

# THE PATH TO SUPRAMUNDANE BLISS

A photograph of a stone staircase leading up a hill through a lush green forest. The staircase is made of large, weathered stone steps and is flanked by low stone walls. The path leads up a grassy hillside, surrounded by dense green trees and foliage. The scene is bright and sunny, with dappled light filtering through the leaves.

By Venerable Pitigala Gunarathana Thero

# **THE PATH TO ULTIMATE SUPRAMUNDANE BLISS**

**by Venerable Pitigala Gunarathana Thero**

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## **FOREWARD**

According to Buddhist philosophy the universal truth is twofold. They are known as the conventional truth and the absolute truth. Conventional truth is the identification of phenomena such as women, men, deities, brahma, rocks, and boulders as used in our daily lives. Absolute truth is beyond the conventional world by seeing in terms such as aggregates, elements and faculties. This is where the conventional identification of individuals are seen and realised as groups of mind and matter.

As long as the truth is not seen in absolute terms the craving which is the root cause of the continuance of the journey of cycle-of-births can never be eradicated. Seeing the truth as-it-is is called the Right View.

This invaluable dhamma book is based on the sermons carried out by Venerable Pitigala Gunarathana Thero. It demonstrates the way to establish Right View through which the other factors of the path can be opened for cessation of suffering/un-satisfactoriness.

The in-depth wisdom of kamma is called the Right-View-of-kamma-and-results (Kammassakata Samma Ditti). The in-depth wisdom on un-satisfactoriness, cause of un-satisfactoriness,

eradication of un-satisfactoriness and the path to eradication of un-satisfactoriness is termed as Right-View-of-Four-Noble-Truths (Catu-Sacca Samma Ditti). This book details some essential factors of how the Four-Noble-Truths affect each of the five aggregates of form, feeling, perception and volition that are widely seen as an individual.

Mr. Duminda Perera has carried out translating this profound dhamma sermon of Venerable Pitigala Gunarathana Thero from Sinhala to English very effectively without compromising the essence of the embedded dhamma. It is written in a simple manner for easy and clear comprehension for the reader.

May the Triple Gem bless Mr. Duminda Perera who translated this dhamma sermon of Venerable Pitigala Gunarathana Thero to enable him to continue such religious services further in the future.

**Venerable Meegahakumbure Dhammagavesi Thero**

Chief Incumbent of Lankarama Vihara, Sydney

Rajakeeya Pundit, Tripitika Acharya

BSc (Psychology and Social Sciences)

## IN GRATITUDE

I was once again fortunate enough to meet Venerable Pitigala Gunarathana Thero in November 2016 to discuss dhamma. During that meeting the Bhanthe requested me to translate the dhamma publication called 'lovuturu sapa labena magai' on the sermon carried out in England on 26<sup>th</sup> March 2016. I accepted the precious opportunity with my sincere gratitude.

Firstly I like to thank Dr. Shanthidevi Wickramasinghe of UK for the publication of the original dhamma book in Sinhala which was the source document leading to this effort.

Hereby I would like to thank Dr. Piyasoma Medis and my wife Kalyani for supporting me by carrying out editing of the translated document. Also with most gratitude I would like to thank Rajakeeya Pundit Tripitika Acharya Venerable Meegahakumbure Dhammagavesi Thero, Chief Incumbent Lankarama Vihara in Sydney for contributing the precious time to review this document and write a foreword for the publication.

My nephew Dulith De Zylva prepared the cover with a fitting serene background. The final editing and formatting for printing was

carried out by Mrs. Dilrukshi Weeraratne with so much dedication and commitment. Thank you.

Finally I would like to thank Mrs. Manel Perera for her tireless effort to coordinate all other aspects of the publication and ensure the outcome of dhamma-dāna a reality.

I hope this invaluable book of dhamma would help all of us to realise the Noble Dhamma and end the samsāric cycle in this life itself.

Metta.

Duminda Perera

Sydney

April 2017

## **TRANSCERENCE OF MERITS**

### **WITH GRATITUDE - 1**

‘Sabba dānam dhamma dānam jināti’

The gift of Dhamma excels all other gifts

May the merits of this wholesome exercise be transferred to my departed beloved parents Mr. D. A. Perera and Mrs. O. M. Perera, the departed beloved parents of my wife, Mr. K. A. Somapala and Mrs. Karunawathie Rajapaksa, recently departed sister-in-law Dr. (Mrs) M. Gunathilaka and all other beings that are in expectation of transference of merits.



## TRANSCERENCE OF MERITS WITH GRATITUDE - 2

May the merits of this gift of Dhamma be transferred to

our dear departed parents,

Dharma Nanayakkara,

Don Dharmapala Nanayakkara,

Hilda de Silva and

Vincent de Silva

\*\*\*\*\*

By children & grandchildren

Sanath & Maya Nanayakkara

Khema de Silva.

And

Shanil & Amil Nanayakkara

### **TRANSCERENCE OF MERITS WITH GRATITUDE - 3**

First of all, may all the merits accrued by this wholesome deed be of benefit to our Most Venerable Pitigala Gunarathana Maha Thero; for his physical and mental well-being. May he attain Nibbana through his desired Bōdhi in this dispensation of Gautama the Sammāsambuddha.

Many merits are due to Mr Duminda Perera of Australia for translating this book into English and to Dulith De Zylva for providing the cover page. Merits are also due to Mrs Maya Nanayakkara of Australia and the members of her family who kindly undertook to print this sermon in English. May the results of this wholesome deed be of benefit to all of them in realising the Noble Dhamma in this very life.

Many devotees have worked tirelessly in preparing this Dhamma Book from a sermon delivered at the Redbridge Vihara, UK by the Most Venerable Pitigala Gunerathana Thero. May the results of this wholesome deed be of benefit to them in realising the Noble Dhamma.

Most Venerable Pitigala Gunerathana Thero was invited to spend the Vas season by the Viharadhipathi of the Redbridge Buddhist Vihara, Ilford, UK, Venerable Pethigamuwe Hemarathana Thero. We bow down with much gratitude to the Venerable Viharadhipathi and also to Venerable Manampita Pannarathana Thero and Venerable Wilpita Dhammarathana Thero for attending to the needs of the most Venerable Pitigala Gunerathana Thero during the 10 months that he was in UK.

We are also very grateful to Priyantha Abeysinghe and Manoj Galappati for taking care of the Venerable Thero and also to Dr Nissanka for attending to the Venerable's medical needs and to the Dayakas of the temple.

