyama*, will cause the collapse of delusion as it's foundation is now in shambles. With delusion out of the way, you realise the reality behind this trick. That it was a hypnotic prison we've been trapped in for all this time, with walls put up by our own mind. This leads to a discontentment with worldly pleasures that we earlier gave so much value for.

Without these pleasures, we are no longer held down by the chains of suffering. Chains so heavy we've been held down by the throat for all our lives leading up to this. Ironically, what we didn't know was that it was our own mind that put us in these chains in the first place. And so we kept going. Through countless lives taking a blind man's stroll through *sansara*. But now, you have been given eyes.

Eyes to see and realise that these chains don't even have a clamp to lock on to you. That the choice to get up and walk away has always been yours. So, get up. Realise the true nature of these chains. Untangle yourself from them, one by one. And leave this place for good. Anything beyond this dungeon of the mind, is where true comfort lies, so go ahead and get what you truly deserve.

Realizing the true nature of suffering will lead to you being convinced that there is no end to the ever flowing river of suffering. This realization, this understanding, is a paving stone to enlightenment but not enlightenment itself. Which is crucial to understand. By understanding this trick played by the mind, it will lead us only to the path of enlightenment. A path which eventually leads to being free of all forms of suffering; i.e, enlightenment. The choice of following this path is up to us to choose. But remember, suffering won't come to an end at the point of just understanding.

**නාහං භික්ඛවේ ආදිකේනේව අඤ්ඤාපුරාධනං වදාමි. අපිච භික්ඛවේ අනුපුබ්බ සික්ඛා
අනුපුබ්බකිරියා, අනුපුබ්බපටිපඤ්ඤා අඤ්ඤාපුරාධනං හෝති**
'Nāhaṃ bhikkhave ādikeneva aññārādhanaṃ vadāmi. Api ca bhikkhave
anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti'

'Monks, I do not say that the attainment of enlightenment is all at once. Rather, the attainment of enlightenment is after gradual training, gradual action and gradual practice.
(*Keetagiri Sutta, Majjima Nikaya 2*)

Upon realizing the trick that our mind plays on us we may not be sure as to what should be done next. We have to be intelligent enough to apply what we have already comprehended into practical use at every moment we possibly can. When we keep practising this and become aware of how the mind deceives us, the doors to true realization start creaking open bit by bit.

You know that, through the five faculties of strength (*Pancha Bala*), factors of awakening (*Bojjanga*) are being created. As you can remember the *Mahasalyathana sutthaya*, with patience you should create a proper background and let the internal qualities flow like a river on it's own.

With the rush in your mind the internal qualities won't flow with it neither can you expect it to happen.

Think of this as cooking a broth. we can not force a broth to cook at the pace we want. It is a gradual process done by itself. All we can do is provide it with necessary factors needed for it to cook itself. Optimum heat, proper technique and necessary time should be given for it to reach a boil and turn all the raw ingredients into a broth. These factors should be provided consistently, till the broth is cooked through.

Similarly, you must allow your Spiritual Faculties (*Indraya Darmayan*) to prosper, by engaging in constant practice of this technique of identifying the trickery of the mind. Give it time, the broth will boil. Patience is a virtue, and it is the only thing that will carry you towards your goal while in this practice to reach our ultimate goal, of finding a true form of happiness which won't leave us stranded in a sea of frustration and sadness.

A Peek through the Curtains

All throughout *Sansara*, mere thoughts have been the only products of the six sense bases (*Salayathana*). Comfort, pain and a misconstrued sense of neutrality are the only feelings surfaced by these thoughts produced by the aforementioned six sense bases. While attachment, aversion and deception have been the most prominent outcome as a result of a formerly initiated thought. It may also be comprehended as greed, aversion and delusion. Simply said, they are all just synonyms for one another. In other words, the same forms of suffering come to us with different names and characteristics. Call it different flavours of the same types of poison. Either way, all of them cause equally as much pain. As stated before, these forms of suffering are caused by the fact that we're hung up on a conceptual form of comfort. An attachment to comfort itself. This attachment is triggered by our unknowing of the truth behind this concept of comfort. That it is all just a 'sleight of hand', of the mind. Knowing or understanding this leads to us being immune to the trickster and his tricks. This immunity leads to not falling for this sick joke of suffering again, which thereby proves that not putting our trust in the mind is where true comfort lies.

When dissecting this problem it is clear that we start having a desire for the fondness for pleasures. Henceforth, it is now evident it is this desire we have for the said fondness, that is the source for all forms of suffering.

It is mentioned in the aforementioned Sutra as follows,

“යංඛෝ කිංඤ්චි අභිත මද්ධානං, අනාගත මද්ධානං දුක්ඛං උප්පමප්පමානා උප්පජ්ජි සබ්බිත්තං ජන්ත භිදානං ජන්දොති මූලං දුක්ඛස්ස”

‘Yaṃ kiñci atītamaddhānaṃ anāgatamaddhānaṃ Dukkhaṃ uppajjamānaṃ uppajjissati sabbantaṃ chandamūlakam chandanidānaṃ, chando hi mūlaṃ Dukkhasāti’

ඉමිනා ත්වං ගාමණී ධම්මේන දිට්ඨේන විදිතේන අකාලිකේන පත්තෙන පරියොගාලේභ්න අභිනානාගතේ නයං නේති

‘Iminā tvaṃ gāmaṇi dhammena diṭṭhena viditena akālikena pattena pariyogālḥena atītānāgate nayaṃ nehi’

From the perspective described above, you've now seen all the lives you have lived, all the lives you will live and the life you live in right now.

Likewise, you've seen every being from the smallest of microorganisms to the largest of creatures, Angels and Brahmas in the heavens above and even the beings in pain in hell below, you've seen them all in this light. And upon seeing things in this manner you will have now finally accepted the preachings and understandings of the Enlightened One, Lord Buddha from the bottom of your heart. This is what's referred to as the Right View (*Samma ditthi*). So what is the truest form of happiness, comfort and luxury? It is to put an end to this long journey through *Sansara* with this life, as being born again would only make you a victim of more deceptions of the mind, this is what's referred to as *Nekkamma Sankappa*. No one in this world or any other has ever caused us any pain or suffering, it's always been the mind pulling the strings, and we've all been very obedient puppets thus far.

But realising this makes us a rebel against our master. A rebellion so driven and powerful, the master itself has no choice but to give up his craft. Now that we understand this, we are no longer entangled in the competition everyone else is fighting in because we can only ever feel compassion towards those who do not, this is what's referred to as *Avyapada Sankappa*. As a result of this overwhelming sense of compassion, it becomes almost impossible for us to hurt another being, even in the most minor of ways, this is *Avihinsa Sankappa*. Likewise, the entirety of the Noble Eightfold Path (*Arya Ashtangika Margaya*) begins to unravel itself to you, from within you.

Having said that, as stated before this is only the start to a wonderful journey that we've spent countless years trying to find the start of. So obviously, you won't be catching every fish in the sea right away. But at the same time, you've realized, from within yourself what the process actually is. That we've been played the fool of a dirty trick for far too long, but more importantly know how to not be part of it anymore. So once you start practising this act of not being part of 'the act', the ability to recognize each thought starts to strengthen day by day, which eventually

leads to it being an automatic process. Like a well trained boxer. For a boxer to dodge an incoming punch, he has to train for it and eventually there comes a point where it is instinctive, and takes place automatically.

Continuing this practice will also lead to the unravelling of internal qualities (*Dharmatamayan*) such as 7 Factors of Awakening (*Saptha bojjhanga*) and Faculty of Consciousness (*Sathi indriya*), which then leads to the strengthening of the belief and the motivation and determination to continue in this path.

Therefore, despite the deceptions of the age old game our mind plays we have attained a level of concrete understanding which extends far beyond just the knowledge of this trick. Subsequently, we make attempts to break through this wall of deceptions through which the Faculty of Consciousness (*Sathi indriya*) and Factors of Enlightenment (*Sambojjangya*) start to come to life within us. These two factors are the key ingredients for the recipe that sets ablaze the coming chain reaction. The Faculty of Consciousness (*Sathindriya*) catalyses the formation of the Spiritual Faculties (*Indriyadhammattha*) Devotion (*Shraddhava*) and Effort (*Viriya*). From this point onwards, rising above the deception is an effortless and automated process. For if you desire true wellbeing, this is the one true way to attain it. At this stage, to continue to be deceived can even be considered an insult to your intellect and integrity.

Now, having practised not being a part of the mind's magic trick, it causes the strengthening of a Faculty of Consciousness (*Sathindriya*). With this, it causes our minds to be able to exist in neither attachment nor aversion because we are no longer a part of the trap that is delusion. This state of neutrality, where the mind is neither attached nor in a state of aversion, is true neutrality. This neutrality causes a state of *Samadhi*, which is what is known as the Righteous state of *Samadhi* (*Samma samadhi*). This newly attained state of *Samadhi* results in a better understanding, which causes an enhancement in our wisdom. This leads us to be shameful and fearful of committing sins. Likewise, our Spiritual Faculties (*Indriya dhammayan*) are further strengthened and amplified.

This is how the five strengths and the factors of awakening start to build and prosper within ourselves. It's truly astounding and mesmerizing how these internal qualities start building for us, from within us without our intervention. Letting these internal qualities build up within you as such causes us to fall back from the pace at which the world runs in, and to calm down and relax more “විවික නිසිතනං” *Viveka Nissithan*.

Having known that the mind deceives us by causing us suffering based on a conceptual form of comfort, results in us despising that conceptual form of comfort. This spite, abolishes the foundation for greed (*Raagaya*). Therefore, it ceases to exist. Thus, it is now crystal clear how the abolishment of greed, aversion and delusion occurs. Why?

Because we're no longer part of our mind's deception! Having this crystal clear bird's eye view gets rid of any doubts one would have while trekking this path.

Their belief that this path is a means to an end, a true end is further solidified. This is how the 7 factors of awakening can be seen in a person who follows this path.

So, this is directly affected by the four bases of mental power (*Sathara Iddhipada*). The fondness of not being deceived is known as *Chandaya*. The resolve we build in ourselves to not be a part of delusion is known as *Chittaya*. The vigor towards reaching a goal is known as *Viriya*. Being in constant contemplation of whether one is being deceived or not is known as *Vimansa*. In this manner, as one's internal qualities continue to grow, one will effortlessly understand that the resentment felt towards the tiring and stressful perceptions that are brought through the mind's deception are perceptions themselves. This is '*Pahana Sannyaya*'.

And while growing this perception “ඒතං සන්තං ඒතං පනිතං” *Ētham Santham Ētham Panitham* building the perception that it is only in Nirvana that true happiness lies, it is only in *Nirvana* that true peace resides or '*Nirodasannyaya*' is what Lord Buddha advises us to do.

It is a common misconception that the abolishment of perception (*Sannya*) is enlightenment. However, in the words of our Lord Buddha, the abolishment of perception is not enlightenment but rather the abolishment of *Avidyawa*.

To elaborate; the abolishment of perception is acting through the 12 Links of Dependent Origination (*Patichcha Samuppadaya*) if you were to methodically identify and eradicate 'causation' in turn the 'effects' cease to exist. This can be considered as a step by step guide for terminating afflictions (*Keles*) taught exclusively in Buddhism.

Having said that, there are ways of temporarily neutralizing afflictions caused within us as well. Various meditation types, where the core purpose is to replace a perception causing afflictions, by another, better perception is a common practice among many yogis. Replacing greed by reminiscing a skeletal perception (*Attika Sannyawa*), or an impermanent perception (*Asuba Sannyawa*) of a person's physical appearance, or replacing aversion by practicing compassion towards other beings (*Maithree Sannyawa*) are successful ways of temporarily neutralizing afflictions. Furthermore, by maintaining a belief on a perceptive level that there the existence of a being is null, and the existence of a person is null and through reaching deep states of *Samadhi*, it is possible to further neutralize afflictions as said before.

But alas, it is only a momentary neutralization, a dampening, of the aforementioned negative perceptions that cause the supply of afflictions. Perception itself, belongs to the aggregates of clinging. Having said that, these methods still help minimise the mental distress caused by afflictions.

The other way of neutralizing in such a way, is sensual restraint (*Indriyasanwaraya*). How this works is one gets rid of the possibility or the potential for them to create afflictions to begin with by restraining the senses.

In any state of *Samadhi*, it is common to experience a state of mind free from mental hindrances such as attachment or aversion, suspicion, or afflictions.

But, sadly this *Samadhi* is experienced with the view that an unchanging self, or soul exists (*Sakkaaya Ditthi*). Regardless, the person who practices these, even while with the above mentioned misconstrued view, will still gain merits for their practice.

Another quite controversial way of neutralizing the creation of affliction, is through a strong view or belief that voids the creation of afflictions. For example, the famous indian cult known as '*Nigantas*', have been known to completely give up all kinds of wants including their own clothing. Because of this, 'giving up' they take part in, it voids the reasons for an affliction to be created. Having said that, there are repercussions for this 'wrong' view that they strongly believe in since it clouds their ability to realise the truth. Sadly, their *Avidyana* will eventually be their downfall as they have no fear for the causation of afflictions.

Hence, it is as plain as day that the purpose of the Buddhist Order (*Buddha Shasanaya*) is not the temporary neutralization or the dampening of these afflictions but rather to eradicate afflictions altogether, to ensure each and every last affliction is taken care of. The benevolent preachings of all the Lord Buddhas reflect upon this.

From within the Shadows of Liberation

So why does birth cause suffering? It is because we become prey to our minds over and over again. Is it not exhausting to keep being tricked by our minds without end? By nature, our minds are capricious. Our minds are fickle, it changes its stance on one thing based on another. It shows us happiness and then makes us suffer. Our mind's stance changes rapidly. Therefore, both the happiness and suffering that our minds put forward, exists and is highlighted because our mind keeps changing. If our mind does not keep changing its stance we would not have any attachments. If there are no attachments there is no suffering.

To summarize, change is what we perceive as pain and suffering, change is impermanence and therefore, impermanence is pain and suffering. “යද නිච්චං තං දුක්ඛං” *yada nichcham Tham Dukkham* we cannot stop the ever changing nature of our mind, this is referred to as *Anathma*. “යං දුක්ඛා භද්ධන්තා” *yam dukka thadha nattha* Coming back to an aforementioned example, if we consider this very moment where you are seated, you may assume that you are in a state of neutrality, but upon examination, you will come to realise that both attractions and aversions are present lurking in the shadows barely noticeable, like a lioness stalking its prey in the savannahs.

Our minds will tell us that the position we are seated in is the best one, the one that brings us the most comfort. A few moments later it tells us that we need to adjust it in order to gain comfort. Thus it keeps changing its stance on the ‘ideal position’.

Why does our ‘mind’ tell us to change our posture? It told us that the posture we were first seated in was the most comfortable. It now tells us that this initial posture is uncomfortable, and is causing suffering and that we should change it. So which decision should we accept as the truth?

If our mind's initial thought is true, then the following thought that we should change our posture because it is uncomfortable is false.

