



SATIPATTANA - THE PRACTICAL PATH TO NIBBANA

VOLUME 1



OCTOBER 1ST, 2023
BUDDOTHPADO ARYANWAHANSE

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Buddothpado Dhamma books publications

2023 September

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books publications

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Printed By

Vishan Print House & Book shop
197, Wackwella Road, Galle,
Sri Lanka.

Tel.: +94 912 247 940 / 718 583 424

Acknowledgements

You are very fortunate to hear the Dhamma. Where are you heading to? Delusion and deception are very scary grounds. What is the "truth"? You are lost in this maze of rebirth. At times you are happy, and at times, you are sad... You oscillate between

happiness and sadness. This life is very dangerous because you do not know the truth.

You should realize the truth, the " Ultimate Truth ". This is a story about overcoming suffering and rebirth. This course of Dhamma discussions will help you understand what the "Ultimate Truth" is. You will be able to feel the "Eternal Peace" once you realize the "Ultimate Truth" and these discussions will help you

understand the path to end all suffering.

A thought is an illusion, a thought is a lie. Letting go of the thought is the path to Nirvana.

The world outside is not true.

The belief that the world outside is true, will only create the false belief that "self" exists too.

The Dhamma teaches us to let go of the duality of the world outside and the false belief that "self" exists.

Letting go of this duality, of name and form (Naama, Roopa), is the path to Nirvana.

All beings born into this world will find solace only in Nirvana. The "Dhamma" is about the true nature of things. The "Dhamma" is the twelve links of dependent origination. It says that nothing exists. Nonexistence is the state of the "Buddha". Where nothing exists, there is liberation from thought. Liberation from thought is where there are no perceptions, no existence, and where there is no pleasure or pain.

This is the state of "the Buddha.".

Once we realize the "Ultimate Truth", we will all "wake up" to the state of "the Buddha". "The Buddha" means non-existence.
"Nissaththo, Nisjeevo, Shunyo."

When the flame of a lamp slowly dies down and extinguishes, can we find where the flame went? The death of the flame is Nirvana. The extinguishing of all traits, greed, ill will, and delusion. The end of all rebirths. Where there is no thought, there is freedom from all suffering.

Vinnanan Anidassanan - Ananthan Sabbatho Paban,

Eththa Apocho Patavi Che - Thejo Vayo Na Gadhathi,

Eththa Deegancha Rassanwa- Anun Thoolan
Subhasubhan.

Eththa Namancha Roopancha- Asesan Uparujjathi,

Vinnassa Nirodhena- Eththe Than Uparujjanthi.

When a thought ceases, That is the path to Nirvana. The escape from all suffering, That is the path to solace.

You too will find the correct path. The one who looks for the "Ultimate Truth" will always find the state of the Buddha.

"Buddha" means the true nature of things. This is a practical guide to realizing the "Ultimate Truth."

Buddothpada Aryanwahanse

Introduction

.During this time when we can still hear the words of the Buddha, what we all look for is peace, tranquility, solace and to be free from all suffering. We also need to end greed, ill will and delusion. Extinguishing of all these traits is Nirvana. In Buddha's time, people realized the truth by listening to Dhamma and even women like Kisagotami, Patachara, Ambapali are a few persons among many others, who found Eternal solace in Buddha's teachings.

Today, the Buddhist community has lost this solace and peace due to following the books and teachers with various mindsets who have not realised the "Ultimate truth" themselves. When we do not follow the correct guidance, it is difficult to realise the "Ultimate truth". The correct practice of the Vidarshana meditation has been lost in this time and day. In these discussions you can learn the pure view of the Buddha and the Buddha's correct method on how to practice the Vidharshana meditation. This pure and correct view of the Buddha cannot be found anywhere else.

The Buddha's view and teaching about how there is no "Self" can be well understood in these discussions. This understanding will enable you to realise the "Ultimate Truth". We will always continue to make an effort to help you understand the "Ultimate Truth".

Honorable Kalyana Mithra Meheninwahanse

Dedication of Merits.

May those who helped in various ways to complete this meritorious task be with good health and happiness! Through this meritorious activity, may they be enlightened by realizing the four noble truths!

“Sabba Danang, Dhamma Danang Jinathi”

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Preface

Truth is always right here, right now.

The only thing we need is to remove our primal ignorance.

Get rid of misconceptions, preconceived ideas, and wrong notions, without creating new notions.

Buddothpado is committed to opening up the true essence of Buddha's teachings to all.

What is shared in Buddothpado is our own experiential knowledge. It is in the light of Buddha's teachings in Tripitaka.

This is your story. This is about your salvation.

Come, Listen, Investigate and Contemplate. If it resonates within you, then only accept the teachings and follow them for your own Freedom.

What is presented here is the selected extraction from Buddothpado Aryanwahanse's *dhmma* sermons.

BUDDOTHPADO ARYANWAHANSE

Dedication of Merits

May those who helped in various ways to complete this meritorious task be with good health and happiness! Through this meritorious activity, may they be enlightened by realizing the four noble truths!

“Sabba Danang, Dhamma Danang Jinathi”


Acknowledgement

I would like to thank our Honourable Buddothpado Aryanwahanse for requesting me to do this translation, and for the original sermon which led to the very useful Sinhala booklet and for the constant support and encouragement provided.

I extend my gratefulness and thanks to Mr. Sarath Fernando in Australia for all his help in producing such a nice booklet.

May all beings be Happy.

Luxhman Jayaratne.

- 
- *The path to Freedom From thoughts*
 - *The path to Freedom From suffering*
 - *The path to Freedom From ignorance*
 - *This is the Buddha's path to ultimate Freedom and Bliss.*

***Satipattana*: Four Foundations of Mindfulness**

We do everything to attain Nirvana. That happens now and in this moment. It's not something which comes after death. Nirvana is not found in the world; it's an escape from the world or it is beyond the world. In other words, Nirvana is not in a place from (*Avichi*) hell to *Nivasanna* heavens etc. In those 31 planes of existence, there exists birth, decay or old age, death, sorrow, separation from loved ones, joining one's enemies, not getting what you want etc. Only an increase or decrease of suffering is there as per Buddha's word.

The five holy or saintly heavens (*Suddhavasas*) too are not out of suffering. Even if the minor evils (*Orambhagiya sanyojana* of *Kamaloka*) are weaker, the major evils (*Uddambhagiya Sanyojana* or *Maana* or ego, *Dhitti* or wrong view etc) still exists. In all these planes or worlds, a birth means it is always followed by death as well.