The sinhala version of this book ‘ලොව්තුරු සපා ලැබෙන මගයි’ (‘lovuturu sapa labena magai’) was sponsored by Dr Shanthidevi Wickremasinghe and family of Standordshire, UK. May the results of this wholesome deed be of benefit to them in realising the Noble Dhamma in this very life.

Further, grateful thanks and merits are due to Prof. Ravi Koggalage for providing an excellent forward for the sinhalese version of the book, to Mrs Dilrukshi Weeraratne for all the computer related work and to Mr Sampath Ranasinghe and the team for their excellent printing work. May they all realise the Noble Truths in this dispensation of the Supreme Buddha!

May the Triple Gem protect you.

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24-05-2017

# **THE PATH TO ULTIMATE SUPRAMUNDANE BLISS**

Dhamma sermon  
by Venerable Pitigala Gunaratana Thero  
held at Redbridge Vihara, England on 26<sup>th</sup> March 2016.

Venerable Pethigamuwe Hemarathana Thero and dear devotees, we all are engaged in activities at this sacred place on this medin poya-day (3<sup>rd</sup> full moon day of the calendar year). This particular poya-day is of enormous significance to all Buddhists.

## **Medin Poya Day**

After reaching Buddhahood there had been hundreds of ministerial statesmen that had visited Buddha as requested by King Suddhodana with the intention of inviting Buddha to visit the relations and the kingdom that were left behind during renunciation. All those messengers met Buddha; listened to dhamma; became Arahants. Since the original invitation being from laities, after becoming Arahants they refrained from conveying the message to Buddha.

Ultimately a minister called Kaludai who was actually acquainted to Buddha from the childhood days accepted to go on the mission to invite Buddha but only under the condition of approval to join the Order by becoming a disciple of Buddha. After becoming an Arahant he had conveyed the invitation to Buddha through recitation of 60 beautiful verses of praise of the hamlets between cities of Rajagahanuwara and Kimbulwath-pura. As a result of that recital invitation Buddha along with a retinue of disciples commenced the trek on a medin poya-day to see the father King Suddhodhana of Sakhyia clan, friends and relations. As such this poya-day is remembered as Buddha's gesture to visit the relations to pay respect to the qualities of the Buddha's parents and the commencement of the journey for that.

On such a special day you all have gathered here now listen to dhamma expounded by Buddha so that the knowledge acquired by learning could contribute towards the cessation of suffering in this samsara and to enhance the wisdom towards it. We all are of the expectation to achieve peace in ultimate Nibbāna.

Quite a few devotees among you all referred to a sermon we held in Manchester and requested me to either discuss the same topic or discuss the topic in more detail. Even if we cannot fulfil that request I would like to endeavour to highlight and focus on the key factors that are significant in our journey towards Nibbāna. I need to mention that it is more important due to the fact that in our present world the notion of Nibbāna is being made quite simple in nature and considers that anyone even without much knowledge and depth could achieve the path with least effort. They also confirm that Nibbāna is currently being achieved in that manner. We need to be wary that our precious lives should not be misled by such teachings but need to correctly identify the right way.

### **Dhamma and ‘Dhamma’**

We need to clearly understand that it is quite easy to differentiate dhamma and non-dhamma but it is not easy to differentiate dhamma from the so called ‘dhamma’. Nowadays it has become quite a challenge and a responsibility to compare dhamma to ‘dhamma’, identify dhamma from ‘dhamma’ and to separate dhamma from ‘dhamma’. As such it is mandatory that we refer to Buddha’s teachings through knowledge-acquired-by-learning (sutamaya ñāṇa). It is the teaching that commences with – ‘sutamaca ko bhikkave ariyasāvako’; the stage of learned disciple starts from it. Without being learned and a learned-disciple, no one will be in a position to show the path to anybody else.

It implies that we need to be cautious when anyone states or claims that there is an easier path than what has been taught by Buddha.

Our goal is Nibbāna and it is an unconditioned-element (asaṅkhata dhātu). As such we need to clearly note that the path (magga) and the fruition-knowledge (phala) – the Four Noble Truths and the associated fruition-knowledge are not Nibbāna and also that they are conditioned.

### **Noble-Eightfold-Path**

In order to achieve the four stages of the path and the fruition-knowledge we need to identify the way. Buddha has stated that the way is the Noble-Eightfold-Path. Accessing the path leads to the arrival at the first stage of the path; the enhancement of it leads to the state of Arahant hood through the practices of noble-learner (sekha paṭipadā).

In summary, to achieve Nibbāna we need to achieve path and fruition-knowledge (magga-phala) which can be achieved only through the Noble-Eightfold-Path that consists of:

1. Right View (Sammā Diṭṭhi)
2. Right Thoughts (Sammā Saṅkappa)
3. Right Speech (Sammā Vācā)
4. Right Action (Sammā Kammanta)
5. Right Livelihood (Sammā Ājiva)
6. Right Effort (Sammā Vāyāma)
7. Right Mindfulness (Sammā Sati)
8. Right Concentration (Sammā Samādhi)

## The entire path

- Is based on Right View.
- If a person thinks in the Right View those thoughts are said to be of Right Thoughts.
- When a person sees the Right View, thinks the right way and speaks, then that is called Right Speech.
- When a person sees the right way, thinks the right way and do act through right way, it is called the Right Action.
- When a person sees the right way, thinks the right way and carries out their lives accordingly, it is called the Right Livelihood.
- The effort to think the right way is the Right Effort.
- When a person controls the mind to see the right view and think the right way is Right Mindfulness.
- If that person maintain the mind focussed in the right way, it is Right Concentration.

As such it is easy to realise how all the remaining steps depend on the first step of Right View. ‘Sammā Dīṭṭhi purējavam’ the speed of the journey is based on the establishment of the Right View. In fact Right View is the initial cause for the rest of the steps and without Right View the arising of other stages cannot occur. No one is in a position to claim that the person has established all the steps without the first step of Right View.