If our mind's latter thought is true, then our mind's initial thought of the posture we were seated in to begin with being comfortable is false. So then which one should we accept? It's nothing but a sick game of hot potato. There itself is the deception. This is the delusion and not realising this delusion is *Avidyāna*.

It is from within this scope of *Avidyāna* that we indulge in these various postures, and subsequently without us even knowing we begin to develop more character traits founded upon this very *Avidyāna* (*Avidyā Sanskāra*). Similarly, the entirety of the 12 Links of Dependent Origination will follow.

You may think, so what if our minds show us happiness and suffering based on a simple posture? Why should it matter to us? In truth, while this revelation may not seem significant on the surface, this delusion is in fact incredibly deadly. In order to completely understand the art of cause and effect we need to identify these small phenomena. And one's posture is an example of how intricately these thoughts hide in mundane behaviours. no one really pays attention to it, but even in actions as simple as posture, our minds deceive us. And through our *Avidyāna* towards this deception we build up various character traits (*Avidyā Sanskāra*). That is why the enlightened one advises us to be aware of our posture. If we are conscious of things, we can't be deceived. And if we aren't deceived by our minds, we will not suffer. This is what is done in *iriyapathabbaya* and *kāyaṇupassana*. We must adapt our minds to wisely and consciously deal with the thoughts that arise with our posture so that attachments and conflicts do not occur.

ආනාපි සම්පජානෝ සතිමා විනයො ලෝකේ අභිජ්ජා දොමනස්සං
'Āthāpi Sampajānō Sathima Vineyya Lōkē Abhijja Dōmanassam'

So both greed and aversion are the effects of a certain causation. The foundation on which both of these are built upon is delusion. Delusion is deception, and deception is the age old magic trick that has been played on us throughout the course of time. If we were to take the aforementioned example based on our position, we saw how our mind tricks us by changing its stance so effortlessly.

So then where does suffering lie in this process? It lies within being tricked. Why are we being tricked? It is since our mind is capricious, and changes its stance. This change is impermanence. Then by doing some simple relation, it is clear that impermanence is what causes suffering. This is the 1st noble truth. (*Dukkabhaya Sathya*)

This begs the age old question, what is the cause of all this pain and suffering? The attachments we grow towards our desires. Which brings us onto our next question, why do we grow attachments towards our desires? It is because the mind keeps deceiving you. So why do we keep falling for this trick? Simply because we lacked this very crucial information (*Avidyawa*). These are the causes and effects, these traits of greed, aversion and delusion can simply be described as Desire (*Thanhawa*) or to put into simpler words, the cause of pain and suffering is simply desire. This is the 2nd noble truth (*Dukka Samudhaarya Sathya*)

So then in order to completely cleanse ourselves of suffering, what is it that has to be done? It is to realise who is making us the main act in their magic trick. So who is this magician that is causing us so much trouble? It is our own minds. Now, the problem was that we had absolutely no idea we were part of this trick to begin with. But, now upon realising that you're being played the fool, we can no longer be used for the role of the fool in the mind's magic trick and suffer. If we aren't tricked and used as a pawn by our minds anymore, we won't have to deal with the greed, aversion and delusion brought to life as a part of it. Which leads to desire as a whole to cease to exist. Where there is no desire, there is no suffering. Suffering ceases to exist. Thus, we have now learned the true meaning behind the 3rd noble truth. (*Dukkha niroda Gamini Patipadarya Sathya*)

However, now even when our 'mind' tricks us we know where the true problem lies. Therefore we will not simply accept what our 'mind' tells us. The occasions where, the end at which attachment occurs (*Ashwadaya*), the end at which conflict occurs (*Adinawaya*) and the awareness of the mind's trickery (*Nissaranaya*) should be understood and identified as a singular

thought in and of itself. If you are competent enough in this you will realise the true path to getting rid of suffering (*Dukkha nirodaarya sathya*).

Truth be told, our Spiritual Faculties activate upon realization (*Vidyawa*) which will then liberate us from *Avidyawa*. From this point onwards, we hand the reins over to the Spiritual Faculties; this is another manifestation of internal qualities and it is important that we are nurtured under its influence. These internal qualities go above and beyond our human nature. We would usually call our functional faculties, the mouth, ears, nose, tongue, body and mind. To the enlightened ones, these aforementioned faculties would only be seen as the bases of sense (*Ayathana*).

The fruit of the aforementioned senses is suffering and only suffering. If there is something that causes us to reach enlightenment and rid ourselves of suffering altogether, it is the Spiritual Faculties. These Spiritual Faculties are beyond any worldly perceptions, and in fact beyond any perceptions in the mind itself. But, these Spiritual Faculties are also a result of a cause. So if these Spiritual Faculties are a result of a cause, and if these results of causes, causes suffering, then shouldn't these Spiritual Faculties also be a part of suffering? Seems like a very fair question, right? Turns out, that these Spiritual Faculties actually belong to liberation from afflictions itself.

To put it into context, imagine you're stuck in a sewer surrounded by sewage, and there exists a ladder to get out. This ladder also might have waste residue on it, but the ladder itself is used to escape the said sewer. Correspondingly, the way the Spiritual Faculties, Faith (*Shraddava*), Vigor (*Viiriya*), Mindfulness (*Sathi*), Concentration (*Samadhi*) and Wisdom (*Pragnaa*) are further fortified, and turned into faculties of power (*Bala dharma*), through cause and effect (*Hethu Pala*).

The attainment of these faculties of power are a direct result of these Spiritual Faculties reaching a boiling point and transforming into faculties of power.

It is these faculties of power that in turn become our saving grace to cross this bottomless chasm of suffering, into the paradise of enlightenment.

Affliction (*Keles*) is an internal quality (*Dharmathawaya*). The only thing that can overcome or defeat this affliction is a much stronger internal quality. If by any chance we decide to fight this affliction on our own, it's a war we never even have a chance at winning. According to Sun Tzu, the only way to win a war is to know thy enemy. Similarly, the only way to win the war against these afflictions, the only way to truly understand them and overcome them are through Spiritual Faculties (*Indriyadharma*) and faculties of power (*Baladharma*). These are internal qualities that have far surpassed individual abilities.

The point at which afflictions are most prominent is known as '*Vyithikkama*'. This stage can be controlled and suppressed by Faith (*Sbraddava*) and Vigor (*Viiriya*). However, the moment at which afflictions first ignite, the instance at which they are first born, is known as '*Pariyuttana*' and this stage is suppressed by what we know as Mindfulness (*Sathi*). Afflictions also tend to hide.

These hidden afflictions are known as '*Anusaya*'. For instance, in the example of posture, the reason we keep shifting once seated is because of these hidden afflictions. We do not realise that these afflictions hide within us causing this unrest. Thus we do not address these afflictions. The more we continue without addressing these afflictions the more they fester, and more unrest is created within us.

The afflictions we have left unaddressed in our *Avidyawa* is known as '*Asbrawa*'. The only way we can eradicate these *Asbrawa* is through Concentration (*Samadhi*) and Wisdom (*Pragnga*). The extent to which we use these Spiritual Faculties will determine their strength.

The most powerful energy known to mankind at the moment is nuclear power. An energy that has the potential to turn the world into dust in an instant.

But even this ruthlessly inhumane power capable of causing this much damage is just another pawn in the hands of the most vicious dictator of the world; afflictions (*Keles*).

The power of afflictions is what fuels these kinds of superpowers we give so much value to, to begin with. Without an affliction being caused in one's mind, they wouldn't be motivated to invent such monstrous ways of manslaughter. Therefore, it is clear how in the end, any man-made force we assume could hold sway over the world, falls under the reign of afflictions themselves.

Having said that, going back to the faculties of power we discussed earlier, they are the ultimate rebels, the vigilantes in this war against afflictions. They are incapable of being powered by the said afflictions in any way, and if nurtured properly will win you the everlasting war against afflictions and finally bring true peace upon the world.

These words contain an unfathomable amount of weight and dignity. They are the words of all the Buddhas that walked this earth, they are words that cause whole universes to tremble, they are words that give birth to enlightened ones. Respect them.

An Age Old Secret Hidden Amidst the Darkness

The reason we have been forced to live throughout the ages for so long is because we did not understand that our minds were tricking us. We have lived countless lives falling for the same trick over and over again, unable to escape. This is because of *Avidyana*. We thought we were our 'mind'. We thought our 'mind' belonged to us. Thus we blindly followed our fickle 'mind' around thinking it showed us what was best for us. We believed our mind resided within us despite not being able to name a specific part of our body that it would reside in when questioned about its whereabouts.

Believing that we are our 'mind' or that we reside within our 'mind' is known as '*Sakkaya Ditthi*'. Or in other words, the inability to realise that our 'mind' is separate from us. That it is a separate entity in and of its own. This is an unconscious acceptance and is present in our every emotion. This is why we do not question it when our minds inform us we find joy in certain things and suffering in others.

Why don't we assume a hypothetical situation where you're on a safari, trekking through the area on foot when you encounter a wild elephant charging you at full speed. What would your instinct be when seeing your life flash before your eyes? No doubt, you'd drop everything and run, it's a simple fact about our fight or flight instinct.

Okay fine, why don't you answer me this, why are you even running in the first place? I bet, in a heartbeat, you'd say it's because of the fear you have of the massive boulder-like elephant running at you. So because of this fear, you're going to keep running till the elephant is out of sight. A very fair call in most people's books.

Now that the elephant is no longer anywhere to be seen, has that fear you had before left you? Do you not let out a sigh of relief that you no longer have to worry about your life? So theoretically speaking, that means at the point where your 'sense' of a certain situation is gone, so is the fear associated with it.

Now assume that once you've finally caught your breath, and you think the crisis has been averted, that a massive and ferocious tiger jumps at you out of nowhere. I'm pretty sure you'd start running again.

So why are you running? Is it to get rid of the 'sense' of the situation we talked about earlier? No, it's because of the fear you have for your life. There we go. Turns out, getting rid of the sense we have of the situation, doesn't completely get rid of the fear we have associated with that said situation.

Okay then, does running get rid of the fear you have? Huh, probably a bit stumped there, aren't you?

Then, and I cannot stress this enough, why would you try and do something you don't even know the outcome to? Where was this fear inculcated? In your mind. That is as clear as day. So then tell me, what can an elephant or a tiger do for something that exists in your mind? And to make it even worse, you've run from them while carrying the fear in your mind with you. Ain't that the icing on the messy cake you've baked yourself.

What if we look at this same scenario through the eyes of an enlightened person? Would they still have the fear we had before when we saw either the tiger or the elephant? No, and the reason for this is because fear has been completely eradicated from within themselves by completely unrooting *Avidyawa* and replacing it with realization. This proves that seeing or sensing the elephant and the creation of fear within you, are two separate events. The contact made by seeing the elephant and the mental image that is made in our minds (*Sparsbaya*), is one end. The other end is the reaction caused based on this contact made with the elephant, fuelled by the *Avidyawa* and the afflictions associated with the scenario in which it takes place (*Samudaya*).

The very reason '*Sparsbaya*' becomes '*Samudaya*' is because of our unknowing of what our minds do to us, *Avidyawa*.

එස්සො කො හික්ඛවේ ඵකො අනො, එස්සසමුදයො දුතියො අනො
Phasso kho āvuso eko anto, phassasamudayo dutiyo anto
Contact is one end, the arising of contact is the second end

එස්ස නිරොධො මජ්ඣෙ, තණ්හා සිබ්බති
Phassanirodho majjhe, taṇhā sibbanī
The cessation of contact is the middle. Craving is the seamstress

තණ්හා හි නං සිබ්බති තස්ස තස්සෙව භවස්ස අභිනිබ්බන්තියා
Taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā.
Craving weaves for him to be reborn here and there.

ඵත්තාවතා කො හික්ඛවේ හික්ඛු අභිඤ්ඤායං අභිජානාති, පරිඤ්ඤායං පරිජානාති
Ettāvatā kho āvuso bhikkhu abhiññeyyaṃ abhijānāti, pariññeyyaṃ parijānāti,
If one thoroughly knows what should be thoroughly known

අභිඤ්ඤායං අභිජානන්තො, පරිඤ්ඤායං පරිජානන්තො
Abhiññeyyaṃ abhijānanto pariññeyyaṃ parijānanto,
And experiences what should be experienced

දුට්ඨෙව ධම්මේ දුක්ඛසසන්ත අන්තකරො හෝතිති
Diṭṭheva damme Dukkhasa antakaro hotī, ti.
They shall here and now make an end of unpleasantness.

Now then, the issue doesn't lie within seeing the elephant or the eye you saw it with, it lies within attachment (*Thanhama*). Greed (*Loba*), aversion (*Dvesha*), delusion (*Moha*), all of these things are known as attachment. In order to get rid of attachment we must get rid of *Avidyama*. We must realise. That is why it was said that the point at which *Sparshaya* becomes *Samudaya* is fueled by *Avidyama*.

We have lived all our life believing that fear is due to an outside cause. In truth, it is in fact that 'mind' we thought was our own that made us think this way. The 'mind' cleverly diverts us from holding it accountable and puts the blame on outside factors to be the cause of our worries.

All this time it showed us an elephant and told us that is the cause of our fear, and made us suffer so much in the process. In fact, we don't even need an elephant to feel fear. A simple carrot stick is enough. Now you may wonder how one could possibly be afraid of an innocent carrot. How would we feel about the same carrot stick if we came to know that deadly chemicals were used in order to grow it? Why would we even want to know which type of fertiliser, whether chemical or natural, went into the cultivation of the carrot? It is because of fear. The fear we have for our life, the fear of not getting hurt. It is not the carrot stick that has scared us, it is our mind.

Now we know, fear is not the fault of the elephant or tiger or the carrot. It is a result of our mind's wicked ways. So if we shoot the elephant instead of understanding where our fear originates from, we would still not find a solution to our problem. There's no point in thinking that getting rid of the elephant or animals or anyone or anything that can cause you fear will solve anything. This is simply because you're not dealing with the root of the problem. Similarly, if there is an elephant standing directly in front of you there is no point in trying to get rid of your fear by thinking the elephant is just an illusion, that the elephant doesn't exist. This will not get rid of the fear as the elephant is still in front of you and the fear is still in your mind.

Having said that, this whole process is quite different for a person who has a deep *Samadhi*. Since the *Samadhi* that they gain through meditation is a state in which mental hindrances no longer exist (*Niivarana*), naturally in that state there is no sense of 'fear'. But, at the same time, he who is in this state, hasn't gotten rid of the reason fear occurs, and therefore there is always the potential for it to happen once they finally come out of that state of *Samadhi*. The difference between Lord Buddha's word, and other religions which teach meditation of sorts, is that these other methods only get rid of the effect or fruit (*Palaya*), which is only a temporary fix, till it arises again if it is given the chance to.

By realizing what our minds do to us by tricking us, we get rid of the reason or the cause, *Avidyana*, which pulls out the fear by its roots not

letting it pop up again, based on that situation that caused us fear before. That is why what the enlightened one has said, is far more effective and practical, in comparison to these other teachings.