Therefore, all the 31 planes of existence are places with birth, decay and death. Therefore, not only the bad deeds or sins, but even the good deeds or merits too bring about rebirth. Deeds, thoughts or *Sankara* of good, bad and neutral nature, all lead to rebirth in the 31 planes or *Bhavas*.

Therefore, to come out of suffering, all karma or the result of prior deeds and thoughts need to be spent out. To transcend or go beyond this karma cycle, it also requires another set of

karma. Not white nor black karma or results of actions need to be spent out. In order to do that, Lord Buddha has clearly shown a suitable and methodical process through the **Four Foundations of Mindfulness** teaching or the *Sathara Sathipattana Sutra*.

Not only that, Lord Buddha assures us that within seven days or seven years the fruition or results will take place if a person follows that roadmap. Those five types of results are; cleansing of the mind, eliminating grief and sorrow, eliminating mental distress and pain, entering the noble eightfold path and performance of the true process for Nirvana.

This supreme peace attained through Nibbana is a bliss, free from suffering. But the question is, today many are not aware of how to follow the path of the four foundations of mindfulness or *Sathara Sathipattanaya*. It should be done with a 5 proper understanding. Would one attain Nirvana by practicing it as each one wants? If you follow the right process, the results will be attained.

At dawn, a rainbow could be viewed through a drop of dew at the edge of a blade of grass. However, it can be seen only if it is viewed through the correct angle. It cannot be seen by viewing it any way you want. If it's viewed through the relevant angle, it will be seen; in the same way, if the correct process is followed with "*Sathipattanaya*", mindfulness effort, then results will be achieved within minimum of seven days or within a maximum of seven years. Otherwise, there is an error in the process you

follow. Therefore, you must review the process that you followed. You must get to know the correct method that suits you.

If you cry like the people who did not follow this mindfulness process cry, if you feel the physical and mental suffering the same way those people felt it, then you have to think a bit about how to attain results?

Everybody follows the four foundations of mindfulness process in order to attain Nibbana. But is that process in this *Sasanaya* or Buddha's order or Buddha's teachings? That is where the gap is. If it's followed in this order and according to the Buddha's teaching, then one can come out of greed related grief or *Abhijja Domanassa*.

How can the four foundations of mindfulness be followed without getting lost in the incorrect teachings prevalent in the present times? For that, when we follow the *Kayanupassana* process, there should be an escape from one's body. When we follow the *Vedananupassana* process, there should be an escape from all sensations. When we follow *Chittanupassana*, as the world is not true, there should be an escape from the world. When we follow *Dhammanupassana*, then as *Vineyya Loke Abhijja Domanassanan*, we have to escape from *Dhamma* or roots of thoughts too.

Kayanupassana

Let's look at how to proceed on *Kayanupassana*, the first foundation of mindfulness.

The one who sees the body or the form or *Rupa* clearly or the one who sees the illusion clearly, attains the stages of awakening. Attains *Sovan* (stream enterer), *Sakurdagami* (once returner), or *Anagami* (nonreturner) on the path to Nirana. The external and internal sensory faculties represent the sensual suffering and sensual pleasures of the sensual world or *Kamaloka*. The human world we are in now, the six heavenly worlds and the four evil hells are the eleven states of existence which represent the sensual world or *Kamaloka*.

One who sees through the form or *Rupa* illusion, escapes from *Kamaloka*, escapes the apparent world. There will be no space for *Abhijja Domanassa* or the hateful suffering. No possibility of returning to the *Kamaloka*. One escapes from this imaginary world.

Rupan Aththano Samanupassathi

- form itself is the "self" or *Athmaya*

Rupa Vaththanan Va Anthano

- "Self" feeling itself is the form or *Rupa*

Rupasmin Va Aththanan

- "Self" is within the form

Aththaneeva Rupan - form is within the "Self" feeling

As an example, let's consider a scarecrow in a paddy field on which various people expressed various ideas seeing it from far away.

- One would say that “person” or entity was created by the Maha Brahma.
- Another would say that “person” was created by the Ishvara.
- Another would say that “person” was created by God.
- Or, another would say that “person” (the scarecrow) arose automatically, without being created by anyone.

- One would say that “person” was created due to past karma or past action.
- Another would say how beautiful this person is and wished he could be with him.

- Another would say he cannot stand that “person” therefore he should be killed.
- One would say he disseminated compassion towards that “person” by looking him.
- Or another would say that he disseminated *Karuna* or kindness looking at him.
- Or another would say that looking at the “person” he practiced the *Asubha* meditation on parts of the body like hair, nails, teeth, etc.

- One would say that looking at the “person” he meditated on the four main elements like earth, water, fire and air.
- Or another would say that he meditated on impermanence, suffering and no-self (*Anithya*, *Dukkha* and *Anathma*) while looking at that “person”.

Now a wise person coming towards them would say that they are all stupid and that they all have a wrong view.

He rejects all what they said. He says let’s go to that person. He takes them all to that person. Then all see the scarecrow and all understand where they went wrong. All their wrong views were understood. They saw that there was no person here.

Still there is one question here. If seen carefully, there is a pot, some rope, pieces of wood, an old coat, and a sarong. If these are removed and made into a pile, where is the scarecrow? Are these components the scarecrow? No.

- Are these components the scarecrow? (Are the components and scarecrow one?)
- Is the scarecrow the components or these parts? (Is the scarecrow with the parts?)
- Are the parts inside the scarecrow?
- Or is the scarecrow within the parts?

If we keep the coat and ropes in a pile, we cannot find the scarecrow. Without the components we cannot find a scarecrow. Only the idea or concept of a scarecrow comes up. If those parts are arranged in some order, a specific shape is seen. We attach a name as scarecrow or “person” to that shape as a convention in the world.

We don't see what is the reality outside. When the eye, the form (*Rupa*) and the eye consciousness (*Chakku Vinnana*) come together, it is called “*Chakku Sampassaya*”.

Due to the *Sampassaya*, a sensation (*Vedhana*) of a shadow is felt. This shadow is an illusion. This illusion is felt as a “Signal” or a perception (*Sanna*). And this perception checks if it can recall a similar perception/signal in the past (*Pera Vipaka*) and recognises it as a “knowing”. This “knowing” is also an illusion.

This process is called the *Skandha* stage. Good karma (*Kusala Karma*) or bad karma (*Akusala Karma*) would not be accrued at this stage of *Chakkhu Sampassaya*.