## Right View

What is Right View? We are quite familiar on the 4 wisdoms – ‘dukkhe ñāṇaṃ, dukkha samudaye ñāṇaṃ, dukkha nirodhaye ñāṇaṃ, dukkha nirodhagāmini patipadā ñāṇaṃ idam vuccati sammā dīṭṭhi’ -

1. Wisdom of un-satisfactoriness
2. Wisdom of reason for un-satisfactoriness
3. Wisdom of eradication of un-satisfactoriness
4. Wisdom of path for eradication of un-satisfactoriness

We list the above 4 in an introductory sense for Right View. However in a complete sense right View consists of 8 wisdoms – 'dukkhe ñāṇaṃ, dukkha samudaye ñāṇaṃ, dukkha nirodhaye ñāṇaṃ, dukkha nirodhagāmini paṭipadā ñāṇaṃ, pubbantē ñāṇaṃ, aparantē ñāṇaṃ, pubbantāparantē ñāṇaṃ, paṭiccasamuppāda dhammesu ñāṇaṃ idam vuccati sammā diṭṭhi' -

1. Wisdom of un-satisfactoriness
2. Wisdom of reason for un-satisfactoriness
3. Wisdom of eradication of un-satisfactoriness
4. Wisdom of path for eradication of un-satisfactoriness
5. Wisdom of past
6. Wisdom of future
7. Wisdom of past-and-future
8. Wisdom of dependant origination / phenomenon of causal chain of effects

## 20 steps

However we need to note that in order to reach the Path we need to establish Right View through the 4 initial steps, each in 5 permutations which becomes a total of 20 according to dhamma.

As referred in Buddha's teachings we need to realise material-form (rūpa) and other aggregates as indicated in the 20 steps:

1. Rūpaṃ abhiññāya
2. Rūpasamudayaṃ abhiññāya
3. Rūpanirodhaṃ abhiññāya
4. Rūpanirodhagāmini paṭipadaṃ abhiññāya
5. Vedanaṃ abhiññāya
6. Vedanāsamudayaṃ abhiññāya
7. Vedanānirodhaṃ abhiññāya
8. Vedanānirodhagāmini paṭipadaṃ abhiññāya



9. Saññāṃ abhiññāya
10. Saññāsamudayaṃ abhiññāya
11. Saññānirodhaṃ abhiññāya
12. Saññānirodhagāmini paṭipadaṃ abhiññāya
  
13. Sankhāra abhiññāya
14. Sankhāra samudayaṃ abhiññāya
15. Sankhāra nirodhaṃ abhiññāya
16. Sankhāra nirodhagāmini paṭipadaṃ abhiññāya
  
17. Viññānaṃ abhiññāya
18. Viññānasamudayaṃ abhiññāya
19. Viññānanirodhaṃ abhiññāya
20. Viññānanirodhagāmini paṭipadaṃ abhiññāya

You may please note that without above listed 20 categories related to wisdom we cannot expect to be reaching the Path. In case we ever come across any teaching outside these 20 factors we need to be alert and be able to keep out of such claims; instead pursue the correct path as taught by Buddha.

### **What is material–form (rūpa)?**

We have to establish Right View based on four categories of wisdom by identifying the material-form (rūpa).

What is material-form (rūpa)?

‘Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ idaṃ vuccati rūpaṃ’ – it arises from

- the Four-Great-Elements (mahābhūtā) and
- the derivatives-of-the- Four-Great-Elements (upādāya)

How does it arise? From food and nutriment. In our general conversation items such as rice, bread, cow-pea, mung-pea etc. are

treated as food. However, in the text of dhamma the meaning of food is – ‘ojaṭṭhamakaṃ rūpakalāpaṃ ahāratiti āhāro’ where ‘harati’ is the action of take-away and ‘āhāratī’ refers to take-up onto feeding, support, nutriment.

What does nutriment (oja) the 8<sup>th</sup> of octad-elements bring-in or take-up?

‘Cattāro ca mahābhūtā catunnañca mahābhūtānaṃ upādāyarūpaṃ’. In short what ‘brings in’ for the following elements of pure physical phenomena known as 8-pure-octad:

1. solidity (paṭhavi)
2. fluidity (āpo)
3. heat (tejo)
4. movement (vāyo)
5. colour (vanna)
6. odour (gandha) and
7. taste (rasa)

are called food (āhāra)

### **Path for cessation of rūpa**

Cessation of food causes cessation of rūpa.

However Buddha never taught us to refrain from taking food as the path to cease or eradicate rūpa. Instead, the path stated for that is the Noble-Eight-Fold-Path including the Right View.

### **Feeling (vedanā)**

Let us consider feeling (vedanā). It is – ‘chayime bhikkhave vedanākāyā’. Feeling has to be realised in 6 ways

1. Eye-contact-feeling (cakkhusamphassajā vedanā)
2. Ear-contact-feeling (sotasamphassajā vedanā)
3. Nose-contact-feeling (ghanasamphassajā vedanā)

4. Tongue-contact-feeling (jivhasamphassajā vedanā)
5. Body-contact-feeling (kāyasamphassajā vedanā)
6. Mind-contact-feeling (manosamphassajā vedanā)

Above 6 feelings could fall into 3 categories:

1. Pleasant feeling (sukha vedanā)
2. Unpleasant feeling (dukkha vedanā)
3. Neither-pleasant-nor-unpleasant feeling (adukkhamāsukha vedanā)

Also we know that the feelings can be further seen as

1. Mental-happiness (somanassa)
2. Mental-un-happiness (domanassa)
3. Equanimity (upekkhā)

The feeling that is recognised by us is as a result of contact (phassa). As such cause of feeling is the contact. However we all know that during our normal life we never tend to relate that feeling to contact. Unfortunately we cannot get liberated from feeling unless we find out the root cause for that. Thus let us investigate the cause for feeling.

Cessation of feeling would occur as a result of cessation of contact. Even herein the path for cessation of contact is the Noble Eight fold Path.

## Perception

We need to then identify – ‘chayime bhikkave saññākāyā, rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā’ - 6 different perceptions (saññā).

What is perception (saññā)?

How does perception arise?

Along with our progressive wisdom one would continuously discover the cause of perception.

Also it becomes evident that:

- Diversity of elements (dhatu nānatta) results in diversity of perception (saññā)
- Diversity of perception (saññā nānatta) results in diversity of thoughts (sankappa)
- Diversity of thoughts (sankappa nānatta) results in diversity of impulsive-desire (chanda)
- Diversity of impulsive-desire (chanda nānatta) results in diversity of extreme-desire (paridahana)
- Extreme-desire results in quest-for-what-you-want-to-see (pariyesanā)
- Quest-for-what-you-want-to-see results in gain (lābha)

Above is so important to note. Even the wars and other conflicts in the world spark off due to ignorance of this cause-and-effect process.

For liberation we are required to investigate and be knowledgeable on the above.

What is the cause for perception?