If we're not willing to accept this fact, the only option is to constantly live our lives in fear. When feelings of greed or lust occur, we fear the source of it and try to escape the scene as a whole. When aversion enters the scene, we try and deny it and lose our heads in the process. Simply said, both these scenarios are just two more fleeting thoughts that cross our mind anyway. And knowing what any thought that our mind puts forward does to us, it is the most logical choice to not give any value to either of these thoughts.

If an elephant were to attack you, you would die with the fear of being attacked or hurt. No matter what, I'm sure you'd agree, both fear and death disadvantage us. Experiencing either would be a loss-loss situation. In the least, we could understand our mind's deceit and die without fearing death. Tell me which death sounds better.

Is it dying in fear or dying without fear. We can't say that we can ignore the way we die and avoid death either. If you play your cards right you can die in a manner in which you aren't reborn. This is the noblest way to die as you do not die as just another being, you die in the grandest way possible by putting all suffering to rest as an enlightened person. To a true follower, this is one of the greatest chances they'll get to put an end to their trek through *Sansara*.

Similarly, if the elephant that attacked us was just an illusional concept made up by the mind, then were we attacked by a concept? Was there really nothing there? Given the provisional truth, the belief where an attacker and a victim exists, the elephant did indeed attack us. But based on the 'Ultimate' truth, or the belief that there was neither a being that attacked nor a being that was attacked, we weren't attacked. Ultimately, it is clear that in the face of practicality and logic, neither of these are successful ways of comprehending the truth.

So at the end of the day, the thought associated with fear of the elephant, and the thought that claims there is no self, are both just

fleeting thoughts. Simply the belief that the abolishment of the existence of external imagery solves the problem, will not pull the problem from its roots. Say we did practice the elephant's impermanent perception or even the skeletal perception, you'll come to realise that neither of these can fix the fear in our mind. This begs the question, how do we eradicate the fear in our mind?

The true reason we feel fear when we see an elephant is because we think that we will get hurt. So the reason we think that we will face physical harm is also due to the mind telling us so. So why does it say we should be afraid? It rationalises this fear by telling you that you are your body, and your body is important, therefore nothing can happen to it, it is permanent (*Nithya*) and should not be wounded, it is comfortable (*Sapa*) in its uninjured state. The mind creates these kinds of concepts and roots them deeply within us. In other words, because of concepts saying that the body is permanent, comfortable, it is in our control (*Athma*), that it is favourable (*Subai*) that we cling to the thought that it shouldn't be hurt. That we fear being hurt. This is known as '*Sannyasa Vipalyasa*'. Now who tells us that the body is comfortable?

The mind. Who tells us that we should be afraid that something could happen to the body? The mind.

As fear is clearly a form of suffering, then what really exists inside our body? Is it pain and suffering? Or is it comfort and wellbeing? Ponder upon this and you'll come to realise that it is neither. These two are just thoughts we're being fed by our mind and our body really did play no part in this deception. This is why our Lord Buddha compared External Form (*Rupa*) to something much like froth.

If one perceives the body as comfortable and favourable, it shouldn't be possible for suffering to exist within our body. But the mind shows both ends of the spectrum exist in this same body. So which end is the truth? Neither. Both of these are opposite ends of the spectrum for us to be deceived by the mind. This is why the Lord Buddha has compared the mind (*Vingngana*) to a Magician.

The unawareness we possess towards the trick it plays on us, is *Avidyama*. It is now clear how sadistic the situation we put ourselves into is, by believing that both these thoughts are what 'we' think, or in other terms that whatever is put forward by the mind is 'ours'.

If we were to see the two simple meaningless perceptions as just a change, a deception, the birth and demise of two fleeting thoughts then we would no longer exist within this *Avidyama*. As mentioned previously, change is impermanence, and if our mind wasn't part of this impermanence the pain and suffering, that has been mentioned constantly throughout, would cease to exist. If we were not part of this *Avidyama*, we would then cease to have any attachments, and where attachments do not exist, there would be no foundation on which aversions can take place.

If there is no conflict we do not exist within fear, nor are we present within the mind that brings upon the thoughts of fear. Correspondingly, we would also not exist within our bodily form nor in parts of our bodily form such as the eye, thus it goes without saying that we would also not be within any external imagery such as the aforementioned elephant. Therefore, it no longer matters if the elephant exists or not you would be all the more indifferent to it. As such, pain and suffering is the foundation upon which the entire world is built upon, fear is just of the many variants of pain and suffering. Fear can influence a myriad of things whether it be a pangolin curling up to a ball, or an emperor building a fortress around his palace.

Through this newfound perspective, it is now possible for you to witness every life you've gotten through, every life you would have to get through and the life of every living being in the universe.

All of them have one thing in common, and that is suffering. In this way, you have now seen the truth behind every world, every realm and every being in existence.

This perspective is one far beyond the comprehension of any worldly being. Now, while existing in this very world, you will unquestionably see from within yourself, that the foundation on which this world and any world in existence is built upon is suffering. This understanding will be your wings to finally escape this dumpster of suffering for good. This is *Samma ditthi*.

The manner in which countless eons are seen through this perspective is the same way an enlightened person would see them. An enlightened person can be referred to as '*Samma*'. By understanding this perspective you have reached a point of view that has far surpassed worldly limitations. In that one instance, you understand the deceitful nature of your mind, you can never go back to thinking that 'I am my mind and my mind belongs to me'. If this 'mind' is truly mine, then it would never trick me and put me in suffering. By understanding this you have found the key to the prison cell your mind has created for you. You no longer think from within your mind but outside it. You now no longer belong to '*Sakkaya Ditthi*'.

It is based on this understanding that you will begin to grow tired of being tricked by your mind at every turn. Not wanting to be deceived will mean that you no longer want to be reborn. Thus through realisation you will strive to stop the cycle of reincarnation. This is known as '*Nekkamma Sankalpaya*', as previously discussed.

This is where the birth of true compassion takes place in the heart of anyone who sees the world in this perspective. They see how lost and led astray the rest of the world is. And it's no one's fault. Their minds are to blame for the situation they are in. But it is their mistake, for not realising what the trick their minds play on them. You are an exception, as you now realise the magic show you've been made a part of for all this time. You now realise, suffering doesn't just exist in the depths of hell, as most people believe it to be. You realise how, not only does it exist in the world we live in, but in the heavens above, and the *Brahma* realm above them as well. That wherever there is a birth of a being, that is the beginning of an endless cycle of suffering.

It is a common fate for all living beings, regardless of where they are born. This realization makes our intentions clear. That it is not about avoiding the suffering brought through falling down to hell. It is about freeing ourselves of suffering, once and for all.

Henceforth, you will no longer be a part of life's everlasting rat race and you only wish others find the same peace you did. Violent thoughts are no longer part of your lifestyle, this is what is referred to as Noble Compassion (*Arya Maithriya*) a subsequent product of the Noble View (*Arya view*).

Whoever reaches this stage, will no longer be a delegate towards any group or collection of beings, they would no longer be a prisoner within the framework of worldly divisions. This is the true innocence found within the followership (*Shraawakathwaya*) of The Enlightened One's word. Henceforth, concepts of hatelessness (*Aryapada*) and nonviolence (*Avihinsa*) manifest their thoughts, this is referred to as '*Samma Sankappa*' (Right Thinking). As a result, going forwards their reasoning and judgement begins to lean towards insights which work towards rising above the deceit. This too is a part of *Samma Sankappa*.

Even though *Sammaditthi*, *Sammawayama* and *Sammasati* were discussed separately as three separate constituents of the Noble Eightfold Path, they exist in each component of the said Noble Eightfold Path. Each component has an underlying relation to *Sammaditthi*, *Sammawayama* and *Sammasati*. This is what is explained by the phrase “අනුපරිධාවන්ති අනුපරිවත්තන්ති” ‘*Anuparidhāvantatthi Anuparivaththanthi*’ in the *Maha Chattarika Sutta*.

Furthermore, even both *Sammawacha* and *Sammakammantha*, also have an underlying relation to *Sammaditthi*, similar to as discussed before for the other components of the Noble Eightfold Path. This is what is explained by the phrase

“පුබ්බේව ඛො පනස්ස කායකම්මං වචිකම්මං සුපරිසුද්ධො හේති”
‘*Pubbēwa kō Panassa Kāyakammam Wachikammam Suparisuddō Hōthi*’,

in the *Mahasalayathana Sutta*, *Majjima Nikaya* 3.

As long as we do not understand the deceitful nature of the mind we will continue to use harsh and empty words, all manner of excuses, for suffering in order to achieve pleasure. But would we make these excuses now? No. This manner of correct speech is known as '*Sammavachā*'. In the same manner, we would no longer justify killing someone, stealing, drinking or infidelity. There is no room for any type of incorrect thought within the perspective of realisation.

Even if random thoughts occur by habit, Mindfulness and the fear and embarrassment of being tricked will be the only weapons that protect you against being deceived by your mind. Even if you do succumb to these incorrect thoughts by mistake, you will easily be able to correct yourself.

Usually, Mindfulness is associated with, 'Focus'. But Mindfulness or 'sathiya' is a Noble Sense (*Aryānu Indriya*), a force (*Balaya*), an internal quality that can be used to directly eradicate an affliction. It is something that surpasses 'Focus'. 'Focus' has the potential to be used as a tool to commit sin. For example, a thief would be *focused* on his act of thievery. A fisher would *focus* on reeling in their next catch. Focus is needed to accomplish any task. However, Mindfulness is a merit, a good deed. It has far surpassed 'Focusing' as a spiritual faculty, a force.

It is when *Sammaditthi* is created in one, that they realise that 'sins' is another word used for 'suffering'. And because of the spite they possess towards suffering, they see sins as something baseless and utterly pointless and do not give any regard to any act that may fall into that category. As a result of this mindstate, given the right practice and the time, they will rid themselves of all sins. සබ්බ පාපස්ස අකරණං '*Sabba Pāpassa Akaranam*'

කුසලස්ස උපසම්පදා '*Kusalassa Upasampadā*'

This phrase explains how the act of eradicating one's sins would birth new merits. Even if one were to still hold value in bodily pleasures, these bodily pleasures' existence is futile, as *Samma Sankappa* is now a deep manifestation that is a mixture of both his mindfulness and realization.

Even if out of habit, sinful thoughts such as panic and stress do surface they would proceed to be quickly shut down and corrected by the new found 'Inner Voice' that has arisen as a result of *Samma Sankappa*. A step by step 'cleansing' of your mind is put in motion, සච්ඡිත පරියෝ දූෂණං 'Sachitta Pariyō Dapanam'. This is the preaching of our Lord Buddha and the truth of the Buddhist way, ඒතං බුද්ධාන සාසනං 'Ētham Buddhāna sāsanam'.

The three roads of 'Sammaditthi', 'Sammawayama' (The Right Effort) and 'Sammāsati' (The Right Mindfulness) always exist within the space of not being tricked. If these three components exist in a person, then without a doubt they have 'SammaSamadhi'. It is beneficial if one understands the other types of Samadhi that exist outside of this.

In the Samadhi Bhavana Sutta in the Anguththara Nikaya, 4 types of Meditation types have been explained that induce *Samadhi* within a person.

The first meditation type is one that focuses on gaining a sense of comfort in this moment, or in other words the four types of *Dhyana*. The trade off with these *Dhyana* is that, although they provide you with that sense of comfort in this moment, they always have the possibility of vanishing in the next moment as well. Because it too belongs to a worldly spectrum, it can only be experienced in this world. The second type of meditation is one that causes the birth of clairvoyance (Dibbachakku), 'Perception of Light' (*Aaloka Sannyawa*).

The meditation done through the observation or contemplation of the birth and death of thoughts, a 'Mindfulness' (*Sathi*) Meditation is the third type of meditation.

The fourth and final type of meditation explained in this *sutta* is one that aids in eradicating all afflictions by contemplating the Impermanence of the Five Aggregates of Clinging (*Panchaupadanaskanda*). Normally, we'd categorize this impermanence meditation, along with any insight based (*Vidarshana*) meditation.



*“ Beyond the suffering you’ve known, I hope you find your way,
May you never be broken again ”*

Four Foundations, One Posture

Hope you remember the example with the posture. Being aware of why you change your posture and how the mind is involved in this seemingly unconscious process is known as *Kayanupassanawa* or *Iriyapatha pabbaya* (*Mindfulness of the Body*). I then later showed you how ‘neutrality’ resides in something as simple as posture. No one truly realises just what happens when they assume and re-assume a position. One may think that changing one's posture is simply that, a change in position. That there is nothing deeper to it. However, within that change of position is the change seen within neutrality.

If you look closely, pleasure and suffering exist in tandem, in that one position. That same posture you initially assumed thinking was the most pleasurable, the most comfortable, is now not. Your ‘mind’ tells you that a change in posture is needed to achieve maximum comfort. That the current posture is now causing discomfort.

Now, what do you do? The mind keeps changing its stance. It keeps showing you pleasure and suffering in the same posture.

Do you now see how that previous ‘neutrality’ is actually two things, three different perceptions? Now what do we accept as true? In truth, even within this perception is deception. Understanding this reality, and viewing our thoughts in this manner is known as *Vedananupassanawa* (*Mindfulness of Feelings*).

Take a look at how this mind shows both ends of the spectrum, comfort and suffering, and tricks us by making us a part of its sick show. This trickery is deception. This deception is what is known as delusion (*Mohaya*) in the three poisons. How does it deceive us again? It is by showing both comfort, and suffering in the same thing. I’m sure you’d agree if I said, Comfort and Suffering are synonyms for Attachment and Aversion. Thus, this now proves how the three poisons, greed, aversion and delusion reside within a single posture.

If all three of these poisons exist within this same posture that we maintain, we realise now that it is nothing but deception that our mind always puts us through. As we learned before, we know that deception in itself is suffering. Why were we deceived in the first place? Because the mind was of a changing nature. It was capricious. It was this changing nature that caused us suffering. Change is Impermanence (*Anithya*). So now we know that impermanence causes suffering.

Is there anything you can do to stop your mind from changing its stance as it always does? No. It's out of our control. *Anathma*. In conclusion, what you just saw was how the three marks of existence (*Thrīlakṣhanaya*), impermanence (*Anithya*), suffering (*Dukkha*) and the Constant nature of being out of our control exists (*Anathma*) in the three poisons, greed, aversion and delusion. This is how *Chittanupassanaya* (*Mindfulness of the Mind*) is nurtured in one who thinks in this manner.

To put into context, if the mind was not the dynamic mess that it is, would it still be able to play its little games? Definitely not. Likewise, if our bodily form and our posture were not able to be this dynamic then would our mind be able to constantly send in these contradictory signals? Also no. Therefore, the only reason you assumed that initial posture is because your 'body' is able to change it. The 'body' is a form, an external factor. By nature, a form changes. It is impermanent. It is because of this very impermanence that the 'mind' is able to play its twisted little games with us.

In conclusion, the change of an external factor means the external factor itself is impermanent in nature. It is because of this impermanence, that your mind (*Vingnanaya*) is able to pull you down into suffering by using the two ends of the spectrum of comfort and suffering.