The perception or *Sanna* appearing at *Skanda Vipaka* stage is not *Kushal* or *Akusal*, nor is it good or bad karma. It is called the Form Perception or *Rupa Sanna*.

*Chakkuncha paticca rupecha upapajjati chakku vinnana
Thinnan sangathi Passo passa paccaya vedana Yanvedethi than
Sanjanathi yan Sanjanathi than Vithakkethi yan vinakkethi than
vijanathi*

When the Name or *Nama* is mentioned, the form of a mango fruit appears in the mind. When a chair is mentioned that form appears in the mind. The shape belongs to the Name or *Nama* not to the Form or *Rupa*.

When the Name is mentioned, automatically the shape comes to mind. When the shape/colour appears, then automatically the Name comes to mind. This way, without thinking, when the Name comes to mind, the shape automatically comes to mind. And when shape comes to mind, automatically the Name (*Nama*) also comes to mind. This process is called *Skandha* stage.

By looking at the *Sanna* or Shape or colour, we label the shape with a name as per worldly convention. But we think that we labeled an external form. But the label has been assigned only to a *Sanna* or Perception.

Yan Sanjanathi Than Vithakkethi

Now what we remember is a name (*Nama*) as per convention by comparing it to a perception or *Sanna*.

The *Vinnana* or mind “knows” only the “*Nama*” or name given to a perception (*Sanna*). It does not know of anything that exists externally.

We “know” things through “*Sanna*” or perception.

“*Sanna*” or perception goes through the process of *Nama Rupa Prathya* or in other words, it goes through an automatic process of name and form in order to “know”.

The “knowing” ability (*Vinnana*) does not come from outside. What we know, only comes from the mind.

We always live within an illusion of the mind (*Vinnana*).

Whatever we encounter as mango, banana, jackfruit, person, thing, vehicles, household, daughter, son, trees, the sun, the moon exist only within this illusion.

Now we have two sides as name and form or *Nama* and *Rupa* to analyze and clarify.

In order to understand this suffering, one needs to understand this illusion. Because we cannot understand this illusion, we put the name and form together and we think that there are beings outside, people, things outside. We have found a world “outside”.

We always see the form that was introduced to us, earlier by ourselves. we hear the sounds that was introduced to us, earlier by ourselves. And it is the same with the smells, forms (images) and things etc. We think that there is a world outside.

Not only that, we can get attached to what we like and what makes us happy. We also create an aversion or dislike to what we don't like outside.

We also can be neutral to things that does not belong to either of the categories, that is, what we like and what we don't like.

Now when an external world is perceived, whether we like what we find or dislike it or are neutral; our mind gets polluted. There is attachment or *Raga* for likeable things and clashing or *Patiga* or hatred for the unacceptable things. On neutral things, there is an element of ignorance or *Moha*.

Therefore, we cannot get away from the unwholesome thoughts. If we believe that the outside exists, that means, we still have not got away from the world. Even the *Rupa* and *Arupa Dhyana* or form and formless higher states of consciousness too have ignorance or *Moha* embedded therein.

Therefore, we understand that if we believe that the world exists or perceive that it is real, we either have to like it or dislike it. If an external world is perceived, the purity of the mind cannot be achieved.

Grasping the form or *Rupa* from the external, and then making that a reality, cannot lead to liberation or Nirvana. Many today are misguided by many meditation centers and they are only given temporary relief. But they think that is the Nirvana or release. It's a mistake.

You cannot believe in an outside and then at the same time, expect to achieve the bliss of Nirvana.

If you want, you can have some temporary relief from *Abhijja Domanassa*, by developing a mind of equanimity and by focusing on *Dhyana* consciousness states of mind. This will temporarily stop your crying and your regrets.

But, after a while, again we have to face physical and mental suffering, with lamentation. You will have to face decay, disease, death and separation from loved ones etc.

When we believe the external world, the world is the eyes, ears, tongue, nose and body (images, sounds, smells, taste and touch). Once you get caught to craving and aversion (*Abhijja*), you cannot escape. Where is the escape from that?

When an external world is not perceived as real, just an appearance, that is the point of escape from the world.

And the escape from cravings and aversion is also at the same point where the external world would not be perceived as real (*Vineyya loke Abhijja Domanassa*).

The *Sathara Sathipattana Sutra* or the four foundations of mindfulness scripture teaches how to let go of the world and suffering.

If there is no letting go, there is no escape from craving or aversion.

If required, you can believe that you are a "form" (*Rupa*) that exists in the world, then the so called perceived "form" can be suppressed temporarily for an infinite period of time or 84,000 *Mahakalpa*. But the "form" cannot be eliminated. It will be only be a temporary suppression of craving and aversion. You can again fall into the suffering of Sansara or the infinite cycle of birth and death. You cannot escape from it.

But we want to reach nirvana. We need to do a complete destruction (*Samuchchedha prahanayak*). We need to completely uproot the tree of ignorance or Avidya.

For that, we need to develop the four foundations of mindfulness so that one can escape from this world, by not creating a world.

Kaaye kaayaanu passi viharathi
Vedanaasu vedanaanu passi viharathi
Chiththe chiththanu passi viharathi
Dhammesu dhammanu passi viharathi

To escape the world, you have to understand this illusion and;

Escape from the "form"
Escape from the sensations
Escape from the mind consciousness (*Vinnana*)

understand and escape from “all things”.

Viharathi means letting go. Therefore, the practicing of the four foundations of mindfulness should be developed towards letting go. The four foundations of mindfulness should be developed in such a manner that the truth of the seeming world is seen moment to moment and not deceived by it again and again.

How will that letting go happen?

In the example of the scarecrow; Is it possible to externally touch, taste, smell, see and feel something that is mentally created?

The scarecrow that you see outside is only a concept, or an imagination in the mind consciousness. Can we see, touch, taste or smell a concept? A concept cannot be seen with the eye. But if we believe that this concept in our mind, truly exists outside, that the scarecrow is real, accept what we see outside or the external as true, we tend to tie up the concept to the external “form” and we tend to hold on to it. This makes us feel pleasure or pain due to that made up form.

Keeping that concept of the scarecrow in mind, we would touch the parts of the scarecrow such as the pot, coat, sticks and broom stick etc. We would also look at it, smell it and taste it. We would say that this is a scarecrow. We would consider the scarecrow as real, as true. Then we would try to see the

impermanence (*Aniththya*) in it, the suffering (*Dukkha*) of it and the concept of No-Self (*Anathma*) in it and we will all try to escape from the illusory world.