- How does perception-of-material-form (rūpa saññā) arise? As a result of eye-contact (cakku samphassa)
- How does perception-of-sound (sadda saññā) arise? As a result of ear-contact (sota samphassa)
- How does perception-of-odour (gandha saññā) arise? As a result of nose-contact (ghana samphassa)
- How does perception-of-taste (jivhā saññā) arise? As a result of tongue-contact (jivhā samphassa)
- How does perception-of-body-contact (phoṭṭhabba saññā) arise? As a result of body-contact (kāya samphassa)

- How does perception-of-mind (dhamma saññā) arise? As a result of mind-contact (mano samphassa)

As such the cause for perception is the contact. Thus cessation of contact yields to cessation of perception; there is no other way.

Buddha has also stated that perception cannot be ceased without the aid of Right View. The process for the cessation of perception is shown by Buddha in the Right View of the Noble Eightfold Path.

### **Volitional intentions (saṅkharā)**

Our knowledge gets enhanced – ‘chayime bhikkhave cetanākāyā, rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā’:

1. thoughts of material-forms
  2. thoughts of sounds
  3. thoughts of odours
  4. thoughts of tastes
  5. thoughts of body contacts
  6. thoughts of mental-objects
- which are the 6 types of thoughts arising from contact

As such

- From eye-contact arises material-form-related-volitional-intentions
- From ear-contact arises sound-related- volitional-intentions
- From nose-contact arises odour-related- volitional-intentions
- From tongue-contact arises taste-related- volitional-intentions
- From body-contact arises body-contact-related-volitional-intentions
- From mind-contact arises mental-objects-related-volitional-intentions

We need to then identify how volitional-intentions could be ceased. It can be done by cessation of contact. How does such cessation of contact occur? When we contemplate in that line we could realise how cessation of contact lead a person to liberation. It is actually through the Right View (Sammā Diṭṭi).

Through Right View we could realise that volitional-intentions arise from contact and that from the cessation of contact volition would not arise. It implies that we need to clearly identify how we should establish with the objective to result in cessation of contact.

In fact we need to be convinced the way we have to view, think and contemplate that we could remove the causes.

### **Consciousness (viññāna)**

Next step is to be – ‘chayime bhikkhave viññānakāyā’ – be wary of 6 types of consciousness:

1. Eye-consciousness
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness
6. Mind-consciousness

None of the above could arise without the aid of mind-and-matter (nāma rūpa); thus cessation of mind-and-matter is the cessation of consciousness. We need to be explicit that cessation of that mind-and-matter in order to cause cessation of consciousness is the Right View.

As referred earlier we need this 20 types of knowledge in our journey towards Right View.

## Disenchantment, non-attachment and liberation

Buddha has expounded that if a person practices

- Disenchantment (nibbidāya)
- Non-attachment (virāgāya)  
for the liberation (nirodhāya) of material-form, feeling, perception and volition with these pre-requisites of knowledge it is the right practice – ‘nibbidāya, virāgāya, nirodhāya paṭipannā te suppaṭipannā’.

No one of us can engage in a practice without these pre-requisites. Also if a person extensively investigates into one of those factors, the person could easily identify the links and the pattern of the links to all other factors quite easily.

We need to be wary of any person who would preach a practice excluding the said pre-requisites.

In this journey of our venture all of should not be in a rush. We need to pick up a starting point in a very calm manner and it is quite plausible that we would be able to realise the truth in this life itself.

## Sense-sphere

We all can clearly see that in this sense-sphere the material-form (rūpa) is extremely powerful. All of us are closely attached to the material-form. We represent material-form through 5 of our 6 faculties.

The sense-sphere is represented through 10 faculties. In fact there is no sense-sphere in the absence of the 10-faculties. How can a person even think of a sense-sphere in the absence of eye/objects, ear/sounds, nose/odours, tongue/tastes and body/contacts? A person who could comprehend this could actually comprehend the reality as-it-is.

## **Insightful experiential realisation**

In short, if a person sees the reality of the sense-sphere as-it-is is actually seeing the reality of one of the 10-faculties as-it-is.

Seeing the reality of one of the 10-faculties as-it-is is the insightful-experiential-realisation of the material-form.

Seeing the material-form in an insightful-experiential-realisation way is conquering the sense-sphere.

A person who has conquered the world seeing the material-form in a true explicit way is attaining the state of a non-returner (Anāgāmi). It is a state of eradicating all the causes to return, thus a non-returner.

Let us assume that a person has got into a deep meditation during which a sound is 'heard'. That person has to come out of meditation with the sound as the object in the mind. Then the person feels a smell and the attention of the person gets into the smell. However we need to note that if the meditator had got him/herself into a jhāna or a deep state of Samadhi the messengers of the eye, ear, nose, tongue and the body such as material-form, sound, smell, taste and contact would not have been functioning. Thus the person would have never received any objects from outside.

Also if the person has experientially realised that, the person would not try to access with those objects in mind.

We need to explicitly clarify that phenomenon. For that we need the ability to investigate our own experiences as all of us get entangled in that world because the reality is not seen as reality.

If a person perceives the reality of boundary of the material-form and the boundaries where the material-forms are met, that person requires only the Right View to be liberated from the material-form.



## Simile of the apple and the boundaries

While you sit in front of me and listen to this dhamma discussion one might suddenly remember an apple which is on top of the kitchen table. The phenomena related to remembering are perception (saññā), volitional thoughts (saṅkhāra) and consciousness (viññāna).

In case the person does not remember such an apple on the kitchen table, all of a sudden it might suddenly occur to the person, ‘oh, I think the apples are over there’ and the person will also remember the place where the apples are kept. Due to the craving to enjoy the apple the person would then physically move out to the place where the apple could be found. Such action is quite normal to all of us. In fact we all have experienced such situations often in our lives.

It is the boundary of the worldly practice that we all carry out as laities without inhibition. However it is not true in a case of a person who has reached the stage of Anāgāmi that has achieved the experiential-realisation of material-form. How does that difference occur?

It is the knowledge gap we need to fill in.

## Knowledge gap

When you acknowledge the fact that you remember the apple let us see whether the Four Great Elements have been engaged. If we have identified the boundaries of the Four Great elements we can query:

- Where are the Four Great Elements?
  - Can they get engaged at that point?
  - What do we find at the point of remembering an apple?
- That is where we find perception, volitional thoughts which have nothing to do with the material-form. ‘Yaṃ sañjānāti taṃ

vitakketi’ – it is the perception that had caused the volitional thoughts. We recognised the apple since we thought in such a way related to the perception.