So, one's sensation (*Wedana*), perception (*Sannya*) and mental formations (*Sankara*) or simply said, one's intent, is based upon their mind (*Vingnanaya*). As discussed before, the mind is of capricious nature, and this change in the mind is triggered by the change in an external image or form. So now it is clear, how the five aggregates of clinging, Form (*Rupa*), Sensation

(*Wedana*), Perception (*Sannya*), Mental Schemas (*Sankara*) and Thought (*Vingnanaya*) changes, and therefore is of impermanent nature and thus causes suffering. *Anithya* and *Dukkha*. But, is this external form or image, or the sensation gained from it in our control? Can we stop it from changing as it so rapidly does? No. Ah, there we go. *Anathma*.

What you saw now, was how the three marks of existence (*Anithya*, *Dukkha* and *Anathma*) apply to the Five Aggregates of Clinging as well. This practice is known as '*Dhammanu passanawa*' (Mindfulness of the *Dhamma*).

This is how the four foundations of mindfulness (*Sathara Sathipattana*) are nurtured within the same posture.

These foundations of mindfulness aren't something that can be developed separately, they are nurtured within those who practice these simultaneously, in order. Wherever we decide to start to develop one of these foundations, the others follow in the same manner. That is unavoidable.

The speciality found within this '*Sathipattana*' is that it does not induce variants of *Sparsha* such as greed, aversion and delusion. As we are no longer blind to this deception the cunning nature of our mind is revealed. Thus eliminating the foundation it bases itself upon. Subsequently, the Five Aggregates of Clinging also cease to exist. This is what is elaborated upon by the enlightened one in the *Sakunaggi Sutta*. If we did detach from the bases of our mind and new found foundation within *sathipattana* only then will we have truly reaped its rewards and be liberated from under Mara's spell.

It is truly astounding, truly miraculous how it is possible to see all the core components of the Lord Buddha's preachings, in this one posture.

The Four Noble Truths (*Chathurarya Sathya*), The Noble Eightfold Path, the Three Marks of Existence (*Thrilakshanaya*), The Five Aggregates of Clinging (*Pancha upaadanas kandaya*), every world in existence, every being's fate that in existence, every previous life of ours, every life we may have in the future,

our Spiritual Faculties (*Indriya dharma*), our faculties of power (*Bala dharma*), simply said even the Seven Factors of Awakening (*Saptha bojjhanga*) can be clearly seen through this said posture. That is what the Enlightened One's preachings stand out, since it is as practical as it gets.

So what more is there really left to see?

බේනනු බෝ හන්තේ ලෝකෝ නියති බේන පරිකිස්සති
කස්සව උපපන්නස්ස වසං ගච්ඡති ති

Kenanu kho bhante loko nīyati, kena loko parikissati, kassa ca uppannassa vasaṃ gacchatīti?

Banté, how is the world led on? By what is the world worried?
Where is the authority born?

චිත්තේන බෝ භික්ඛු ලෝකෝ නියති චිත්තේන පරිකිස්සති
චිත්තස්ස උප්පන්නස්ස වසං ගච්ඡති ති

Āchittena kho bhikkhu loko nīyati, āchittena parikissati, āchittassa uppannassa vasaṃ gacchati.thi

Monks, the world is led on by the mind. By the mind it is worried.
And the authority is born in the mind.

And even if I was blind

Imagine a blind man, this man is in constant sadness due to his disability. But the question is why does his disability cause him sadness? It is due to his firm belief that the ability to see would bring forth comfort and wellbeing. But in reality, this man's sadness stems from the attachment he's grown towards the concept of comfort. The illusion of comfort, in this case, would be the ability to see. To dig deeper would be to ask ourselves, whose suggestion was it that the ability to see would bring forth comfort? Based on what you've read so far, it wouldn't take a detective to figure out that it's the 'mind'. And whose suggestion was it that the inability to see was pain and suffering? Again, the mind. So is the real problem the man's inability to see? Or is the problem the mind?

So who is it that keeps pushing us to the curb, into suffering everytime? Our mind. Naturally, because we despise suffering, our mind is always going to try its level best to get us to that state of suffering, through a disguise of some form of comfort. Do you now see how utterly helpless we are as long as we are oblivious to this fact? The whole universe, bows down to the mind's word.

In the *Bahussata Sutta* in the *Anguttara Nikaya* 2, it is stated that a certain monk presents 3 very noble questions to the almighty Enlightened One. 'What is this world based on?', 'What is the world being led on by?', 'To whose realm, is this world being dragged into?'. The answer the Enlightened One gave to all three of these questions was 'The Mind'.

So the blind man suffers not because he is blind but because his mind has deceived him. How was he deceived? By being told that sight will bring him happiness. If this is true then the ability of sight should actually bring this man happiness, right? Then let us consider if sight truly brings happiness.

Imagine you are going about your day and you see a person you dislike. What happens now? You'd feel a strong sense of aversion.

You'd feel like you'd rather not see them right now. So what has happened here? Has not being able to see caused you displeasure? Sight has turned into something that brings you suffering. But why did you feel this aversion? Because you did not want to see that person. Why do you not want to see that person? Because you got attached or grew fond of that concept of comfort (*Chanda ragaya*). What concept of comfort?

The comfort of not seeing that person. And from where did this notion come from? From the mind. So then is this a problem of sight? No, it is a problem of the mind.

As per the *Maha punnana Sutra in the Majjhima Nikaya*, a monk whilst engaging in a noble discussion with the Enlightened One asks, what the basis of the five aggregates of clinging is? To which our Lord Buddha answers that the basis is fondness possessed towards a certain concept of comfort (*Chandaragaya*). To this answer the monk followed up with another question, is it only the Five Aggregates of Clinging that we cling on to or are there any other external factors? This question was then answered by Lord Buddha as follows, it is neither the five aggregates of clinging nor any other external factors we cling onto but rather the fondness we grow towards the five aggregates of clinging, chandaragaya.

යො ඩො භික්ඛු, පඤ්චුපාදාන කච්ඡෙධිසු ජන්දරාගො, තං තස්ම උපාදානන්ති
Yō Khō Bhikku, Panchupādānakkandēsu Chandarāgō, Tham Thatththa Upādānanthi.'

Now since the Blind man got attached to the fondness he had for the concept of comfort associating sight, he is suffering. And since we got attached to the fondness we had for the concept of happiness based on not seeing our enemy, we're suffering too. Both these individuals are in the same boat, based on one thing they both had in common. This was the fondness they possessed towards a certain concept of comfort.

Both the Attachment and the Aversion experienced by both these individuals were a direct result of the aforementioned fondness. It is because of this fondness that we possess towards a concept of comfort or happiness, that we end falling trap to our mind's trickery.

If we go back to the example of the eyes. Now did the man with sight suffer because they could see? No, they suffered because the mind tricked them. Then did the blind man suffer because he could not see? Also no. They suffered because the mind tricked them. So now they suffer even though they can or can not see. The reason that it is preached as, 'Monks, this eye is burning, it is on fire' is because of this. However that eye, despite being able to see or not was not at fault for the suffering caused. It is because of the mind and its trickery.

So, if that innocent blind man knew that his suffering was a problem of the mind and not of the eye he would not suffer anymore. This is because he is no longer prey to that trickery and therefore no longer suffers. The fire that sparked in the eyes is put out with this understanding. Now there is only a soothing calmness that comes from getting rid of affliction (*Sansidima*).

It is by being immune to the deception of our mind, we experience this tranquillity by gradually ceasing afflictions (*Sansidima*). Therefore it is clear that this comfort or wellbeing is not within the eye, nor within any External Imagery, or within any *Vingngana* but rather extends far beyond all of these. Henceforth, the presence or the absence of an eye will no longer bother him. This is how one breaks free from the eye whilst the eye physically exists within themselves.

Imagine you let a magician perform a trick on you when you already know what the trick is. Would you still be fooled by his 'magic'? No. Similarly, if we were to realize the trick our mind plays on us, before or at least when it decides to play it on us, not only would we know we're being tricked and avoid being tricked altogether, but we'd also know how it performs this trick. Simply said, you are no longer 'part' of this trick anymore. This means, knowing it's tricking you, it would cause you to not trust it anymore. You distrusting the mind, means you don't accept the suffering brought with it. You're not accepting whatever it puts forward as favourable because you know the reality behind it.

As a result, your foundation is one that is free of the mind's intervention. That foundation, due to it being free of the mind, is not based on

Vingnganaya as well. If it is not based on *Vingnganya*, it is not based in the eye either. If it is not based in the eye, it is not based in the sensual contact made (*Sparshaya*) either, and if it is not based in *Sparshaya*, it won't be based on the external form or image that causes a reaction to create *Sparshaya* and the activation of the eye and then the *Vingnganaya*.

Thus, this can be related to all the spiritual sense bases, the eye, the ear, the nose, the tongue, the body and the mind. As we now see how the above mentioned six sense bases will now be extinguished, the external bases, visible objects (*Rupa*), sound (*Shabdha*), Odour (*Gandha*), Taste (*Rasa*), Touch (*Pahasa*) and Mental Objects (*Aramuni*) that are to be perceived by the six sense bases, lose the value we gave to them before. This is due to the realization gained through realising that it is not a problem with regards to an external factor, but rather a problem that exists within ourselves.

As a result of this realization, you start to experience how the aforementioned 'fondness' you had for comforts based on those external bases starts to disappear gradually.

In summation, being free of deception means you are free of the three poisons (*Lobha*, *Dwesha*, *Moha*), which directly leads you to be free of attachment (*Thanhava*). Attachment has nothing in which it can base itself on. Therefore, there is nothing Clinging (*Upadana*) can lay its foundation upon, which according to the 12 Links of Origination, now rids the foundation on which another birth, another life can occur. Since, while within the foundations of mindfulness, it does not cause any reasons for another birth for that person, it causes them to find liberation from the world as a whole.

At this point, you start regretting the fruits of the body, speech and mind (*Sanskara*). Don't you think that it's revolting, that it's exhausting to keep being deceived over and over again? When you begin to think of how everything in your body has been created not for 'me' or 'myself' but for the 'mind' you will begin to grow weary of your endless trek through *Sansaraya*.

Having unravelled and exposed the greatest magician of all time, the mind itself, we have now been bestowed with the noblest realization possible. That understanding is *Samma ditthi* (The right view). Having gained this realization, your whole thought process starts evolving to one that is of 'Arya' understanding. This state of mind can be referred to as 'wisdom' (*Pragnanama*), The Spiritual Faculty of Wisdom (*Pragna Indriya*), The Faculty of Power of Wisdom (*Pragnna Balaya*) and even 'Dhammawichaya Sambojjhangaya', in the *Mahachattarika sutta of the Majjhima Nikaya 3* where this wisdom has been explained as of 'Arya' nature, free from afflictions and beyond worldly limitations.

යා ඛෝ, භික්ඛවේ, අරියච්ඡාස්ස අනාසවච්ඡාස්ස අරියමගගසමඬ්ඛිනො අරියමග්ගං භාවයනෝ
පඤ්ඤා පඤ්ඤාදිත්ථියං පඤ්ඤාබලං ධම්මච්චය සම්බොජ්ඣංගො සම්මාදුට්ඨි
අරියා අනාසවා ලෝකුත්තරා මග්ගධීනා

‘Yā kho bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggam bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammāditṭhi maggaṅgaṃ ayam vuccati bhikkhave, sammāditṭhi ariyā anāsavā lokuttarā maggaṅgā’

Having reached this state, this understanding, one is no longer trapped within this lie the mind spins. Nor are they within their eye, or their external form, or their mind. One is no longer trapped in their past or stressed about their future. So then where exactly does one stand now? Within *Samma ditthi*. *Sammaditthi* is based on the foundations of mindfulness (*Sathipattana*). These foundations of mindfulness have made liberation or freedom their ultimate goal.

This is why it was preached to Baahiya Dharuchiriya that once you see something there is only the sight of what you see, and there will be no reaction to it beyond a simple observation. One can now glimpse into the nature of a person that has reached enlightenment. In the *Majjaya sutta* in the *Chakka Nipathaya of the Anguththura Nikaya* the words, ‘Meda Nothawareema’ මඳ නොතැවරීම means to not be deceived, to be guileless, to understand, to attain the right perception. This is what I have been explaining previously as well.

This is how one breaks free from the eye whilst the eye physically exists. You surpass what you see with simply your eye and start seeing through the lens of dharmaya. With wisdom, one can surpass anything worldly.

By founding yourself upon this *Sammaditthi*, you should now reflect upon the depressing nature of the fruits of the mind, body and words (*Sanskara*) and the impermanence (*Anithya*) brought upon by the deception via *Dhatu Manasikara* (A meditation which contemplates on the four elements; *Patavi Dhatu*, *Apo Dhatu*, *Tejo Dhatu*, and *Vayo Dhatu*), *Asubaya* (A meditation which reflects upon the reality in terms of the above mentioned elements of the world) and *Marananussathiya* (A meditation reflecting upon the mortality of everything in the world). Similar to the objectionable perception of food (*Aharaye Patikkula Sannyawa*) you must start to retrospectively contemplate on all aspects of life.

Practice both *Maithriya* (A meditation which bases upon feeling compassion on all living beings) and *Buddhanussathiya* (A meditation based upon contemplating Lord Buddhas infinite supreme qualities). Engaging in these meditational practices will then lead to the development of a mindset which actively seeks for Merits (*Kusala Sannyawa*).

On the Search for Sanctuary

The deception the mind makes us part of is delusion (*Mohaya*). The fact that you are unaware of its trickery, its change of stance, its impermanence, is *Avidyawa*. Conversely, if you are aware of this trickery, you will not be part of *Avidyawa*. Backtracking along this chain reaction, not being part of *Avidyawa*, means you won't be part of Delusion. Not being part of delusion, results in not being part of suffering. In order to be a part of suffering, one must be part of an attachment. Therefore, are we part of attachment as well? No.

If we aren't part of an attachment, is there the potential for an aversion, which then triggers suffering, to take place? No. So being part of neither attachment nor aversion, is there a chance we could be part of delusion? No. Alas, it is now clear how as *Avidyawa* is eradicated, any reactions based on Attachment (*Lobha*), Aversion (*Dwesha*) or Delusion (*Moha*) that are caused in terms of speech, in the body or in the mind have nothing they can base themselves on within you. In this manner, through the eradication of *Avidyawa*, the eradication of anything based on it takes place within you as well. We discussed this before as well, but right now we are talking about the 12 Links of Dependent Origination (*Patichcha samuppadaya*).

If one realises that they are being made part of a trick, will they still be able to be part of the said trick? No. Similarly, when you realise the deception your mind is putting you through, you are no longer a victim of its trick, and therefore not based on it in any means. If you are not based on your mind, then can you call it 'you' or 'yours'? No. There are only attachments, aversions and delusion.

The way our minds deceive us as such is by effortlessly changing its stance. It leaves us with suffering by showing us a concept of comfort. This change of stance is why we end up being deceived in the first place. This deception is suffering. This deception, this change of stance, is impermanence. Correspondingly, impermanence is suffering as well. Can this change of stance be stopped? No. That is '*Anathma*'. It is out of our control.