But the issue is that as long as you believe that the concept of the scarecrow is true, it is not possible to escape from that. If that scarecrow breaks, according to the concept of the scarecrow in our mind, we will make another scarecrow. Now have you escaped? No.

The scarecrow would still exist as true in your mind. As long as you believe that the scarecrow exists, you will accrue meritorious volitional actions (*Punnabhi Sankhara*), demeritorious volitional actions (*Apunnabhi Sankhara*) and imperturbable volitional actions (*Anenjabhi Sankhara*). And you will not be able to eliminate (*Karmakshaya*) or reduce your karma as long as you believe that a scarecrow exists outside.

What we want is to eliminate further volitional actions in order to avoid rebirth.

For that, we need to find out how we learnt about a scarecrow right at the beginning. Then we have to learn how to stop the creation of a scarecrow.

We cannot stop rebirth if we carry forward our own created concepts, conventions and worldly beliefs.

Generally, we want the world, we want to have a “self-identity”, and we also want to attain Nibbana. This is impossible. You cannot have all of these together.

Nibbana is where you let go of everything and become empty.

Letting go means showing the mind that the external world is not true. At the point where you show the mind that the external is not true, then a scarecrow will not be perceived from the external form, its merely an appearance of a *Sanna* in the mind consciousness and its projection.

When there is “no-thing” externally, that means you have come out of the seeming world.

When you understand that the world that is created in your mind is not true, and when you realise that it is an illusion, a concept, a lie, and when you realise that the scarecrow is also an illusion, you will escape from the clutches of the seeming world.

We always have been searching for a concept of a scarecrow with another concept of a scarecrow which we believed was true. Both were illusions, concepts made by the mind.

We connect a concept called scarecrow, which we make it a reality and suffer. We bring out our *Klesha* (ignorance, egoism, attachment, aversion etc) from our mind and put it out to an

external worldly concept and observe it. And then we suffer, feel pain and pleasure for what we see on the external.

Eye receives only the color. Is the scarecrow the color? No. Is the scarecrow the hardness when we touch ? No. Is the scarecrow the smell when we bring the nose close to it? No. Is the scarecrow the taste when we lick it with the tongue? No. The scarecrow is not any of that.

From whichever aspect you look, you get the truth now. Then you have escaped from the illusory world.

Due to tying up or linking the experience of one sense with the experience of another sense, we experience a world.

If we untangle each one and look for the truth, one day we will be able to experience Nirvana. This kind of unlinking and untangling process is the process explained in *Sathara Sathipattana* or the four foundations of mindfulness. Then we can escape from the world of concepts or *Sankalpa*.

*Sankappa rago purisassa kamo
Nathe kama yani chitrani loke*

The Lord Buddha told us a way to escape from the world. We cannot feel or touch what we see. If we separate the feeling we receive from each sense, if we separate the experiences from the five senses, we will not experience a world as we

experience ignorantly, to feel an attachment or to have a feeling of aversion.

We have constructed a world from our eyes, nose, ears, tongue and body. Therefore, we have to find a way to let go of the false world. In whatever we experience, for example, when we see a tree or a leaf, if we can put an effort to show the truth to the mind that trees don't exist outside, we can prevent the arising of defilements in our mind.

We should see that it is an image built by thoughts in our mind. Mango leaves are not there externally. It is us who name things. What is there is only four great elements in transformation.

If we show this truth to the mind, and if we continue that effort of showing the truth to the mind, then we won't meet anybody or anything outside. Then we won't have a world to get attached to or to react with aversion.

In that case, if you see the truth in this sensual world (*Kama Loka*) and let go of it, it means that you will escape from the sensual world.

If you put an effort to show the mind how this world is created and how it disappears, defilements won't be accrued. And one day when you will realise the truth, you would not trust the form anymore. You will escape from the form.

Athapi Sampajano Sathima.

This process of awakening wisdom is based on the truth. By going on this journey, being aware of the truth and seeing all with wisdom, you will realise the Truth at the end.

Vedananupassanawa

In these teachings, if one sees the truth of the form, understand how the form gets created and understand the path about how to let go of the form and escape from the form, he may be born in formless four *Brahma* worlds as a formless entity. In that state of birth, feelings and perceptions are absent. If at any time, feelings and perceptions are felt, it means the exit from the formless state.

In order to totally escape from the form, there must be a wisdom about the form. One needs four types of wisdom.

Rupan abhinaya

Rupa samudayan abhinaya

Rupa nirodhan abhinaya

Rupa nirodha gamini patipadaya abhinaya

What is a form? (Ruppanthithi ruppathi)

Rupa or form means *Ruppana*, a spark or a constant change.

What could be the cause of a constant change? It can be due to cold or warm temperature, flies and mosquitos, hunger and thirst etc.

Rupa Praganapthi

Rupa Pragnapthi or Form Conventions does not change like that. However, today the convention appears as the truth to you.

Clay - *Rupa* or form, pots – convention

Limbs or parts - *Rupa*, scarecrow or puppet - convention

(Form)

(Convention)

Clay

- Pots

Limbs or parts.

- Scarecrow or puppet

(Constant change or
subject to *Rrupana*).

- (No change, no *Ruppana*)

We have assigned labels to a shape that is constantly changing. This means due to variation of elements, variations in perceptions occur. Due to variation of perceptions, variation of thoughts and ideas occur.

Yan Sanjanathi Thang Vithakkethi

“Knowing” comes through the interpretation of the perception. Due to not realizing or understanding the “Name” or “Nama” correctly, form is seen. We remember Name elements. But we know them as things existing or living in the outside. The perception created is not of an external form. It is a convention or our own mentally created form convention or “*Rupa Pragnapthi*”.

For example, if we look at a window; the eye, ear, nose, tongue or touch sense have not received or experienced a window. Eye receives a colour but not a window. The Tongue receives a taste but not a window. Nose receives a smell but not a window. Ear receives a sound but not a window. The hand receives a touch sense of hardness but not a window.

Therefore, a window will not be experienced from the outside. A window was never experienced from the outside. However, there is an idea in the mind that there is a window outside. If a window is experienced outside, there can be an attachment or an aversion towards it; a liking or a dislike can arise. Pleasure or pain can be felt.

Really, we do not meet anybody or anything from the outside. Saying that we meet someone or something from outside is the "*Sakkaya Ditti*" (false vision) or an illusion of a "Self".