As such we have ‘seen’ the perception as the material-form. Similarly we ‘see’ water in the case of a mirage. What exists there is only a mirage but we end up seeing water over there. We have heard how flocks of desert-deer chase water in a mirage and die of thirst. We are aware that if a person gets deceived by a mirage, it would end up in disaster. Even herein we are setting up ourselves for disaster. If we ponder how we could ‘see’ an apple, we could directly relate to the way one could ‘see’ water at a mirage.

We need to realise that what a person think in the mind is made out of feeling and perception. The mind cannot physically access an apple or the major elements. It can only think of mental factors such as feeling, perception.

Please look into your mind and contemplate what has risen in it. If we cannot recognise them as feeling, perception, then we will be badly deceived.

The moment the perception arises, ‘Wow! Aren’t these apples?’, then we remember the apples. Where are the apples? Then mind fills in the gap ‘The apples are over there’. Mind creates a new place for us to show where the apples are. We need to be aware that we have not yet physically ‘met’ apples. The mind keeps on deceiving ‘apple are very tasty’ – the craving for taste arises. For us now we do have apples, there is a place where apples can be found and also they are quite tasty. Then we physically move this body to eat those tasty apples. In fact that is how we enter this sense-related-realm (kāma loka).

On the contrary a person who is in the state of Anāgāmi would limit their mind and live within the mind. They may think of those but in terms of feeling and perception and not as a material-form. They will

be very clear that what remembered are totally within the mind. They never 'find' apple outside. They will be fully aware that realisation is within the mind as a result of causes, and when the perceptions fade away and when the mind-consciousness fade away that realisation too fades away.

Such a person will always know when the objects, thoughts, perception, contact do cease at the same point of arising. Due to their explicit realisation, they do not tend to move out to reach the external physical object as a result of the arising of mental objects. As such they will not have to physically move out to reach an object to see, hear, smell, taste or physically feel. Why? Because they are aware of how and where they arise.

In case you could understand my explanation you will be able clearly experience it. The hindrance to correct realisation for us is being able to understand the material-form (rūpa). We have not realised the material-form. Why do we say so? When feeling and perception arise within us we have already bolted to see the water in a mirage. We can 'see' the entire world in our mind – we can 'see' mother, father, daughter, son, relations etc. also we can remember cities, countries, wherever we have visited, what we eat or drink, whatever we like or even dislike.

### **Mind-and-matter**

Within the limits of what we remember we need to distinguish between mind and matter. A person is said to come to the point to be insightful-experiential-realisation of the material-form when a person can remain still without chasing a physical material-form. Until then we will be chasing the material-form. In fact as long as we chase material-forms we accept all of them as material-forms, an object, a place and a person (satta-puggala-atta). You all would individually experience that phenomenon.

You may now please contemplate why you would turn back in a sudden motion. Why does a person turn immediately and move? When we contemplate we could realise that we have been deceived where there is a mirage. The Arahants and other noble Āryas have a specific discipline within them. They are totally different to us. Whenever an Arahant or a noble change their posture it is through complete mindfulness.

As laities our posture is changed in a different manner due to our ignorance. You all could experience it yourselves. One might suddenly remember a person that is known, or an item is possession or even a name of another person. You would then promptly turn to your right hand side – ‘ah, that person was somewhere here on this side’; the place where that person could possibly be would arise in the mind.

Then the person is met within your mind, the place of the person is identified within your mind, the turn to right is to see that person. As such the change in posture, physical action is a wrong-action (miccā kammanta), a wrong-effort (miccā vāyāma), a wrong-mindfulness (miccā sati), a wrong-thought (miccā saṅkappa) and a wrong-action (miccā kriya).

There is no Right View in that scenario. If there had been Right View, material-form (rūpa) should have got eradicated; it should not have risen.

Why? Because what was remembered by you was the mind; what was remembered by you was by the mind. What your mind could think was the mental phenomena of feeling, perception. Those are the phenomena that could be realised by the mind-consciousness; in fact it cannot realise anything beyond that. As such it was only thoughts by the mind and realised within the mind. We can now clearly see that it cannot be a case of meeting a material-form (rūpa).

In case one could realise the limit, the prevailing truth, the reality, one cannot arise the body-consciousness and turn the neck; one cannot arise the eye-consciousness and look around, will not meet the material-forms 'meeting' the eye. It is the liberation from the material-form (rūpa), it is the liberation from the body (kaya), it is the liberation of sense-related-world (kāma loka). We need to cultivate such a wisdom and work using that. It is the working in Right View.

### **Practice in real life**

If we can practice this dhamma and if we can continue that mindfulness, it is the way to liberation, the path to liberation. You may please practice what was learnt and from this moment please contemplate when the posture is changed. You may then realise that physical action is unwholesome since it is based on Wrong View. Contemplate when you utter a word, it may be of Wrong View if the vision is not properly applied.

As such we are able to carry out our action in the way Right View way. When someone remembers something we should not look outside; instead we need to stay within. Under such conditions we will be leaving the outside all alone, in other words the sense-sphere will be left alone. The 10-faculties of eye, ear, nose, tongue, body, material-form, sound, smell, taste, body-contact which constitutes the sense-sphere have been left out. The moment it gets established, the person has reached the state on Anāgami.

Please do not postpone it until the arrival of future Buddhas. In case you can even have the faintest notion about it, that spark can be rolled into a massive fire. For that purpose what we require are the attributes such as enthusiasm, effort, mindfulness etc. In my personal opinion I do not think it is required to delve into deep analyses of Four Major Elements, material groups and other such phenomena. We need to note that such knowledge is always good and contributory but I have still not met a person who has used the endeavour of spending

too much time into aspects of Abhidhamma has been directly benefitted in getting into the Path. In fact that delving may have even caused a hindrance to such a person.

Essentially it is best to restrain our knowledge of Four Major Elements, their derivatives or feeling, perception, volitional formations, consciousness to the boundaries where there is sufficient dhamma to contribute to our own liberation. All the vast subjects known to Buddha or the minute drilled-down micro-details of investigation of Buddha are not essential to us as the followers in order to meet our ultimate goal.

As such there is a limit within which we need to tread. We need to find out what is identified with the mind. In case that is what arises in the mind, we will fathom the limits and boundaries where we meet the material-form (rūpa).

## MID-DAY SERMON

In the morning we discussed that it is imperative to realise the knowledge through 20 permutations for the Right View. However through Buddha's teachings it can be seen that any angle of those 4-factors will enable us to find the Path.