The realization of this will be the key to the prison cell, to leave this dungeon of the mind for good. Thus, you now realize how the mind corresponds to the three marks of existence. It is impermanent (*Anithya*), it is based on suffering (*Dukkha*) and it is totally out of our control (*Anatma*).

Through this realization, you will no longer be based on any of the three poisons, Attachments, Aversions or Delusion. If you aren't based on these, then do you exist in the mind which is made up of nothing but the three poisons? No. You have exceeded the limitations of the mind itself. Now you realise, how through the eradication of '*Sanskara*', the mind itself is eradicated.

When you understand the mind's deceit, you are no longer bound to the eye or bound to the external image that is perceived by the eye. If the eye and the external form are no longer based in the mind then you are no longer within *sparshaya*. In this instance, the feeling (*Vidiima*), recognition (*Haduma Ganim*), intentions (*Chethanawa*) created within *sparshaya*, no longer exist within one's thought process. In other words, the thought process that occurs due to being trapped within the mind no longer chains you. This is because once the mind has been eradicated, or once one has escaped the prison of the mind, the mind can no longer control you. If we look at it from this perspective, it is the name-forms (*Namarupa*) that are eradicated. The five *Nama Dharma* known as contact (*Sparsaya*), emotions (*Wedana*), perceptions (*Sannya*), intentions (*Chethana*), thought process (*Manasikara*) will be eradicated along with the prison of the mind.

As mentioned previously, if you are not bound to the deception, you will not be bound to the physical existence of the eye. This means that breaking free of the deception will result in the sensory bases ceasing to exist. If you are not bound to the eye, you are not bound to external imagery either. As we already know there is neither comfort nor pain in external imagery (*Bahira Rupa*), therefore, external images are not of our concern. External imagery only gives rise to *Sparsa*, hence subsequently, as we begin to consider external imagery as irrelevant, *Sparsaya* too ceases to exist.

And if you manage to be void of both the beginning and the end of *sparshaya*, you will ultimately find yourself in the middle. In this middle ground Greed, Aversion and Delusion all can be born no more as the key ingredient required for their formation is the deception we have obliterated.

If greed, aversion and delusion are absent, desire too ceases to exist, thus ultimately eradicating *Sparsbaya (passa)*.

This is how the eradication of the six sensory bases results in the eradication of *Sparsbaya (passa)*. Lord Buddha explained this process in the '*Meththeiya*' dilemma.

Attachment and Aversion are the perceptions gained as a part of Comfort and Suffering. In Delusion, it is a false sense of Neutrality that is gained. The only reason that the mind can differentiate and show us these two ends of the spectrum, comfort and suffering, is if we have the potential to be deceived. When this deception is realised, it rids you of the basis on which these perceptions of comfort and suffering can exist. So it is now clear, that without a doubt when *Sparsbaya* is eradicated, that the perceptions born as a result of it, are also eradicated as part of a chain reaction.

Within the emotions of comfort (*Sapa*), suffering (*Dukkha*) and neutrality (*Upeksha*), reside the mechanisms of attachment (*Aleema*), aversion (*Gateema*) and the act of being deceived (*Mulaviima*). In other words, Attachment (*Lobha*), Aversion (*Dvesha*) or Delusion (*Moha*). One suffers because they cling to comforts or pleasure. We become attached to pleasure or comforts because our 'mind' shows us this concept of comfort as something that will bring us happiness.

We desire this comfort as we do not understand that this 'comfort' is suffering in disguise. In short, we call Attachment (*Lobha*), Aversion (*Dvesha*) or Delusion (*Moha*), desire (*Thanhava*). So when suffering is eradicated, desire is also eradicated alongside it. When this occurs the mind becomes unable to change its stance.

In this instance we reside in wisdom, we no longer cling to the sense of comfort our mind tells us exists. There is no longer a reason on which the consequences of *karma* can form. This means that one's being is eradicated, and we are no longer stuck within that cycle of reincarnation. You lay to rest all sadness and suffering. Through disillusionment, the 12 Links of Dependent Origination (*Patichcha samuppadaya*) will be eradicated.

In the split second in which you experience this said disillusionment through being free of the mind's deceit, you can see from within yourself how the 12 Links of Dependent Origination start crumbling like a stack of cards. Conversely, you also saw in this split second how being deceived causes suffering as well. Thus, you have now seen how the realization that is gained through the practical application of this in this split second, will contribute to the eradication of all the sufferings associated with that said deception.

If an individual were to grasp this concept via his wisdom he would then be a member of the elite noble community of *Aryya*.

ඔක්කන්තෝ සම්මත්ත නියාමං සප්පරිස භූමිං
'Okkanthō Sammaththa Niyāmam Sappurisa Bhūmim'
whilst also surpassing the human realm

ඔක්කන්තෝ විචිචත්තෝ පුත්තුජ්ජන භූමිං
'Okkanthō Withiwaththō Puthujjana Bhūmim'

This is what is referred to as 'Arya Sanga'. Therefore, if we were to understand the 12 Links of Dependent Origination we will have understood the essence of the Enlightened One's word and gazed upon the light of our Lord Buddha.

The 12 Links of Dependent Origination (*Patichcha samuppadaya*) will be formed at this very moment. And it must also be eradicated at this very moment. Therefore, the Buddha's preachings can be understood from within yourself, this very second. By not being deceived, that split second of understanding becomes an asset *Kshana Sampatthiya* (කෂණ සම්පත්තිය). This is the triple gem; buddha, dhamma and sangha.

In the *Māgandiya Sutta* paints a picture of the deceptive and cunning nature of our mind by using a blind man as an example as follows,

අපිට තේ ඵ්වමස්ස දීඝරත්තං, චතනෝ අනං ඉමිනා චිත්තේන නිකතෝ, වඤ්චිතෝ, පලුද්දෝ

‘*Api Ca Te Evamassa Dīgharattaṃ Vata Bho Ahaṃ Iminā Cittena
Nikato wañcito Paluddho*’

(For a long time on my trek through *Samsara* this mind has been misleading and deceiving me, it had given me great pain and suffering disguised as comfort)

අමිත්තතෝපි දහයෙස පච්චිත්තක තෝපි දයෙය්‍ය

‘*Amittatopi Daheyya Paccatthikatopi Daheyya*’

(It has done nothing but displayed hostilities and opposed me)

අපිට ජිවිතා වෝරෝපේතබ්බං මඤ්ඤෙය්‍ය.

‘*Api ca Jivitā Voropetabbaṃ Maññeyya*’

(It deserves to be beaten down, and gotten rid of) You should think of the mind that deceived you in a similar manner.

You only need to understand the mind's deceitful nature once. After which all you have to do is maintain mindfulness towards the true nature of one's thoughts. It's that simple. So, what that sutta contains after, is

තස්ස තේ වඤ්චපපාදා යෝ පඤ්චුපාදානකභෙධිසු ජන්දරාගො සො පහියේථ

‘*Tassa te Saha Cakkhuppādā Yo Pañcasupādānakkhandhesu
Chandarāgo, So Pahīyetha*’

Meaning, if one were to realise the deception that the mind puts them through at some point, at that moment, they would be eternally free from their blindness. Where this blindness is been rid of, their real sight, *Sammaditthi* is born. Thus, because of the newborn *Sammaditthi*, the fondness of comfort (*Chandaragaya*) they have towards the five aggregates of clinging (*Panchaupādānaskandaya*), is also completely eradicated.

This is what is explained in the stanza mentioned above. This is the seed that will eventually give birth to an Enlightened Being.

At the Doorstep of Eternal Protection

Now think, can you not teach anyone this way of thinking to anyone that comes to you? The essence of the word of the Lord Buddha? You can. The true nature of one's mind can be revealed in something as simple as posture. In other words, what makes the Enlightened one's words so special is that they can be understood instantaneously. The essence of the enlightened one's words is so versatile they can explain anything, including something as mundane as posture.

It enables one to escape eternal suffering (*Svakkakathai*). It enables one to understand the key reason for the existence in this world (*Sandhittikai*). This teaching does not change over time and can be applied to any situation despite the changing eras or trends (*Akalika*). However, we can only thoroughly realise this deception, if it is realized from within ourselves (*Opanayiko*). Through different stages of wisdom, one will begin to understand the depth of the mind's trickery, and depending on their level of wisdom, through this realisation, one might reach *Sowan*, another may reach *Sakadbagami*. You will truly understand how the Enlightened One's words (*Dhamma*) allow one to see through how this whole world, together with all its suffering arises (*Pachchattam Vedittabbo Vignnubi*). You can literally see what the Qualities of the Dhamma have been telling you this whole time, from within yourself.

Upon seeing the noble Qualities of *Dhamma* from within yourself, through extensive understanding, you will have already fallen for its allure, you will have already submitted to it. Henceforth, he will begin to see *Dharmaya* from within himself, *Dharmaya* will no longer be something external to him, this is the truest form of submission (*Sarana*) to *Dhamma*. **Dhammam Saranam Gachchami!**

We now know how understanding the deception is the key that unravels the truth behind Dhamma. This great Buddhist Order (Buddha Shasanaya) (*Shasanaya*) was established by the benevolent caring hand of he who discovered the path which liberates us from this suffering-filled world; Samma Sambuddho. **Buddham Saranam Gachchami!**

You now have absolutely no doubt that if there was some person who reached that *Soman* state, it was through realizing the deception of the mind; it is through the realization of Attachments, Aversions and Delusion.

They also know that this realization has been, and will be a constant throughout the course of time, as it is realized from deep within themselves. His certainty about Nirvana is untouchable. No man, Angel or Brahma can shake him anymore. His path is clear, and he knows exactly how to tread it. He knows how important each step is, and how exactly he should take each one to eventually reach the 'Paradise of Nothingness'. This is how he sees the '*Arya Sangha*', from within himself. This is how one wholeheartedly embraces the Triple Gem, through realization. **Sangam Saranam Gachchami!**

So then, our Enlightened One, Our true father, who showed us unconditional love, who showed us the purest form of love, the kind of love that helps us to not just get through life, but through existence itself, asks but one thing of you. We're asked for so much from this world, but he only asks you for one thing. Just this one small thing that we failed to give him all this time.

He only asks for this moment. Just this one split second, nothing more.

We're willing to invest years of our lives for people and things around us, just to reach a point where it's nothing but suffering that we're surrounded with. But all he asks for is just one moment, to rid yourself of all that suffering you piled up. If we had just given that one moment he asks for, one moment, to show us the true nature of the mind, we would be able to find our true potential and attain what we truly deserve. We wouldn't be in this position right now. We wouldn't have had to trek through all the lives that we had leading up to this one.

I'm sure by now you realise how tiresome, and how truly draining it's been for us. So stop. We've all been through more than enough. Let go of the past. Let go of the future. What you're left with is this moment. And what the Enlightened One, your one true father truly asks of you is to

see how sadistically this mind deceives you, at this moment. Listen to that call. You are part of a sacred bloodline now, so listen to the call of your great ancestors. Every enlightened person that ever existed in the course of time, reached that state of being free of all suffering through this realization, and all they ask of you, is to build a sense of urgency.

An urgency, a need, to rid yourself of all afflictions. To wash yourself from all the garbage you've been drowning yourself in.

It is not about an urgency, to be reborn in a better place. It's not a matter of how much garbage there is, it's still foul, rotting garbage. So listen to that sacred call, and go get what you truly deserve, and leave this cesspool for good.

To attain Nirvana and escape rebirth, our Benevolent Father asks only a moment, an instant of our time. Hence, the age old question about all our suffering, takes only a moment's notice to rectify. We are liberated from this deception only when we understand the deception, the nature of the three marks of existence (*Thrīlakṣhaṇa*); Impermanence (*Aniṭhya*), Suffering (*Dukka*) and Nature of being out of our control (*Anatḥma*).

By liberating ourselves from this deception, we will no longer find ourselves bound to the physical form of the eye, to the external imagery or to the mind (*Vingṇaṇaṇaṇa*). We will also find us in neither end of the spectrum, neither within pain and suffering, nor within comfort and wellbeing. Thus, we will be liberated from the twelve links of dependent origination (*Paṭiccasamuppāda*).

Subsequently, you are liberated from the belief that there exists 'self' in the five aggregates of clinging as well. You are therefore no longer in the past, nor are you in the future, you are not here, nor are you there, you are only in the middle, in this moment. (*Majjhima Sūtra, Anguttara Nikāya*)

At this point, you will not happily and simply accept the neutrality of any moment. You will not fall for this false sense of peace.

අනජ්ඣෙය්‍යාසාස නිට්ඨති
‘Anjōsāya Thittathi’

You now exist within disillusionment or realisation. This foundation on which this realisation is built upon is something far beyond the grips of what any world is based upon. Therein exists true liberation. At the moment of death, if you realise your cause of suffering, you will instantly reach your end goal.

The moment you become aware of the nature of this ‘mind’ that you thought belonged to you, you will begin to resent the ‘mind’ and all the faculties based around it that keeps you in the lie it created.

When you begin to resent the mind you will no longer cling to the concepts it puts forward. When you cease to cling, to be attached, you will find liberation. This is exactly what is said in the *Ajjatthanichcha Sutta* of the *Sanyutta Nikaya* 4. I advise you to read the rest of the sutra after it as well.

මනො නික්ඛවේ අනිච්චා අනිත්‍යානාගතේ කෝ පනවාදෝ පච්චුප්පන්තස්ස, ඒවං පස්සං නික්ඛවේ, සුත්තවා
අරියං සාවකෝ අනිත්තස්මිං මනස්මිං අනපෙකෝ හෝති, අනාගතං මනං නාතින්නද්දති, පච්චුප්පන්තස්ස
නිබ්බිද්දාය විරාගාය නිරෝධාය පටිපන්නො හෝති

‘Mano bhikkawe anicca atītānāgato, ko pana vādo paccuppannassa, evaṃ passam
bhikkhave sutavā ariyasāvako atītasmiṃ manasmiṃ anapekho hoti, anāgataṃ
manaṃ nābhinandati, paccuppannassa manassa nibbidāya virāgāya
nirodhāya paṭipanno hotīti.’

Gaining a thorough understanding of the techniques of ridding oneself of suffering is known as true knowledge (*Sathya Gnanaya*). Just because you know this true knowledge doesn't mean you will automatically cease to experience suffering. You must constantly maintain mindfulness about your thoughts and actions. In the same manner one resents, refuses to cling, becomes free of the constructs of the mind, one must gain control of one's thought process.

Just because one realises trickery does not mean that one becomes immune to being deceived. In order to truly stop being deceived one needs to practice this with the right mindfulness and effort.

බිත්තාචනානුබෝ භන්තේ සුභවා නිබ්බේධික පඤ්ඤා හෝති
“Kitthawathanu Banthe suthawa Nibbedhika pannō hothi”

Banthé, what is the metric to differentiate one who has heard of, and retained this precise wisdom within him self through his own realization and one who has only simply heard it?

ඉධ දුක්ඛන්ති සමුදයන්ති නිරෝධන්ති මග්ගන්ති සුභං හෝති පඤ්ඤාය තස්ස අත්ථං අතිවිජ්ජ පස්සති
Ida dukkanthi samudayanthi nirōdhanthi magganthi suthan hōthi
pannāya thassa atthan athivijja passathi

Monk, if one is able to identify suffering, the reason to suffering, ending of suffering, and the path leading to the ending of suffering, through their own realization, they are worthy of being called one who has retained this precise wisdom within themselves.