The truth is, we do not meet a person or a thing from the external. If you believe that there is a person or a thing outside, that itself is a false view of an existing "Self".

The six senses do not experience a person or a thing from outside.

Colour, smell, taste, touch or sound are felt separately by each relevant faculty. It's the action of the mind that combines all these senses together. We will discuss it further.

A taste if felt on the tongue. However, a taste of a person or a taste of a thing has never been felt at all. It has not been so in the past, nor will it be in the future.

A person's smell, touch, sound, taste or touch was never experienced in the past, neither at this present moment, nor will it be experienced in the future.

But if you experience somebody's or something's hardness, sound, smell, feeling of touch, beauty or sweetness, then you will go looking for that person or you will look for that thing. That is the false view of a "Self" or an illusion that you exist.

The group of *Kaya* or form

Eye - image	(feeling, perception, thoughts or volition, consciousness) group
Ears - sound	(feeling, perception, thoughts or volition, consciousness) group
Tongue - taste	(feeling, perception, thoughts or volition, consciousness) group
Nose – smell	(feeling, perception, thoughts or volition, consciousness) group
Body – touch	(feeling, perception, thoughts or volition, consciousness) group

This collection of image, sound, smell, taste and touch groups together is called "*Kaaya Skandaya*"

“*Sakkaya*”, gives a feeling of existing person, a feeling of living individual. Therefore, it creates a thing there, a separate being. This is called “*Sakkaya Ditti*”.

So now you may differentiate the “form” from the convention or *Pragnapti*. “Form” consists of the four great elements or hard, liquid, warmth and airy qualities that lies externally. The “convention” created based on these great elements, is not the ‘form”.

Now you may not be searching the external for the “convention” that was “created in your mind”. In this case, you will automatically let go of the world. Now you can experience the world without engaging or confronting the world.

At the moment of death, if you believe in a thing, or a person, the attachment or greed will arise. If so, you will inherit hells or suffering.

As long as you know the truth, you will not meet anything worthy or worthless from the outside. Actually, if you don’t believe in the outside, there would not be anything of value. Gold exists in your mind. Gold is a “convention” or a name made up using “perception”. When you look at it this way, no physical or mental suffering can arise. Now you know, how to differentiate the “convention” and the “form”.

Now you have something to do. You should see the Buddha’s philosophy with wisdom and reinforce the mind about it. You

have to apply it practically to your day to day life. You have to live your life according to this philosophy. For many years, you have been used to living life with a wrong view. You have always been used to living in an illusion that there is a person or thing that exist outside.

If you have lived having a false view without knowing the philosophy of the Buddha, you have to be free yourself from this false view.

Therefore, you should look at your mind. Take ten thoughts that comes to your mind and apply this philosophy. The next day, look at 15 thoughts that comes from your senses. The day after, look at 20 thoughts that comes to your mind. Day by day, you can increase the number of thoughts you see, and improve your practice on seeing your thoughts. At first, you might feel that it is difficult. When you analyze one thought according to the philosophy, you might realize that you have missed ten others.

Your progress on the Path depends on your practice of seeing the *Dhamma* in everything.

Athaapi Sampajaanaa Sathima

Athaapi – The determination or effort applied to analyze thoughts by seeing the truth that there is nobody outside.

Sathima - The wisdom of seeing the non-existence of a person outside.

Sampajaano - A steady awareness has to be maintained in order to show each thought the truth.

You have to see the dissolving of the thought the moment you see the truth in it. To see that in thoughts, you have to apply a lot of effort at the beginning.

When the mind is shown the truth, the five spiritual faculties (*Pancha Indriya Dharma*) begin to grow.

A mind that lets go of all receiving thoughts by seeing that there is nothing outside, will escape from attachment and suffering. The faith that arises through this escape operates as a special force of faith or *Shraddha Indriya*.

The same way, the determination and effort used to analyze each thought becomes another force or *Viriya Indriya*. The seeing of truth becomes easier. When you continue seeing the thoughts according to the philosophy of the *Dhamma*, what seemed to be difficult to do earlier, becomes much easier later.

All thoughts will be easily analyzed with mindfulness and wisdom. At this point, another force or mindfulness called *Sathi Indriya* will be in operation.

Likewise, little by little, mindfulness and wisdom will continue to grow and the whole life would be aligned with the philosophy of the *Dhamma*, the truth. Then seeing each stimulus (each *Aramuna*) from any of the five senses in accordance with the philosophy of the Buddha becomes a normal thing.

When each thought that comes to the mind goes through the process of seeing the truth all the time, it is called “awareness”, or a development in the *Samadhi Indriya*.

Once the seeing of the truth is develops very well, then automatically, without any effort, all stimuli from all five senses will be shown the truth. And this point is when the five spiritual faculties (*Pancha Indriya Dharma*) develop into the five spiritual faculties (*Pancha Indriya Dharma*).

In the same way, the seven factors of enlightenment (*Saptha Bojjanga*) and the 32 requisites of enlightenment (*Saththis Bodhipaakshika Dharma*) too will develop accordingly. They will be explained very well sometime later in this book.

Sometimes, many starts seeing thoughts n the light of the philosophy of the *Dhamma* and stops before understanding much of the Dhamma. (*Arambhaka Dhathu*). Some may start and go ahead quite a bit and then stop. Then they begin to see the world just as they did before.

What we say is, you should go on until you come to the point where you would not believe in the outside anymore and until all your impurities are spent or worn out, you have to be aware, continue to maintain the effort to see everything according to the wisdom of the *Dhamma (Parakkhama Dhathu)*.

However, we analyze the philosophy to the extent of our knowledge and understanding. But you have to know more. In the future we will clarify further on this for better understanding.

Remembering that the “knowing” (*Dhanaganeema*) takes place due to the matching with the perception (*Sanna*) is very important. We live in a world made in the mind. If so, is this true? Does this actually happen this way? You can see this by ascertaining this through yourself. Then it is no longer just a belief. It will be a complete understanding ascertained by you. Which is timeless (*Akalika*), realize through ones’ own experience (*Ehi Passika*) and practical (*Opanika*). Why should we postpone this understanding of the truth to a future birth or another life time?

Kings and princes gave up their treasures and positions in order to understand this and escape from the suffering. Really, when a person is progressing this way and feel the escape from suffering, would he want to stop?