The following 5 are the phenomena that were categorised into 20:

1. material-form
2. feeling
3. perception
4. volitional-thoughts and
5. consciousness

Then, as an example material-form of the above should be seen in terms of

1. definition of material-form
2. cause
3. eradication and
4. the Path to eradication

Similarly each of the 5 aggregates, the material-form, feeling, perception, volitional-thoughts, and consciousness are required to be seen in the categories of definition, cause, eradication and the Path to eradication. Thus the permutation of  $5 \times 4 = 20$ .

If we analyse them further we can categorise them into mind and matter.

### Mind-and-matter

There are 2 aspects in phenomenon of mind (nāma dhamma) of mind-and-matter (nāma-rūpa):

1. In texts we come across the phenomena of feeling, perception, volitional-thoughts, consciousness as nāma of the mind

2. We also know that phenomenon of mind-and-matter conditions consciousness (nāma-rūpa paccaya viññānaṃ)  
Some use the definition of the mind phenomena as above. It is referred quite commonly in dhamma.

As such when we categorise the five aggregates into two, the following four

1. feeling
2. perception
3. volitional-thoughts and
4. consciousness

do not fall into the category of matter. In fact they all fall into the category of mind (nāma).

In the meanwhile from a separate different angle of view in dhamma feeling, perception, volitional-thoughts, and consciousness fall under the category of mental-factors (citta-cetasika).

### **Conditioned phenomena**

However in terms of absolute realities (paramattha-dhamma)

- material-form (rūpa)
  - mind (citta)
  - mental-factors (cetasika)
- are categorised as conditioned phenomena.

Also we know that we need to be free from that conditioned phenomena and differentiate conditioned (saṅkhata) from absolute (paramattha). It is categorically taught that material-form, feeling, perception and volitional-thoughts are actually conditioned phenomena from which we need to be free.

In the process we need to acquire the knowledge of

- The array of material-form, feeling, perception, volitional-thoughts, and consciousness are conditioned phenomena



- Material-form (rūpa)
- Four-Major-Elements
- Mind (citta) and
- Mental formations (cetasika)

That knowledge has to essentially enhance the phenomenon of non-individuality,

It is required to differentiate and identify the mind from matter. There is a 'trick' known to us that could facilitate it. Actually we need to identify only one of them; by the process of elimination the other party can be identified.

Let us use the frequently discussed simile of 2 friends Sanath and Kumara. If we know the two names but not by face, whenever we meet them together we need to ask the name from only one person; from the answer we receive from that one person we can figure-out the name of the other person. Similarly if we can identify the mind (nāma), then we can figure out the matter (rūpa) and vice versa.

As such we need to merely start at some end. All of us quite often subject the matter (rūpa) for investigation. Even Buddha referred to body-contemplation (kāyanupassanā) at the very beginning as the first teaching and also as the first mindfulness. It is due to the fact that material-form (rūpa) is so much significant to us as we live in sense-realm; rūpa is so powerful; rūpa is in the forefront. We always associate the rūpa and also 5 of our 6 faculties manage rūpa. As such we need to analyse rūpa in a significant way.

When we refer to rūpa, in our dhamma texts we come across Four Major Elements and their derivatives as rūpa. However in our practical world we have never 'met' rūpa; instead what we have met is a mother, a father, daughters, sons, aunties, uncles, husbands, wives, trees, vehicles etc. Also we cannot see Four Major Elements and their derivatives; instead we see beings, individuals, a person, a thing, a place. These are actually Four Major Elements and their derivatives. As

such when we investigate rūpa, we will be struggling if we look for rūpa in the conventional manner. We need to then identify the limits and boundaries in our investigation. Then we need to assess to what extent we would need to look into rūpa. Our journey should start knowing that extent. If not we will be gaping at a huge ocean without limits.

## **Boundaries**

Let us establish our boundaries. To what extent do I need to contemplate to identify rūpa? It should be only to the extent that my defilements (keles) and wrong-view (micca diṭṭhi) could be ceased. However interestingly I have not yet identified for what purpose do we contemplate rūpa? What is required to be eradicated? If we do not identify the extent, the boundaries there will not be any end to the process.

As such in case we contemplate something we need to identify the reason, I would need to identify to what extent I should contemplate; we should be able to be explicit on those factors. At that point we need to bring the mind to the forefront. ‘Manopubbamgamā dhamma’ – since mind is in the forefront for everything if we launch ourselves in that angle, identification of rūpa will be quite easy.

## **Four Major elements and their derivatives**

When we contemplate in that manner we can easily fathom that in our normal convention we cannot ‘see’ any Four Major Elements; we have no awareness of any derivatives of Four Major Elements; all we can see are beings, people, a person, a thing, a place, a tree, a creeper, a flower, a river; we operate at that conventional level. As such even our defilements (keles) and craving operate at that level.

Now we know that what is seeing as me, mine and my-self are defilements. As such we are required to investigate rūpa with the

intention of cessation of those keles. Why? Eradication can be achieved only through cessation of the cause. That is the reason why we should contemplate rūpa in order to cease the craving of me, mine, my-self. That knowledge has to be in the front and of foremost significance.

We need to note that if we continue to contemplate the way we are, we can never eradicate

- craving (tanhā)
- wrong-view (micca diṭṭhi)
- conceit (māna)

In fact we can never eradicate thoughts laden with me, mine, my-self.

We need to find out a way to come out of it. Amongst Buddha's teachings there are discourses on rūpa. Amongst then we have to identify a discourse that depicts the way to cease and eradicate cankers.

In that line we contemplate on hair, body-hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs etc. When we consider as an individual (satta-puggala), such a domain will have a being, a person, me and mine. We look at rūpa with the intention of disengaging.

As such we need to re-visit the question and clarify it. What is prevailing is non-individual, non-person, non-being, non-self, a loathsome, non-self-scenario. We arrive at it when we segregate hair, body-hair, nails, and teeth. Even in a scenario like that we still 'meet' an individual, a person, a being. As such we need to step back and differentiate what is the really existing and what we really 'meet'.

## **Individualistic phenomenon**

From the point of identification / meeting we have to take the problem to the domain within ourselves. Then the problem does not lie with the external hair, body-hair, nails, teeth, skin, flesh, sinew since we cannot get any craving when we look at those. Also the thoughts of me, mine never rise for those parts. The craving of me, mine can occur only when there is individualistic phenomenon.

We can now clearly see that our problem does not lie in the outside world. Also we can further realise that hair, body-hair, nails, teeth, skin, flesh, sinew etc. also consist of Four Major Elements.