Deeper into Breath

Now, it is clear how regardless of whether we have an eye or not that we suffer either way. Both scenarios end up giving us suffering one way or the other. So either way, the eye is based on suffering.

If so, anything that supports the sustainment of the eye is also a part of suffering. Our Respiratory Systems, Blood Circulatory Systems, Nervous Systems, what is the point in all these? Do they not exist for the aforementioned sustainment of suffering itself?

If so, what would you have to say about the breath we take where without, would cause all of these systems to instantly shut down? Is it not suffering as well? Thus, it is now clear how even our breath is a supporting factor for suffering.

Take a look at your own breath. Does it maintain a constant and steady pace, or does it change from time to time? Do we not breathe heavily sometimes? And does it not slow down when we're in a relaxed state? Ah, there you go. There is a definite change that occurs even in our breathing. Change is Impermanence. And as we learnt before, impermanence is suffering. Do we have any control over our breath? Try it. Try controlling your breath and see how uncomfortable you'd feel.

This proves that realistically, not even we know how to breathe in a way that is good for us. That is *Anathma*. Thus, you have now seen the three marks of existence, Impermanence, Suffering and the Nature of being out of our control (*Anathma*), in the very sustaining force of our lives, our own breath.

It is now clear how our breath exists for the very sustainment of our six sense bases. These sense bases feed on Attachment and Aversion. Without them, these bases will be utterly useless. These attachments and aversions have but one end result, and that is suffering.

The only reason suffering can exist, is because of the delusion that exists within us. Where delusion exists, there will exist delusional *Sanskara*, which exists for the sake of *Avidyana*.

If we look at it this way, even our very breath is *Avidyana*. It is a suffering that enables more suffering. When we realise this, even the very act of breathing becomes tiring, we begin to resent it, we feel the urge to be liberated from it.

Breathing is impermanence (*Anithya*), it is suffering (*Dukkha*), it is something that we have no control over (*Anathma*). If this is the true nature of breathing then all the organs, all the systems that depend upon this exchange of old oxygen for new, belong to the realm of suffering. If all our systems are based on suffering, then the food that enables these systems to survive cannot be a comfort.

No matter how valuable or nutritious or delectable a meal is, it is still something that fuels suffering.

So then what does that tell us about the nature of the jobs we engage in to ensure we can continue feeding ourselves? It too causes suffering. It does not matter how prestigious one's job is, it does not matter which station one serves in, it is all based on suffering. Just like that worm in the dung doesn't realise the cesspool it is living in, we ourselves do not realise that we are suffering in the same manner.

A job is just another form of suffering that enables even more suffering. So then that base of qualifications, of education we chase after to ensure we secure a good job, will also fail to offer us true comfort. However, in some twisted way, we seemed to have rationalised all this suffering, this endless cycle of chasing this notion of a pleasure put forward by the mind, as something we absolutely cannot do without.

We gorged ourselves on a lie of happiness, telling ourselves that all this suffering is necessary to achieve true happiness.

When in fact it does not matter if we have a prestigious degree, a position of leadership or come from a respected school. You need to understand the true nature of suffering hidden beneath these ideas of pleasure and comfort.

I am not telling you to let go of all worldly pleasures, because as we know, that does not fully solve the problem. It is about understanding the true nature of these 'comforts'.

So now you have understood how the very breath we take acts as a foundation upon which *Sanskara* is built.

By understanding this fact we must engage in *Anapanasati meditation* (A mindfulness based meditation in which one focuses on the nature of their breathing) in order to rid ourselves of the *Avidyawa* based around breathing.

With this meditation, your thoughts will automatically converge onto your breathing. In order to rid oneself of lowly, worldly, pleasures one must cling to the comfort felt by *Samadhi*. You can't simply give that up as well by presuming the grass isn't greener on the other side. That is something you can only know by reaching the other side.

In other words, you can not give up the comforts of experiencing *Samadhi* without ever having reached that state.

To be the Guiding Lamp that Shows the Way

Do you now see how long our mind has been dragging us along, taking us on this torturous trip just because we didn't know this one small trick it's playing on us? This unknowing, or unawareness of the trick, is *Avidyawa*. If so, anything that is based on our six sense bases, the eye, the ear, the nose, the tongue, the body and the mind, is fuelled by *Avidyawa*.

It is because we were deceived in the past, and in the present, the body is something that was solely made for this deception. That is also *Sanskara*. Thus, I'm sure you understand that there is no further discussion as to whether this *Sanskara* belongs to suffering as well.

Therefore, anything based around this body, such as any of the systems sustaining its survival, are all bodily activities, or rather *Sanskara* based around the body (*Kaaryasanskara*). Even the very breath we take that decides our survival, is a *Kaaryasanskara*. Thus, it is now clear how any phenomena based around the body belong to suffering in the end. We cannot claim custody over any component that exists as part of our body. Neither do we have control over any of it. You will now realize how we now have absolutely no right to grow attached to any component or any activity that is done as part of the body's survival.

So think, the sole reason for the existence of the 'body' is to enable the lowly 'mind' to continue deceiving us. There has never been a single instance in which this body has existed to support solely us; nor will it ever be. The concept of 'me' or 'myself' is simply a series of ever-changing, inherently flawed, components created through *Avidyawa*. And yet look at how much time and effort we seem to dedicate towards this concept. Are we not putting in so much effort for our bodies? We toil after jobs to feed our body, we pay insurances to guarantee its safety, we do whatever we can to ensure it is clothed and fed and protected, but what is it all for? Nothing. All this effort we put into maintaining our 'body' is fruitless. The more we sustain it with comforts the more suffering it puts us through. There is no point to it. Yet, there is nothing we can do about it.

All we can do is to realise the reality of our situation, and not cling to the concept of comforts the mind puts forth. In order to truly resent these *Sanskara* we need to thoroughly understand the reality we live in. As such, if one were to obtain such an understanding, such a realization, they will no longer fall trap to the *Sanskara* based on the body.

We are always thrown into the pit of suffering, by luring us in with a concept of comfort. We grow fond of this said concept of comfort. We grow attached to this fondness. As a result, due to this attachment, we end suffering. Alas, it is now clear that suffering is brought as part of a chain reaction, caused by the fondness we grow towards a concept of comfort our minds show us, and not because there's something that is specifically made for us that we can actually hold on to. The reason we grow attached to this fondness is because our mind is a master of deception or delusion. This delusion is caused by the fact that we are unaware that we are being puppeteered, by the greatest puppet master of all time, the mind, or simply said, because of *Avidyama*.

When we look closer we can see that recognising the experiences of comfort and suffering are two components of the *Sanskara* based around the mind (*Chitta Sanskara*). And that both these *Sanskara* arise from the *Avidyama* of not being aware of the mind's trickery. If we realise the deceitful nature of the mind then delusion (*Moha*) no longer exists. If there is no delusion there is no attachment. If there is no attachment there is no suffering. When the cause is eradicated then the effect no longer exists either.

යං කිංචිච්චි සමුදයා ධම්මං සබ්බන්තං නිරෝධ ධම්මං

'Yam Kinchi Samudaya Dhammam Sabbantham Nirōdham Dhammam'

The ascetic Kondangngna becomes the first *Sowan* person, as part of the Gautama Buddha Order, by coming to this realization. It was by coming to this realization, on that fateful day, that the world was truly blessed by the triple gem at the *Isipathana Migadaya*. When the Almighty Enlightened One preached the words,

චක්කුං උදපාදි, ග්‍රාණං උදපාදි, පඤ්ඤා උදපාදි, විජ්ජා උදපාදි, ආලෝකො උදපාදි
'Chakkum Udapādi, Gnānam Udapādi, Pangngā Udapādi, Vijjā Udapādi,
Ālōkō Udapādi'

the very ground that we stand upon, trembled. This was the power of the Enlightened One's words. It was at this point, that the Kondangnga Ascetic reached that blissful Sowan state. It is when Upathissa, or later on as an Enlightened Monk, Saripuththa Maha Rahathan Wahanse, heard the stanza that he too started his journey to enlightenment, by reaching that sowan state.

යේ ධම්මා හේතුප්පභවා තේසං හේතුං තථාගතෝ ආහ, තේසං ච යෝ නිරෝධො
ඒවං වාදි මහාසමණො
'Yē Dhammā Hēthupabhawā Thēsam Hēthum Thathāgathō Āha,
Thē sam chayō Nirōdhō Ēwam Wādhī Mahāsamanō'

Eventually, when it reaches a point where your realization turns into a Faculty of Power of Wisdom, you will no longer base yourself upon the Sanskara based around the mind (*Chitta sanskara*) of 'sense' (*Wedana*) and 'perception' (*Sannyā*). At this point, your *Samadhi* also turns into a Faculty of Power, in order for your wisdom, to turn into a Faculty of Power itself.

It is a point at which you surpass the *Sanskara* born as a part of *Samadhi*, while still being in that state of *Samadhi*. This process takes place, with a very good conscience of the activation of the said *Sanskara* and the Faculties of Power.

You no longer see the act of breathing as a *Sanskara* based around the body (*Kayasanskara*). It is comprehended as just another internal quality (*Dharmatawaya*) that is totally out of our control. When we understand the deception of the mind, even words become tiring.

This is why your happiness is no longer based upon something as simple as words. In short, words will no longer hold any relevance in your happiness. If we aren't attached to our breath then we are not going to be attached to mere words.

For example, if we were to take the word '*Dhamma*' into consideration, the 'D' is different to the 'H', the 'H' is different to the 'A', the 'A' is different to the 'M' and the 'M' is different to the 'A'.

Each 'form' for each letter, so different to one another. It is now clear how when the 'form' or 'image' changes everything born as a result of it, the 'sense' (*Windeema*), 'identifying' (*sangna*), 'intention' (*Chethanama*) and the eventual thought (*Vignnana*), also changes to suit that form. In this case, you cannot identify the letter 'H' with the same thought you had for the letter 'D', and you cannot identify the letter 'A' with the same thought you had for the letter 'H', and so on.

At this moment the 'mind' has to change. If the mind did not change one would not be able to comprehend each individual letter as such. Then in this moment, you can see the change or the impermanence (*Anithya*) of the five aggregates of clinging; external form (*Rupa*), sensations (*Vedana*), perceptions (*Sangna*), sanskara and thought (*Vignnana*).

If the Five Aggregates of Clinging were not impermanent then we would not be able to differentiate between comforts and suffering, and we wouldn't have to bother about it to begin with.

We will no longer cling to praise as something favourable or to insults as something to be conflicted over. Words will cease to hold relevance in your happiness. This is how one surpasses the *Sanskara* built around words (*Vachi Sanskara*).

When one begins to see the five aggregates of clinging in the words '*Dhamma*' they are no longer simply within the word. They are no longer within the external form created by the word, they have surpassed it.

They will no longer feel an attachment to words. This means that there is no longer any room for passionate lust (*Nandiragaya*) within the aggregates of clinging.

At this point, they have already seen the point at which the spark is ignited for an attachment or an aversion based on a 'form'. In other terms he has seen the 'relic' (Dhathu) state of that said form.

රූප ධාතුයා චෙ භික්ඛුනො රාගො පභීනො හෝති
'Rūpa Dhāthuyā che Bhikkawē Bhikkunō Rāgō Pahīnō Hōthi'

Therefore, he who grows weary towards all sanskara based on the body, speech and mind as a result of his newfound realization, has nothing they can grow attached to. Subsequently, a lack of attachments leads to a lack of objective.

රාගස්ස පහානා චොච්ඡිජ්ජති ආරම්මණං
'Rāgassa Pahānā Vochchijjthārammanam'

Hence there are also no grounds upon which thoughts (*Vingnana*) can plant itself,

පතිට්ඨා විඤ්ඤාණස්ස න හෝති
'Pathittā Vingnānassa na Hōthi'

And when there is no ground, there is no planting of *Vingnana*

තදුප්පතිට්ඨිතං විඤ්ඤාණං අවිරුල්භං
'Thadappattittitham Vingnānam Avirūlham'

And when there is no planting of *Vingnana*, there is no formation.

විමුත්තං විමුත්තතා ධීතං
'Vimuththanam Vimuththatha Titham'

After Which, you are liberated from your sensual desires (*Niramisa*) leaving you in a wholesome bliss.

ධීතතා සන්තුසිතං සන්තුසිතත්තා න පරිතස්සති
'Tiththathā Santhusitham Santhusithaththā na Parithassathi'

with a sigh of relief as you are no longer founded upon any basis. A Bliss which refuses to die out as it arose due to our liberation from causes and conditions (*Hetupratyaya*)

The breath we talked about before, is no longer a Sanskara based around the body as it was in the Foundations of Mindfulness (*Satthipattana*). It is simply a very feeble, helpless, irrelevant internal quality (*Dharmatha*).

Anything that occurs as a result of this breath also belongs to this set of Internal Qualities.

‘සබ්බෙ ධම්මා අනත්තා’ ‘Sabbē Dhammā Anaththā’.

Thus, finally, as these exist as such, he will spend his days in this world, in that true, pure sense of neutrality, with a sense of happiness that sees no end and is based on no man, being or object in this world, until he reaches that coveted state of enlightenment. Joining his true father along with his ancestors, to truly rest in eternal peace.

**අපරිත්තස්සං පච්ඡත්තං යෙව පරිනිබ්බායති
‘Aparithassam Pachchaththam Yēwa Parinibbāyathi’**

Like a lamp that is blown away by the wind, he leaves this universe,
never to be born again.

(Sanyutta Nik.aya 3. Beeja sutta,)

So may that be you!

With love I plea, do not leave empty handed.

"දාදුරන් කියන්නේ නොමැරෙන්න එස් දන්න"

Answers to Frequently Asked Questions

- 1- In the Modern day, with regards to the sermons that we hear from various monks, there seems to be quite a big question mark in terms of their legitimacy. What can we do about this? How do we know which sermons are right, and which ones are wrong?

The problem here isn't whether the sermons we hear are of the right standard, or the right quality, it's more with regards to the standard and quality that we give to the Enlightened One's words. The Monks who preach these sermons do so based on their interpretation of the teachings of the Enlightened One, not necessarily based on a thorough realisation on the essence of *Dhamma*. If one were to try and solve their problems by comparing and criticizing each version of *Dhamma* preached by monks, then you yourself have not realised what *Dhamma* teaches. This is what should be understood in the first place. To choose the right from the wrong sermons is your responsibility. You should be skilful and tactful enough to know that.

In this instance, you should put your trust in the essence of Buddhism itself, and practice the teachings of Lord Buddha. It is a waste to not practice the direct teachings of the Enlightened one when they are freely available. This is why you have the issue of what you should and should not follow in terms of sermons. Furthermore, you should not come into conflict with other Monks simply because their line of thinking does not fit in line with your own. If it does cause you conflict, it means that you are not within the Enlightened one's teachings. The fact that you cannot see the conflict within yourself is enough evidence that you are not within the enlightened ones teachings.