One has to have a very good understanding about the truth. For this, the sense faculties need to be disciplined. Overall, the

discipline practiced to go towards liberation matters a lot. Keep a check on your points of inadequacy and fix them. This path is for the one who knows and one who understands the *Dhamma* very well.

Again, let's come to that earlier mentioned *Dhamma* point.

We said that “knowing” is received by matching with the perception (*Sanna*). The “knowing” that we receive, appears to be “existing” and “alive”, but it is only a concept, or a *Pragnyapathi*.

Recognising the shape by matching it using the perception and naming it is called *Pragnapathi*. It means, you name a concept. As time passes, the concept becomes so deep rooted that it appears to be true. Then it need not always appear from outside.

When perception is remembered, the name is remembered. When name is heard the perception is remembered. This means, along with the perception, a searching for the meaning takes place automatically. Therefore, in *Dhammanupassanawa*, perception (*Sanna*) and formations are put together (*Sankara*) and are matched together. Therefore, when the shape comes to mind, the name of it comes to mind as well.

However, this perception and this search process (*Manasikara*) are not defilements. It means that eye element, image element or the eye consciousness element do not have any

unwholesome thoughts or defilements. Remembering the name as the perception arrives is not a sin or wrong doing. This means the *Vipaka Skandha* (the five aggregates or heaps), namely, forms (material image or impression), sensations, perceptions, formations and consciousness are not defilements. Therefore, trying to find a connection (meaning) to a perception is not a fault either. According to the matching, a “knowing”, a mind consciousness arises.

Yang jaanaathithang vithakchethi thang vijanaathi

By matching the perception, a “knowing ” of the perception is received. The “knowing” was not received from something existing outside. The “knowing” too is an illusion, a reflection. It is a shape formed only by the mind. Therefore, whatever the perception was matched with, and whatever the “knowing” received by the mind, they are all illusions. This illusion which the mind formed as a “knowing”, will be projected to the outside.

Therefore, a perception of a form is matched with what is in the mind and thereby, a “thing” is formed. Then projecting that “thing” outside is the normal mechanism during this process. Therefore, a shape, a perception will be matched with what is in the mind, and that will be projected to the outside and believe that it exists outside.

When the “knowing” is projected outside, and when the projection is accepted as a “thing” or a “person” that exists

outside, that is the “*Bhawaya*”. The “birth” takes place at this moment. When that thing or person goes through transformation, there will be sadness, misery, decay and death at that point.

When what is seen outside is accepted as “true”, that itself is the clinging, grasping or *Upadanaya*. The world is “created” at the same moment as when the world outside “is believed to be true”.

Therefore, the 5 faculties or the sense organs are created again in order to see the outside.

“Attachment” is when there is a liking to create the five faculties and experience the world outside. When there is a dislike to experience what you see in the world outside, it is called “aversion”. This is where the defilements are created, because the external has become the truth for you. You are tricked by the illusion.

Sankappa rago purisassa kaamo
Nathe kaamaani chithrani loko

The sensuality (*Kamaya*) is not in the drawing or painting. Sensuality or *Kamaya* is created when thoughts (*Sankara*) are created in a mental world.

The world that was created in the mind is felt like you are experiencing the world outside. Now you have got caught to

the illusion of the mind. Now you want to see what is outside. The “pure and uncontaminated mind” wants to know what the mind consciousness is all about.

You need an “eye” to see the outside which you believe is existing and true. You need “ears” to listen, a “nose” to smell, a “tongue” to taste, a “body” to feel the touch. You will continue to form these five senses.

And again, using all the five sense consciousnesses, the stimuli are felt by sensations, then sensations are recognized by perceptions. Thoughts or formations are formed for which a mind consciousness of a liking or a dislike is created again. And you will believe in the illusion your own mind has created. You will always look for things “outside”, thinking that the outside truly exists.

And you will continue to create defilements (*Kleshas*) of liking and dislike from what you see outside.

One tends to form wholesome thoughts, unwholesome thoughts and neutral thoughts and get caught in a whirlpool of deaths and rebirths which is endless.

In this teaching, the dependent origination or *Paticca Samuppada* is clearly shown. As long as the darkness of ignorance exists, the process of the dependent origination will be at work.

Avidya paccaya sankhara

(ignorance leads to volition or thoughts)

Sankhara paccaya vinnana

(thoughts lead to mind consciousness)

Vinnana paccaya namarupan

(mind consciousness leads to name and form)

Namarupa paccaya salayathana

(name and form lead to the six senses)

Salayathana paccaya passo

(six senses lead to touch)

Passa paccaya vedana

(touch leads to sensation)

Vedana paccaya tanha

(sensation leads to craving)

Tanha paccaya upadana

(craving leads to grasping)

Upadana paccaya bhavo

(grasping leads to believing in the outside)

Bhava paccaya jaathi

(believing in the outside leads to birth)

Jaathi paccaya jara, marana etc

(birth leads to decay, death etc)

Due to this never-ending repetitive cycle of birth and death, defilements, *Ashrava* or *Kleshas* will arise. Defilements will arise and residue of defilements will remain. These defilements will be in the form of sensuality (*Kaama Ashrava*), craving for better births (*Bhava Ashrava*), defilements of ignorance (*Avidhya*)

Ashrava), illusion of self (*Ditti Ashrava*). If you are carrying on in this *Samsara*, it only means that you have a liking to go on.

The ignorance about defilements (*Kleshas* or *Ashrava*) is what keeps going on in this *Samsara*. *Klesha* means suffering. While being in *Samsara*, you always tend to look for pleasure, enjoyment and happiness. As long as you believe that this external world is true, you will wish to be born again. The reason for this is because you believe that happiness and enjoyment is in the people and things that you see outside. This false belief that there is a world outside is the illusion and defilement (*Ditti Ashrava*). Not knowing this truth is the defilement of ignorance (*Avidhya Ashrava*).

Now you understand that the “Name” (*Nama*), a “knowing” that tells us that there is a “form” that exists outside (that consciousness) is the root cause of this illusion and *Samsara*. As long as there is a mind consciousness (*Vinnana*), Name (*Nama*) and Form (*Rupa*) will be created (senses will be created).

As long as there is a “Name” (*Nama*) and “Form” (*Rupa*), a “mind” (*Vinnana*) would be created.

Name and Form creates a mind consciousness or mind. When a mind is created, the mind creates name and form. The mind, together with the name and form, help each other to create this illusion.