### **Patavi & āpo**

In fact first 20 components of the 32-parts of the repulsive components viz. hair, body-hair, nails, teeth, skin, flesh, sinew are of solidity (patavi) element. The next 12 starting from bile, phlegm are made out of liquidity (āpo) element. Thus as we know 32 repulsive components represent elements of solidity and liquidity. Amongst them there is also heat (tejo) element which burn, temper, digest, and fester. Burning is to represent itchy-eyes, stomach-aches, hurting body, chest pains that we are quite used to. Also the sad sensations of sorrow, grief, the sadness from loss of beloved are too contributed by heat-element.

### **Tejo**

Also there is a nature in this body to decay. Decay is a process that continuously occur which is another nature of heat-element. Another aspect is the digestion of our food and nutriment. As such the nature of decay, digestion, heat element is not an individual.

## Vāyo

Then there are 6 categories of movements-elements (vāyo dhatu) called

1. Upward blowing wind (uddhangama vāta)
2. Downward blowing wind (adhogama vāta)
3. Wind in the abdomen (kuccisaya vāta)
4. Wind in the bowel (kottāsaya vāta)
5. Wind that courses through the limbs (angamangānusāri vāta)
6. Wind that causes in and out breathing (ānapānasati vāta)

Uddhangama vāta causes the upward movements including spew. Adhogama vāta contributes for bowel movements, birth of a child which pushes downwards. Kuccisaya vāta is the gas in the bowels and the gas outside is kottasaya vāta. The movements of the body that happens as a result of the mind is also called cittajakiriya vāyo dhatu as well. As we know without the mind, this body cannot be moved at all. That movement (vāyo) arises as the result of the mind. Mind creates the movements/vāyo that impinges on the upper-jaw, impinges on teeth which we term as dantaja, ottajja, tāluja. The vāyo that moves the body is called angamangānusāri vāta.

Next is the ānapānasati vāta. None of those are individuals. All that we treat as individuals are actually Four Major Elements. As such when we either investigate in terms of components or in terms of elements we do not meet individuals; they are only Four Major Elements. It is very clear that we can now differentiate between what we see and their actual reality.

## Non-self

Then it will be easily seen that 'I' will not have any claim on anything existing; there is no reason to say 'me, mine' and also there is no reason to get attached to or repulse specially if a person can 'see' element as an element and 32-repulsive parts as 32-repulsive parts.

Where do I get attached to or repulse? Where do I create defilement? Where do I create the reason for un-satisfactoriness? It is not where the objects exist. It is not where one could see the reality of existing objects. It is within the deception.

We need to identify the truth straightaway – the difference between what exists and what is ‘seen’. Do defilements arise when a person ‘sees’ the existing objects? Do defilements and the causes for un-satisfactoriness arise from within the objects that a person see? When the person explicitly contemplates it will be clear that the problem does not lie within the 32-repulsive parts in some other place but is based on the nature of our ‘seeing’. We need to differentiate in that manner. As such the 2<sup>nd</sup> step is it will be differentiated.

Then the person will realise that the defilements arise from the nature of what is seen at that level. With what purpose should I be looking at an object? It has to be with the intention of ceasing the defilement. As such when you look at a form it should be with such an understanding, with such wisdom. Also you should be very specific that you should be looking at the material-form to cease the risen defilements within you and not to look at the material-form and then cease the defilements from that for. You will then know the limits and boundaries. As such the seeing will be with Right View, it will be with a knowledge and understanding.

In case a person can comprehend the object that is ‘seen’ in a place and the reality of the object as-it-is is not different then that person has realised that the rūpa is not defilement (keles), it is not hindrances (nivarana), not wholesome, not unwholesome. The person will then realise that the rūpa and the Four Major Elements are absolutely not guilty – has never even done any wrong to anyone of us. The person will then realise as a result of not identifying the elements we had been all this time had been deceived by what we had been seeing; the clinging had created our own suffering.

The day when this is realised we will understand the fact that we need to look at a rūpa with the prior knowledge as we discussed earlier. As long as a person sees individuals to get attached to or clash against, we need to view them as 32-repulsive components or Four Major Elements. We need to search on that premise in order to cease the defilement we need to use our strategy. It is actually contemplation of kaya as kaya.

At that point the defilement will be perceived to have ceased. However it is actually reducing the defilements. At that new position we need to establish a different strategy to be liberated from rūpa. That is the reason we discuss about seeing, hearing, feeling and realising at the level of faculties (āyatana). We are still treating that what is seeing is from outside, we think that we could see, we think that we could see at such and such a place. We always considered something from outside that we could see. As we have reduced our own level of deception we need to look into the next step of progress. We know by that time our fleeing to the outside is less as we are aware that what one could find outside are the 32-repulsive components and the elements.

We need to go through that process until we come to the stage of non-deception. Then we would know ‘ajjatthaṃvā bahiddāvā’ – will be seeing internally as well as externally; will be able to cease the defilements by seeing realities in both sides internally as well as externally.

What we have done is the cessation of the defilement by seeing it in such a way the reality could be identified. Only then we should be moving to the next stage in strategy. We now need to find out what ‘seeing’ is.

## Seeing, hearing, feeling and realisation

During the next stage we need to find what comes into effect at the stage of

- Seeing
- Hearing
- Feeling and
- Realisation

We need to find the truth or the reality at those positions. That is the point where we would realise that

- Seeing does not belong either to the eye, material-form or eye-consciousness
- Hearing does not belong either to the ear, sound or ear-consciousness
- Smelling does not belong either to the nose, odour or nose-consciousness
- Tasting does not belong either to the tongue, taste or tongue-consciousness
- Physical feeling does not belong either to the body, body-contact or body-consciousness
- Mental feeling does not belong either to the mind, dhamma or mind-consciousness

As seen above we need to investigate the teachings of seeing, hearing, feeling and realisation. Through such investigation we can easily leave the external aside. In fact we would leave out all 3 the eye, material-form (rūpa) and consciousness as well. Similarly we would leave aside ear, sound and sound consciousness; nose, odour, nose-consciousness; tongue, taste, tongue-consciousness; body, physical-contact, and body-consciousness. It is a gradual process of cessation.



## **Fruit and the taste**

For a person who has reached that point, with reference to the same example the union of the tongue, the fruit that came across the tongue can create the taste. Earlier we discussed that the taste does not belong to the fruit. The taste of the fruit cannot be felt even if we hold the fruit in our own hand. The taste cannot be felt when the fruit is in the tree, when it is on the ground, when it is on the table or even when the fruit is on our hand. To taste we need a tongue; but even that is not sufficient unless there is a tongue-consciousness. As such we need to be clear that that taste is not actually the taste of the fruit; it is the taste resulting from the union of the three. It is said that the union of the three results in contact; the contact creates the taste for enjoyment.