Therefore, associate the *Sangha Order* with respect. Do not lose sight of your followership on behalf of patronage. Both parties will only find satisfaction through a followership that gives rise to patronage.

When practising the Buddha's word, there is no room for doubts to pop up in terms of its legitimacy. That's what makes it stand out. It is something that can be understood, in this very moment, in the very position that you are in. That's how practical it is. If anything, it eradicates any doubts or suspicions one has of any kind of beliefs they had before. Therefore use the Buddha's word as your measuring tool. You will instantly find the answer to a lot of questions you have in terms of your beliefs within the *Dhamma*. You will realise that the conflicts you may have had, is just a bunch of pointless thoughts. You have started a conflict from within you in the name of the *Dhamma*. That is quite pathetic. It is contradictory.

The *Dhamma* is what helps put out the flames within us, it is not something that should ignite more. But because of the mind's nature, you do not see this. You keep going along this conflict, contemplating on it more and more, only for it to give you more suffering. So that proves how even the conflicts you have in the name of the *Dhamma* in fact, also belong to that dumpster of suffering. So first of all, make sure you get your priorities right, and realize the point of this is to avert any suffering, not cause more.

In that moment, see what is happening within your mind and find the true reason behind your distress. Know the true nature of your mind. It is deceitful, it is fickle. Open your eyes to what it is truly doing by making you feel distressed. By doing this you can rid yourself of any doubt about the right path. External factors are never the reason for one's sadness. Remember that fact well. See how much suffering we are put through based on a simple conjecture our mind came up with. These conjectures only pull us further and further away from the path to Nirvana. These

various conjectures cause the mind to become restless. The fact that we can't even discern this fact as a hindrance is because the mind tries to play off the reason for our distress as an external factor, that it is the sermon making us feel this sadness rather than our own mind.

After a while, unbeknownst to you, this very conjecture is going to start to be a form of comfort for you. We've fallen trap to our conjectures, or beliefs which in turn is going to be a hindrance to the actual path we should be taking. With time, you're going to start contemplating these conjectures, even in your sleep. They're going to start playing back so often, that one could mistake it as them reaching some state reached through the practice of the *Dhamma* (Such as *Sowan*, *Sakadbagami* etc), when in fact they are very sadly mistaken. This leads to them starting to tell anyone and everyone they can, as part of them feeling a feeling of compassion coupled with their own pride. It is not a pure form of compassion.

Think of it as an act of pride, disguised in the form of compassion, somewhat. At this point, frankly said, you're kicking the Enlightened One's word to the curb, and putting on your own show by telling the world about your interpretation of it that suits that conjecture of yours. And there's definitely going to be people who accept it as well, may it be for their personal gain or simply them not being knowledgeable enough to understand what's wrong with it. This further solidifies this conjecture within you, digging the hole you're in even deeper. This makes it that much harder for you to get yourself out and realize the actual word of our Lord Buddha. The true *Dhamma*. This is why such conjectures and conflicts can be so dangerous.

Therefore, with whatever conjecture that comes to mind in the guise of *Dhamma*, you should always remember that in the end it is only another

thought. If not, there will be many sins committed in the name of a good deed. If you can not let go of your conjectures, contemplate the qualities of the Enlightened one. If you want to break free of your conjectures, focus on your breath. Observe its nature. If not, you will continue to nurture The Four Unwholesome Courses of Action (*Sathara Agati*) in the name of *Dhamma*. In fact, it is the *Sathara Agati*. You just don't see it. Incorrect teachings can lead us disastrously astray. We must be alert and remember to associate good thoughts.

One definitely has a desire towards the *Dhamma*, to be interested in it in the first place. When one engages in comparison between different sermons, there occurs aversion towards one or the other. This triggers fear towards the uncertainty of being able to reach our ultimate goal. Nirvana. The fact that we are unaware that we are going in the wrong direction is delusion. Desire, Aversion, Fear and Delusion. The Four Unwholesome Courses of Action (*Sathara Agati*). It is in this way, that we start drowning in these Unwholesome Actions, in the name of the *Dhamma* itself, or rather by having wrong interpretations of it.

Therefore it is integral that you make sure you build yourself upon the Four Bases of Mental Power instead of the Four Courses of Unwholesome Actions. To stand strong, and not let oneself be deceived under any condition, is Desire. But in this case, desire or intention to not be deceived. The determination one has to make sure they aren't deceived, is Mindfulness. The energy invested in making sure one isn't deceived, or is constantly mindful, is Effort. The constant contemplation of whether one is in deception or not, is the Investigation one carries out in terms of their thoughts. Desire, Mindfulness, Effort and Investigation. The Four Bases of Mental Power (*Sathara Iddipada*). It is in this way that one overcomes the Four Courses of Unwholesome Actions and starts nurturing the Four Bases of Mental Power within them.

Therefore nurture the Four Bases of Mental Power instead of the Four Courses of Unwholesome Actions. In order to do this it is integral that you understand the subtle differences between the two. You must constantly be alert. If not, we will lose another amazing opportunity to free ourselves from this world in this life.

- 2- Some say that they have reached “Sowan” maga pala. However, it is quite evident that they possess the capacity to be angered. Are these people deceived about their attainment of *Sowan*? In this scenario, when they claim that they have reached *sowan*, there still exists the belief that there is ‘self’, or the Self Identification View “සක්කය දිට්ඨි” (*Sakkaya Ditti*). So then does the Perception of Personalism “සත්ව පුද්ගල සංශ්‍යව” (*Sathwa Pudgala Sannyawa*) and the aforementioned Self Identification View still exist?

It does not matter to us if, in reality, these people have reached *Sowan* or not. Why should we care about another person’s achievements? It is said that as long as the teachings of Lord Buddha exist in this world there will always be enlightened people. So what does it matter that some have reached *Sowan*? You should be happy that someone was able to reach that state and leave it there. At least that way, you’ll earn merits.

Furthermore, simply because one realizes the mind’s deception (attains *Sammaditthi*) doesn’t mean that they will simply cease to experience passionate lust or intense rage. Even someone who attains *sowan* will experience anger. Having the perception of “myself” or the Perception of Personalism (*Sathwa Pudgala Sannyawa*) will not increase or decrease *Sakkaya ditthi*. Nor will it mean that one will experience less *Sakkaya ditthi* if they let go of these perceptions. What one truly needs to rid themselves of is not the perception of “myself” or *Sathwa Pudgala Sannyawa*, it is suffering.

Therefore, we can set aside our attempts at abolishing “ourselves” and/or *sangha* and focus upon the issue at hand, the suffering and pain we endure. And if we were to believe that there is a cause for this pain and suffering and that there is a path through which we can find liberation from this pain and suffering. This mindset alone can act as the groundwork that pushes us towards that very liberation. This is not related to the aforementioned *Sathwa Pudgala Sannyasa*, but our Lord Buddha never confined this sacred Dhamma to the grips of terminology.

The Brahmana Ideology, and those who believed and preached this ideology were massively affected by the emergence of the *Vedicgranth* and the *Vedic* Ideologies. It was the Ancient Indian ideology of ‘*Mahayana*’ that bore the brunt of these effects. In this ideology of *Mahayana*, there exist two major beliefs. The first was the ‘*Madhyamaka*’ ideology, that was based on Ashwagosh’s and the Nagarjuna’s ideology that all phenomena are empty (*Shunya*) in ‘nature’ a ‘substance’ or ‘essence’ which gives them ‘solid and independent existence’ because they are dependently co-arisen and this ‘emptiness’ itself is also ‘empty’, i.e. it does not have an existence on its own, nor does it refer to a transcendental reality beyond or above phenomenal reality.

The second was the solidification of this belief, through various Samadhi meditation types such as ‘*Akinchannayathanaya*’ and ‘*Sunnyatha*’ practiced by *Maitreya-Natha*, an Ascetic who lived in Ancient India as part of the *Yogawaçara* movement. In the presence of both these ideologies, the aforementioned *Brahmana* Ideologies was proven void in a practical sense, and therefore because of the practicality and the approachability of the *Madhyamaka* Ideologies, our ancestors welcomed these with open arms to pass on to the next generation of monks and Buddhist practitioners. These became the basis of what is taught as Buddhism in our country today.

The truth is that we have become what these ideologies have passed down through the years.

There is one more thing that comes to mind when one mentions the aforementioned 'Yogacara' or the Ascetic movement. It is that there is no mention of the Yogacara precepts or any kind of ascetic in the word of the Enlightened One. There is only the sacred policy and the Knowledgeable Arya Follower. Either way, it is widely accepted that through the aforementioned ideologies, Maitreya-Natha's Ideology through Samadhi Meditation and the Madhyamaka Ideology, that the core teachings of Lord Buddha; the Three Marks of Existence and the 12 Links of Dependent Origination have been very clearly and deeply explained and interpreted. Therefore these Ideologies are celebrated and respected around the world as two of the noblest interpretations of the Buddha's word.

In the Madhyamaka ideology, Three Philosophical Traditions are described as *Paratantra* (Dependent on something else), *Parakalpitha*, and *Parinishpanna*. Through these, the terminology Conventional Truth (*Sammuti Sathya*) and Ultimate Truth (*Paramartha Sathya*) have been adapted to our everyday use. However, *Sammuti Sathya* is just a concept we've put up ourselves, *Paramartha Sathya* is a concept that's been established as a *Shunya* or Empty via a derivation of the *Akinchannayathanaya* attainment. Or in other words, at the end of the day, both of these terms are nothing more than definitions for the concepts we've put up.

Perceptions are created in the mind. And we already know that the mind causes us suffering. Then Conventional Truth (*Sammuti Sathya*) and the Ultimate Truth (*Paramartha Sathya*), both reside within the First Noble Truth of Suffering (*Dukka aya Sathya*) and have not surpassed suffering. The teachings of the Enlightened one are the Four Noble Truths.

These four truths can never be or will be, two truths. The teachings on the four Arya truths are bolstered by the Ten Supreme Powers (Thathagatha Bala Dahaya) and the Four Wisdoms of Self Confidence (Visharada Gnana Hathara), and proven by the Enlightenment of Lord Buddha himself and thus can not be refuted by anyone. This fact will never change. This is the proclamation of the Buddha.

The most important basis on which the ‘Yogāwaćcara Movement’ is built upon is the fact that the aforementioned Perception of Personalism and Sakkhaya Ditthi, can both be abolished through contemplating them as ‘shunya’ or ‘empty’ in nature. There is a book that has been written in the 1st Century AD, by a scholar known as ‘Wasabandu’ in accordance with this basis, but on a much deeper and much more profound level. This Ideology was spread vastly by King Kanishka at the time throughout the world and therefore plays a major role in the way we would interpret the Dhamma as it had a major influence over ancient dharmic scriptures that were written in the past. A world-renowned religion, *Zen* is a very good example of this influence. *Zen* is a result of a hybrid between the Ancient Indian ‘*Mahayana*’ and Chinese ‘*Taoism*’. However, these beliefs cannot be disregarded as baseless concepts, as they are ideologies solidly based on various meditation traditions, followed by the followers of these ideologies.

Having said that, none of these ideologies can be categorized as ‘Samma ditthi’. One can say that in the absence of light, there is nothing that can be contemplated upon, and therefore can come to a conclusion on whether or not something actually ‘exists’. However, if one lights a lamp in the dark, this darkness disappears. In this instance the perceptions of personalism and Sakkaya Ditthi become irrelevant. The light that is created instead of getting lost in conclusions made in the dark is “*Samma ditthi*”.

In reality, we will never be able to eradicate this darkness that surrounds us. However, we can bring forth light. The darkness that disappears with the emergence of light is what is referred to as *Sakkaya Ditthi*. Therefore what happened is not the eradication of *Sakkaya Ditthi*, but rather with the formation of *Samma ditthi*, *Sakkaya ditthi* simply ceased to exist.

3- Should the Four Foundations of Mindfulness (*Sathara Sathipattanaya*) be practiced separately or together? Which one should we start with?

Mindfulness surrounding the Body (*Kayanupassana*), Feeling (*Vedhananu passana*), Thoughts (*Chittanupassana*), and Dhamma (*Dhammanupassana*). The nurturing of these foundations happen simultaneously and in order. Having said that, rather than knowing which should be practiced when it is much more important to know how these foundations are nurtured within us. In reality, when one of these foundations is nurtured, the other three follow in the same way. That is the wondrous nature of these foundations of mindfulness.

Four Foundations of Mindfulness are a result of the underlying principle of Cause and effect, it cannot exist without either. This is clarified by the Avidya Sutta of the Yamaka Wagga of the Anguttara Nikaya. In the aforementioned sutta, The Foundations of Mindfulness are a result of the Threefold Wholesome Behaviors (*Thrivida Sucharitha*). These Threefold Wholesome Behaviors (*Thrivida Sucharitha*) are a result of Sensual Restraint (*Indriya Sanwaraya*). Sensual Restraint arises as a result of the Mindfulness and the Constant Analyzing one's thoughts (*Sathisampajanna*). *Sathisampajanna* can also be defined as the knowledge gained via thorough analysis through the scope of *sammadhitti*. The knowledge gained in this instance is our understanding of the mind's deception. And being constantly aware of the deception is what is referred to as 'mindfulness' (*Sihiya*)

So then this Mindfulness and the Constant Analyzing one engages in (*Sathisampajanna*) always occurs with good reason. The reason being ‘Wisdomful Attention’ (*Yonisomanasikara*). If through some attention paid to a thought, and contemplation of the delusional nature of it, it eradicates the Attachments and Aversions associated with that thought, then that is Wisdomful Attention. As said before, it occurs in a person due to a reason, this reason being faith.

The root of any kind of suffering we deal with is nothing but Avidyawa. Our minds make us believe that it is always due to an external factor, when in fact it is this clouding of judgment that causes Avidyawa in the first place. If one were to properly comprehend, understand, and realize the true word of the Lord Buddha, they would start to build an unshakeable sense of faith and trust towards the word of the Enlightened One. Their whole thought process starts adapting to this newly gained realization of the world, and its existence. To hear the right word of the Buddha, one must associate the Right Company (*Kalyana Mithra*), it is not something that just happens by chance.

If one were to start thinking in accordance with this newfound faith, they start nurturing the aforementioned ‘Wise Attention’ within themselves. And with this wise attention, it results in Mindfulness and Constant Analyzing of their thoughts (*Sathisampajanna*), which then causes Sensual Restraint (*Indriya Sanwaraya*). With the occurrence of sensual restraint, they begin to start building the Threefold Wholesome Behaviours (*Thrivida Sucharitha*) from within themselves, which only then causes the nurturing of the Four Foundations of Mindfulness. This proves, as mentioned before, how the Four Foundations of Mindfulness is the effect of certain causations or reasons. It is the result of a very orderly practice.

According to the enlightened one's sutta, the seven factors for Awakening are nurtured by the foundations of mindfulness. It is preached that because of the seven factors for Awakening, one can prove the liberation of wisdom or the fruits of an enlightened person (*arahathpala*). Now, instead of wondering what one should nurture first within the foundations of mindfulness, you should first build up reasons you need to nurture these foundations of mindfulness. But be mindful that you build these resources at your own pace, be patient. Don't rush. This will cause your foundations of mindfulness to grow.