The liking to see the external world is the “*Kamattha Chethanawa*” or the “thought of liking” (thought of intension) to see the outside. If a thought of a liking to see outside arises, it definitely has a result of a karma and it also definitely creates the five senses. As a result of the creation of the five senses, there will also be a creation of defilements such as attachment, aversion (dislike) and delusion.

But for the one who knows the truth, the form or image in the outside world won't be true. One would not attach a name (*Pragnapthi*) to what one sees in the outside world. The one who knows the truth, has the wisdom to separate the “name” from the “form”.

One has to have an awareness not to attach a name to the form. Then one does not develop an attachment to the form. Neither will one create an aversion to the form. When one knows the truth, a form, a person or a “thing” outside will not be true. Due to understanding the truth that the outside is not true, one would let go of the form outside, and because there is no attachment towards it, there is also no clinging (*Upadana*) towards it. The one who knows the truth, does not find a world outside nor will one find a world within. Then one would escape from the world outside (*Rupa*), and because one sees the illusion of the thoughts, one lets go of the thoughts (*Nama*) as well. The consciousness that is normally created due to the form and name (*Nama Rupa*) also loses all value, and one realizes there is nothing in that “knowing”. One does not feel that there is a “thing” or person in that thought.

This “*Anidhassana Vinnanaya*” *dhathuwa* (that *Vinnana* never created) which does not have any value. Therefore, it does not project anything to the external. It is called “*Appatittitha Vinnanaya*”. This is the consciousness of the Arahaths who have dissolved all their defilements.

There is nothing to attach to or detach from, for the one who is freed from the illusory world.

*Idha bhikkhawe bhikkhu kaye kayanupassi
Viharathi athaapi sampajaano sathima
Vineyya loke abhijja domanasnan*

When suffering is seen clearly, the cause of suffering declines or diminishes. When the cause of suffering diminishes, one achieves freedom from the mind. Understanding how suffering arises means you show the truth to the mind. With effort, determination, wisdom and with awareness, if one shows the truth to the mind, it is called the “*Marga Sathya*” or the “path to the truth”.

Until now, we discussed about how to practice *Kayanupassanawa*.

Kaaye kayaanupassi viharathi

If you clearly understand how to practice *Kayanupassanawa*, you would let go of your body attachment. Here when we say

“*Kaya*” it means the form. One who escapes or let go of the form (*Rupa*), would escape from the world as well (*Vineyya loko*). When one escapes from or let go of the form it means it a status of *Anagami*. One who develops the path well is very fortunate.

In the *Sathara Sathipattana sutta* or the four foundations of mindfulness, you are given a detailed explanation of how to see the suffering in each of them. Even though it shows us four types of processes, at the end you realize that they all come to one process. But we explained all the four processes clearly, because it would be helpful to the person who is on the path to Nirvana.

When you develop *Kayanupassanawa*, the aggregate (group) of the five forms (*Rupa Upadhanaskhandha*) becomes very clear.

When we develop *Vedananupassanawa*, the aggregate (group) of all the sensations (*Vedhana Upadhanaskhandha*) becomes very clear.

When you develop *Chiththanupassanawa*, the aggregate (group) of the *Vinnana* (*Vinnana Upadansakhandha*) becomes very clear.

When you develop *Dhammanupassanawa*, the aggregates of perceptions and formations (*Sanna, Sankara*) becomes very clear.

Kaaye kayanupassi viharathi
Vedanasu vedananupassi viharathi
Chiththe chiththanupassi viharathi
Dhamme dhammanupassi viharathi

Viharathi means escape or letting go. It's called the *Nissarana Maga* or the path of escape or letting go. What does one let go of? It is the letting go of name (*Nama*), form (*Rupa*) and *Vinnana* (mind consciousness).

In other words, the ego, the I-ness or the "Self-identity" will be lost. The world will be lost.

Therefore, you need to develop *Vedananupassana* or understanding the truth about the sensations in order to escape from the world and to lose the "I-ness".

Vedananupassanawa

Now let us see how to develop *Vedananupassanawa* (mindfulness of sensations) in the correct manner.

That time, during the time of the Buddha, *Vedhananupassanawa* (mindfulness of sensations) and the four foundations of mindfulness was practiced in many other schools too.

Therefore, we need to look at how to develop the four elements of mindfulness in this Buddhist order. Accordingly, let us see how to develop the mindfulness of feeling in this order (*Sasanaya*).

We meet or receive feelings within the world. Feeling comes from a specific person, a specific place, a specific taste, a specific smell, or from specific images. We feel that we receive feelings from the external. If we feel some kind of a suffering or any feeling, we feel that it comes from somewhere. We feel like we can stroke some place with our palm of the hand, and say that the feeling can be felt. We will be able to say that the feeling can be felt at this specific point.

This shows, that we associate the form (*Rupa*) to a “thing”. We connect the “feeling” to the “body” (*Rupa*). And wherever there is a feeling, it is followed by thoughts, volitions or mental formations (*Sankara*). It means that there will be bodily

volitions (*Kaya Sankara*), verbal mental formations (*Vachi Sankara*) and mental formations (*Mano Sankara*).

Bodily, verbal and mental mind formations build on ignorance or *Avidya*. Now during this mindfulness of feeling or *Vedanānupassana*, one should let go of these three formations. For that one should let go of the world first. The mind arises into action in the form of the mind, the body, and words due to grasping of the stimuli from the world.

A stimulus occurs in the mind. Taking that stimulus as a target, we get up and go from here. Good and bad, coming and going, all these build up because we grasp that stimulus due our ignorance.

When you get a feeling, it is not felt just alone by itself. You get a feeling of where it comes from too. You can touch it, you can say it, you can think of it as “that is where the feeling came from”! What is that place?

What is grasped as a “thing” is the form (*Rupa*), and that is your body. Really the form cannot be grasped. The “thing” you feel is your “body”. The feeling that you can grasp your “body” is an illusion. Now you even meet a “body” that has a feeling! Now we also find a spine which can feel the pain. You find a leg that feels the pain. We find a knee that feels the pain too. We also find a stomach that feels the pain.

Now what we have really found is a world! The “feeling”, the sensation, belong to the world. You may find the world externally. You may find the world mentally.

We have a false belief, a misconception regarding the feeling. We believe that we suffer due to other people or things. We get attached to the world or we oppose the world or we confront the world. We think that this feeling of pleasure comes from the world outside, and we try to own the world outside.