We can now have an experiential investigation on how we did come across the taste. Up to that point we used to always pin-point the fruit as the source of the taste. We enjoyed the comfort from the pillow and the soft mattress when we go to bed. We always received any physical comfort from outside objects. The smells always came from outside, from that person, from that place. We had seen an object over there and that sound came from over there.

We had found all these from outside. Now we have realised our own mistake, the deception. The taste was as a result of union of three factors with equal-contribution. It is the case even with seeing, hearing, knowing. It is wrong to give the credit to only one factor instead of all three.

## **Contact**

As such we need to gradually enhance that wisdom and identify the source of the 'feeling'.

Contact has to be identified. Which of the contact arise? Is it eye-related? Is ear-related? Is it nose-related? Is it tongue-related? Is it body-related?

How does the contact arise? Primarily we need to identify the faculties related to the contact.

We then gradually find aspects that are non-individual, not of being/personal/self. What we gradually find are instantaneous aggregates that arise and cease at that very instant. ‘Yo bhikkave cakkum uppādo dukkhasseso yo bhikkhave sotam upāddo, ghaṇam upāddo, jivha upāddo, kāyo upāddo, manam upāddo, dukkhasseso uppāddo rogānam t̥hiti jarāmaṇassa pātubhāvo’ – we realise how the suffering arise.

Phenomena such as seeing, hearing, feeling, realising arise only from contact. In a realm like that as long as we look for seeing, hearing, feeling, realising in the ‘outside’ all of us would meet that ‘world’ we meet a rūpa, meet a person or meet a thing is due to the wrong realisation. As long as we are within that wrong view, it makes no sense even if we see them as impermanent, un-satisfactory, non-self and unpleasant; the deception and wrong view is still embedded in it.

Then what is correct? The risen taste does not belong to any one of those factors. It is not from the fruit; if it is from the fruit, then no one requires a tongue. Similarly if it is from the tongue, then there is no necessity for the fruit. Also the taste cannot be enjoyed without the tongue-consciousness.

### **Union of 3**

Now it is clear that the union of the three is essential for the enjoyment. It is true in the case of seeing, hearing, feeling and knowing require the three. They arise with the arising of contributory factors and they cease when the contributory factors cease. As a simile we all

know that the light prevails as long as there is oil, wick and the flame in an oil-lamp. The moment one of them cease, the light cease as well.

We need to identify the problem from within us; need to realise that searching externally is as a result of ignorance. We come to a stage where we do not meet any individual (satta/puggala/atta) from the 'external'. Those arising inside are mind-and-matter viz. eye-form, ear-sound, nose-odours, tongue-taste and body-contact.

When the causes arise, minds arise as a result; we experience seeing, hearing, feeling and realising as a result of the resultant contacts. All this time we had been deceived and had been searching outside.

One day when we identify – ‘paccuppannānaṃ dhammānaṃ viparināmānupassena paññā vipassanā ñāṇaṃ’ – those aggregates, their arising and cessation; the faculty and then cessation; arising phenomena and their cessation; cause and effect – ‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ, ye dhamma hetuppabhavā tesam hetum tathāgato āha’; also if something arises from the cause – ‘hetuṃ paticca sambhutaṃ hetubhangā nirujjati’ and recedes with the cessation of the cause - the phenomena will be realised.

## **External factors**

We all know that when we arrive at a taste we always relate to something outside, it is the past familiarity, the cankers (āsava). The defilement is the tendency to get dragged in, get sucked in, get attracted, and get tied down – ‘āsava, ogha, yogha, grantha, nivarana’. However now we will be able to recognise the truth – the seeing, hearing, feeling and realising were risen as a result of contact. The moment you fail to realise it, you will be looking outside. It is actually cankers (āsava), defilement (keles).

If we contemplate impermanence, un-satisfactoriness and non-self in order to cease above cankers and defilement; that too is not correct. They may be categorised under wholesome-volitions, unwholesome-volitions or neither-wholesome-nor-un-wholesome volitions.

## **Dukkha**

We need to be wary that we should not venture out. We need to cease it within us. There we come across Truth of Dukkha (Dukkha Sacca).

When we do not see inside ‘within’ but if we look ‘outside’, what we come across is the Cause-for-Dukkha (samudaya). The moment we see that cause-for-dukkha ‘outside’, we will never be able to see reality as it is when we look ‘within’; that is the arising of Cause-for-Dukkha. As such at such a place there is no eradication (Nirodha) and also there is no Path (Magga).

It is now clear that when we see the eradication of internally risen phenomena, when we see un-satisfactoriness as it is, which is actually to see the aggregate-faculties that would help us to rid of the ‘outside’; it is the cessation of cause-for-dukkha. The cessation of cause-for-dukkha is Eradication. Isn’t it the path to achieve Eradication? It is the wisdom towards Four Noble Truths. It is the Vision. It is the realisation of Right View. We will be able to establish the path to Nibbāna through cessation of defilements by not any further sighting of the individualities in the outside world. As such that wisdom will clarify queries of how do the phenomena originate? How are they born? Who creates them? All these questions will carry us towards the ultimate perfect wisdom through

- wisdom-of-the-past (pubbantē ñāṇaṃ)
- wisdom-of-the-future (aparaṇtē ñāṇaṃ)
- wisdom-of-the-past-and-future (pubbantāparaṇtē ñāṇaṃ) and
- wisdom-of-dependant-origination (paṭiccasamuppāda dhammesu ñāṇaṃ)

As such we need to start at such a point as we discuss and practice the process. When we identify the matter (rūpa) of mind-and-matter we will be identifying mind (nāma) of mind-and-matter through that. We need to exert our best effort.

We have up to now discussed that in case we could ‘see’, the extent of the boundary of ‘seeing’; if we hear, the extent of the boundary of what we hear and similarly the boundaries of the nose, tongue, body and the mind.

Accordingly if we could identify the reality we invariably will be able to realise dhamma and reach the ultimate bliss of Nibbāna by steadying and enhancing our wisdom in this life itself – ‘avinipāta dhammo niyato sambodhiparāyano’ – will be definitely free from the lower realms such as hells, inherit upper realms and Nibbāna is a certainty.

As such please further listen, investigate, contemplate and practice. At this point I would like to end the dhamma discussion.

May you be blessed by the Triple Gem!