4- The Buddhist Order (*Buddha Shasanaya*) has had to face a great deal of threats in recent times. If we keep continuing like this we won't even be able to light a lamp or offer a flower in the name of Buddhism, there will be nothing that remains of it. What should we do about this?

In your opinion, do you know what this great Buddhist Order (*Buddha Shasanaya*) of ours is based upon? If not, do you know what the three aspects of the Buddhist Order (*Buddha Shasanaya*) (*Thrivida Shasanaya*) are? It is; the theory of Dhamma (*Pariyatti*: Found in the *Thripitikaya*), putting this truth to practice (*Patipatti*) and experimentally realizing the truth it contains (*Pativeda*: attaining of *Marga-Pala*). The aspect of *Pativedha* is based upon the *Patipatti*, the *Patipatti* is based upon the *Pariyatti* and all three aspects are founded upon liberation.

If in this instance you are no longer within the deception, you are within realization and within this realization lies liberation. This sweet liberation is not founded in the past nor is it founded upon the future, it is a matter of this moment and this moment alone. The four noble truths (*Sathara Arya Sathya*) are also thus found in this moment and in the presence of this noble realization you will find no pain and suffering, only a sense of relief

and relaxation. This sense of relief and relaxation is what the Buddhist Order (Buddha Shasanaya) is all about.

It is because you still reside within the vices of the mind's trickery, this delusion, that you worry about the future of Buddhism. Fear is not a feeling that gives you relief. It is something that causes you to worry. Worrying is a form of suffering. The teachings of the Enlightened one do not reside within something that causes suffering. This can only mean that you are no longer within his teachings. So now who is it that has truly let go of Dhamma? It is you who have forgone the relief that comes with wisdom and clung to the suffering that comes with worry, that has let go of it. Bhikshu, Bhikshuni, and devotees alike are all just people. This is the teaching of the Lord Buddha.

So then our One True Father never based the Buddhist Order (Buddha Shasanaya) upon feeble and impermanent entities such as Stupas, Temples, or People. Frankly, he didn't even base it upon any of the Four Elements that these entities are made up of. Wherever there is freedom from the deception we face, there exists true relief, and it is within the liberation felt through this sense of relief that the Buddhist Order (Buddha Shasanaya) truly exists.

This Buddhist Order (Buddha Shasanaya) can never be based upon mere frail objects or the mind itself. However, it does not exceed the true benevolence in the Great One's heart. For one who, for even a single moment, has felt the true serenity in the Enlightened One's mind, has already begun to start following in the noble footsteps of their ancestors in this sacred bloodline. Even your strands of hair and nails, have already started to become very relics, as you are now part of this sacred bloodline. Having seen this noble and world defying evolution you have now attained,

the very heavens will stop dead in their tracks to witness the greatness of this true son or daughter, of our great father.

Worlds will fall at your feet. Now you see how the Buddhist Order (*Buddha Shasanaya*) never existed in a wilting flower or a lamp that is blown away in the wind, for it now exists, within you.

In a world where people go to war in the name of their country, their race, or their religion, it raises the question if they're truly going to war for any of that or the sake of their own afflictions. But you. You are a well-armed warrior, in a war against your own afflictions. A war to end all wars. A war that truly is in the name of your belief. You've lost this war for many years, through many lives. Battle scarred, beaten and downed for many a millennium. But this time, you are well-armed. Armed by the blessing that you are in fact a noble son or daughter, of the Great One.

This very blessing will be your one true saviour and will never leave you stranded in the grounds of this war. In return for the one single moment you gave him, he has given you the one thing you need to end the war within yourself. So go ahead. It is your right. It is a prophecy to be fulfilled, by no one but you, as you are a true son or daughter of our One True Father. This Buddhist Order (*Buddha Shasanaya*) is still well and alive, and burns bright from within you.

Being born is sad and draining, but remember that this birth is what you will use to put an end to existence itself. To birth as a whole. Your father has given you the weapons to go to war against yourself and put an end to suffering as a whole. So go to war with all your might, and leave this place for good.



A word of Gratitude

‘Ascend, may you find no resistance,
And know that you made such a difference,
And all you leave behind, Will live till the end.
The cycle of suffering goes on,
But the memories of you stay strong,
Some day I too will fly, And find you again.’

Having trekked through the endless course of time, being born in, living in and having been one with suffering itself, our Lord Buddha blessed all of humanity and beyond, with the path to true liberation. To eternal peace. And for having put the word of the Enlightened One so concisely, and so elegantly and showing us the light, may you, our mentor in this path to enlightenment, being a true son of our benevolent father, be free from all chains of suffering and reach the ultimate state of Nirvana!

*‘Beyond the suffering you’ve known,
I hope you find your way. May you never be broken again.’*

Glossary

Adinawayaya	The end at which conflict occurs.
Aharaye Patikkula Sangnawa	The reality behind food in terms of the four elements.
Akalika	Timeless.
Aliim	Desires.
Aloka Sangnawa	Perception of Light.
Anagami	The Third State reached in the path to Enlightenment where afflictions are even further reduced, and he who reaches this state shall go for a maximum of one more life.
Anathma	Nature of being out of our control. Anatta'
Anapanasati meditation	A Meditation done by focusing on Inhaling and Exhaling as you breathe.
Anithya	Anicca', fickle, Impermanence.
Anusaya	Hidden Afflictions.
Apo-Dhatu	Element of Water.
Aramunu	Thoughts appears in mind
Arya	Respectable, Noble.
Arya Ashtangika Margaya Noble	Eightfold Path.
Arya Maithriiya	Noble Sense of Compassion.
Arya Sangha	Noble Sect.
Arya view	Noble View.
Aryawu Indriya	Noble Faculties.
Aryyan	A Man of Noble Birth, A man who has thought on the four chief principles of Buddhism and lives according to them.
Ashrawa	Afflictions based on Karmic Predilections.
Ashwadaya	the end at which attachment occurs.
Asuba Sangngnawa	The perception which reflects upon the reality in terms of the elements of the world (Dhatu).
Asura	Asura's are a class of inferior, more evil deities.
Athma	Nature of being in Our Control.
Attika Sangngnawa	Perception based on the Skeleton of a being.
Avabodaya	Realization/Understanding.

Avidya Sanskara	Perceptions based on Avidyawa.
Avidyawa	The Unknowing of the fact that one is being deceived by the mind.
Avihinsa	Non-Violence.
Avihinsa Sankappa	Resolve based on Non-Violence.
Avyapada	Hate-lessness.
Avyapada Sankappa	Resolve based on hatelessness.
Ayathana	Sense Bases.
Bahira Rupa	External Form/Image.
Baladharma	Faculties of Power.
Balayak	A Force.
Bojjanga	Factors of Awakening.
Brahmas	An angelic being far superior to angels, an inhabitant of the non-sensual heavens of form or formlessness.
Buddhanussathiya	A Meditation based on reminiscing the Infinite Qualities of the Lord Buddha.
Chandaragaya	The Fondness one builds towards a Concept of Comfort.
Chandaya	Fondness.
Chathurarya Sathya	Four Noble Truths.
Chethanawa/ Chethana	Intention/ Intentions.
Chitta Sanskara	Volitional formations based around the mind.
Chittanupassanawa	Mindfulness based around the Mind.
Chittaya	Thought.
Dhamma	The Lord Buddha's teachings.
Dhammawichaya Sambojjhangaya	Investigation of the laws of truth in the Namarupa as a factor of enlightenment. It is one of the 7 factors of enlightenment.
Dharmatawaya	Internal quality/ internal qualities.
Dhathu	Relic.
Dhatu Manasikara	A meditation contemplating on the four elements; Pathavi Dhatu, Apo Dhatu, Tejo Dhatu, and Vayo Dhatu.

Dhyana	A state of perfect equanimity and awareness attained through meditation.
Dibbachakku	Clairvoyance.
Divya	Divine, heavenly, celestial beings who inhabit the Divya Realm (heaven).
Dukkha	Suffering.
Dukkharya Sathya	The Noble Truth of Suffering.
Dukkha Samudhaarya Sathya	The Noble Truth of the Reason for Suffering.
Dukkhanirodaarya Sathya	The Noble Truth of Ridding Suffering.
Dukkhanirodara Gamini Patipadarya Sathya	The Noble Truth of the Path towards ridding Suffering.
Dwesha	Aversion.
Gandha	Smell/Odour.
Haduna Ganimma	Recognizing.
Hethu Pala/ Hetupratyaya	Cause and Effect.
Hitha	The Mind.
Indriyadharma/Indriyadharmatha	Spiritual faculties. There are 5 Spiritual Faculties described in Buddhism, namely: Faith (Shradda), Energy (Viiriya), Mindfulness (Sathi), Concentration (Samadhi) Wisdom (Pragnawa).
Indriyasanwaraya	Sensual Restraint.
Kaayasanshara/Kayasanshara	Volitional Formations based around the body.
Karma	Spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect) and is described as Collection of deeds resulting from positive and negative actions.
Kayanupassana/ Iriyapatha	Mindfulness based around the Body.
Keles	Afflictions.
Kshana Sampatha	An Asset gained in the time period of a split second.
Kusala Sanghawa	A perception based on contemplating about merits one takes part in.

Lobha	Greed.
Madha Nothawarima	Not lulling in the middle ground.
Maithree Sangngnawa	A Perception based on Compassion towards other beings.
Maithriya	Compassion.
Manasikara	Thought process.
Mara	Demonic Celestial King; The personification of the forces antagonistic to enlightenment.
Moha/Mohaya	Delusion.
Mulaviima	To be deceived.
Namarupa	Refers to the mental and physical components of a person.
Nandiragaya	Passionate Lust.
Nekkamma Sankalpaya/ Sankappa	Resolve based on the need to not wanting to be born again and reach enlightenment.
Niramisa	Beyond Worldly Pleasures.
Nirodasannyawa	A Perception based on Eradicating Afflictions and reaching Nirvana.
Nirvana	A transcendent state in which there is neither suffering, desire, nor sense of self, and the subject is released from the effects of karma and the cycle of death and rebirth.
Nissaranaya	The Awareness of the Mind's Trickery.
Nithya	Of Permanent Nature.
Opanayiko	Realization from within one's self.
Pachchattam Vedittabbo Vigngnuhi	To see how the whole world together with all its suffering arises.
Pahana Sangngnawa	A Perception based on eradicating Perceptions themselves.
Pahasa	Touch.
Palaya	Fruits or labour/ State (In the context of Sowan, Sakadhagami, Anagami or Rahath)

Pancha bala	Five Faculties of Power; Faith (Shraddha Bala), Energy or effort (Viiriya Bala), Mindfulness (Sathi Bala), Concentration (Samadhi Bala), Wisdom (Pragna Bala).
Pancha Nama Dharma	The Nama Dharma are; External Form/Image (Rupa), Contact (Sparshaya), Emotion or Feeling (Wedana), Perception (Sagngna), Intentions (Chethana), Thought Process (Manasikara)
Panchaupadanaskandaya	The Five Aggregates of Clinging, which are; Form (Rupa), sensations (Vedana), perceptions (Sangna), Volitional formations (Sanskara), thoughts (Vigngnana)
Pathavi Dhatu	The Fire Element.
Patichcha samuppadaya	The 12 Links of Dependent Origination.
Pragna Indriya	The Spiritual Faculty of Wisdom.
Pragnga/Prajnawa	Wisdom.
Pragngna Balaya	The Faculty of Power of Wisdom.
Pretha	One of a class of beings in the lower realms, sometimes capable of appearing to human beings. The Prethas' are often depicted as starving beings.
Raagaya	Greed.
Rasa	Taste.
Rupa	Material form, external form.
Sakadhagami	The Second Stage reached on the path to Enlightenment where one's afflictions are further eradicated, and the number of lives they would go on for is a maximum of two more lives.
Sakkaya Ditthi	The Belief that there exists a self in our minds.
Salayathana	The Six sense bases.
Samadhi/Samatha	The State of Meditation at which Complete Unity is Reached.

Sambojjangya	Factors of Enlightenment.
Samma Sankappa	Right Resolve.
Sammaditthi	Right View.
Sammakammantha	Right Livelihood.
SammaSamadhi	Right Concentration.
Sammasati	Right Mindfulness.
Sammawacha	Right Speech.
Sammawayama	Right Effort.
Samudaya	The Point at which a Reaction Occurs in our Minds.
Sandhittikai	Self-Evident and Immediately Apparent.
Sangna/ Sanna'	Perception.
Sannya Vipalyasa	Eradication of Perception.
Sansara/ Sansaraya	The Course of Time, Eternity.
Sansidima	Eradication.
Sanskara	Volitional Formations.
Sapa	Comfort/Happiness.
Sapthabojjhangya	7 Factors of Awakening; Mindfulness (Sathi), Investigation of the Nature of Reality (Dhammavichaya), Effort (Viiriya), Joy (Priti), Tranquility (Passaddhi), Concentration (Samadhi), Equanimity (Upeksha)
Sarana	Refuge.
Sathara Agati	Four Unwholesome Courses of Action; Desire, Aversion, Fear and Delusion.
Sathara Iddhipada	Four bases of Mental Power; Chanda (Fondness), Citta (Thoughts), Viiriya (Effort), Vimansa (Analysis).
Sathipattana	Foundation of Mindfulness.
Sathwa Pudgala Sannyawa	Perception of Personalism.
Sathya Gnanaya	True Knowledge.
Shabdha	Sound.
Shasanaya	The Buddhist Order.
Shraawakathwaya	Followership.
Shraddava	Faith.
Shunya	An Ideology that all phenomena are empty in 'nature' a 'substance' or 'essence' which gives them 'solid and

independent existence' because they are dependently co-arisen and this 'emptiness' itself is also 'empty', i.e. it does not have an existence on its own, nor does it refer to a transcendental reality beyond or above phenomenal reality.

Sowan

Stream Enterer; The First State reached on the path to Enlightenment after coming to the realization of the mind where afflictions are reduced, and he who reaches this state shall go for a maximum of 7 lives.

Sparshaya

Contact by one of the Sense Bases.

Subai

Positive.

Svakkakathai

Leads to the Eradication of all Suffering.

Tejo Dhatu

The Fire Element.

Thanhawa

Desire.

Thirisan

Animals.

Thrilakshana/ Thrilakshanaya

Three Marks of Existence; impermanence (Anithya), suffering (Dukkha) and the Constant nature of being out of our control exists (Anathma)

Upadana

Intense Clinging as a result of Desire coming to a boiling point.

Upeksha/ Upekshawa

Neutrality.

Vachi Sanskara

Volitional Formations based around Speech.

Vayo Dhatu

The Air Element.

Vedananupassanawa

Mindfulness based around Sensations.

Vidarshana

Insight.

Vidiima

Feeling.

Vidyawa

Wisdom.

Vigngnana

The mind, thoughts.

Viiriya

Effort.

Vimansa

Analysis.

Vimukthiya

Liberation.

Wedana

Sensations.