We think that this pleasure and suffering comes because of that person, this person, because of that place or this place. If we believe in an external world, we tend to get attached to it thinking that the feeling comes from the external world. We either tend to get attached to the world or oppose the world, because we think that the sensation came from the world outside.

The “External world” means the image to the eye, the sound to the ear, the smell to the nose, the taste to the tongue and a touch feeling on the skin. Not only that, the feeling that we believe as the “inside”, is also the “external”.

Whose eyes are these? They are mine. The nose, the ears, the tongue are all mine. Hair is mine. When you say that these hair follicles on my body are mine, it means you think you own it.

It is an external thing, but you think you own it.

It is not “Me”. You are not the owner.

My eyes, my hair, my nose, my tongue, my mind, my thoughts.... These so called “Mine”, is not “Me”. If it does not belong to Me, it is something external. Even if you say that the Feeling is mine, it means it belongs to the external.

If the pain is in the knee, and if the knee is mine, then the pain is also mine. The owner has to go through the pain. But actually, it is in the external, isn't it? There is no “Me” in the knee, is there? Isn't it only a thought? you think it is “Me”.

Now if we can come out of this illusion of feeling by really recognizing the sensation, then it means we have developed mindfulness of the sensation in the correct manner. If you understood the truth about the sensation, then the feeling will not be mine. Then we won't believe that there is a place where the feeling came from.

A Feeling is only a feeling. It cannot be anywhere. If there is a place where the feeling comes from, that means there is a world. It means that you have grasped the world. The feeling has been accepted as something that has come from the world outside.

If we are in this order (*Sasanaya*) or in this field of study, then we have to find the true meaning of the “Feeling”. Otherwise, it would not be the correct practice of the *Vedhananupassanawa*.

When you practice the correct mindfulness of the sensation (*Vedhananupassanawa*), a body cannot exist.

Let us see how we can go wrong and believe that there is a body.

When we meditate, we shut our eyes. For example, let us say that we want to practice the breathing meditation (*Anapanasathiya*). While being seated cross legged in the lotus position, you tend to feel pain in some place of the body and you point at the place where the pain is felt. While keeping your eyes closed, you tend to move your hand to the area where the pain is coming from and you tend to shift to a different position in order to prevent feeling the pain.

When your hand moved towards the point of pain, your mind told you that you felt the pain on your body (the form).

But according to the correct mindfulness of the form (*Kayanupassanawa*), the eye, ear, tongue, nose and the body, should not experience any feeling or sensation. If at all a sensation was experienced, it was experienced only because of the formation of a mind. The mind experienced the sensation as a mirage, an illusion. Just like a mirage of a pool of water in the middle of a desert, a sensation arises to the mind. Then the mind assigns the pain to a certain shape from which it believes the pain came from. Then the mind tries to match it with something the mind learnt previously. Then the mind ties up

the sensation to a place on the body (form: *Rupa*) which is also a mirage or illusion known as “the body”.

The sensation is a “thought” (*Chaithasika*). The thought does not belong to the body, it arises in the mind. But we tie it to the form, *Rupa* or the body. Then we identify that the pain or sensation arose from the body. The perception (*sanna*), which is a mirage, named the point from where the sensation arose from. The mind (*Nama*), recognised the part that was named and said that the pain was received from this part of the body. The form, sound, smell, taste and the touch sense on the skin do not give any indication as to where the pain comes from.

Then we are made to “find” a place where we are able to touch and say that this is the point where the sensation came from. Then we tie that part where the sensation came from to the form or body. Now we associate the pain with the body (or form) and think we are experiencing the pain in the body. Now we start experiencing pleasurable (*Somanassa*), painful (*Domanassa*), or neutral (*Adukkamasukha*) sensations in the body mainly due to our ignorance about the body.

The mind does not receive any stimuli (*Aramunu*) as a form, sound, smell, taste or a touch feeling. The mind handles only “a Thing” or in other words, “knowing of something”.

Images (*Rupa*) or forms, are received by the eye or by the eye consciousness (*Chakku Vinnanaya*). The mind does not receive the stimulus of an image. The mind consciousness (*Mano*

Vinnanaya) does not know what the image looks like. The sound stimulus is received by the ear consciousness (*Sotha Vinnanaya*), and the smell stimulus is received by the smell consciousness (*Ghana Vinnanaya*). The taste is received by the taste consciousness (*Jivha Vinnanaya*). The mind consciousness (*Mano Vinnanaya*) receives only “Things” (*Dhamma*). The touch is received by the touch consciousness (*Kaaya Vinnanaya*). Not by the mind.

The “contact” with the touch consciousness (*Kaya Vinnanaya*) becomes a “Thing” (*Dhamma*) to the mind. Then that sensation, that “thing”, again is experienced by the mind consciousness as a perception, which is compared with a “previous memory” of a shape, and the mind ties that sensation to a form (a body) on the external, saying that the pain comes from a certain point on the body.

Then touch consciousness (*Kaaya Vinnanaya*) and the mind consciousness (*Mano Vinnanaya*) together creates a feeling of a pain and makes us believe that a pain has occurred in the body. It is the “world” that says that the “Pain” comes from a certain point and that the pain belongs to a form or body. We are made to feel that “I am given a feel of pain”. We ourselves grasp the stimulus of a “pain in our body” and execute mind and body actions. We try to shift our body to the left or the right, and we try to reduce the feeling of pain.

But the one who understands the *Dhamma*, would contemplate on the Pure Truth and be aware with wisdom that

the pain was only a “thought” from the mind consciousness. That would prevent volitional actions (things done deliberately) by body (*Kaaya Sankara*), word (*Vachi Sankara*) and thought (*Mano Sankara*). The one who knows that *Dhamma* would not believe that there is any place from where the pain arose from.

When you keep standing, you change posture and sit down saying that there is a feeling of pain in the leg. You have assigned the pain to an external form (body), to a leg. When you are seated, you feel pain on your spine and you change your posture again. You think the pain is felt in your body. You start walking. Then you think that you feel the pain on your legs and you lie down. Likewise, you keep changing your posture, projecting the pain to an external body. At the same time, you also create volitions (thoughts: *Sankara*) such as bodily action (*Kaaya Sankara*), words (*Vachi Sankara*) and mental formations (thoughts: *Mano Sankara*) trying to escape from the sensation of pain.

But as long as you are ignorant (*Avidhyawa*), and believe that the external world is true and the painful feeling is coming from the external world, you will not overcome your ignorance. Let us see how the world is created and how to let go of the notion of a world.

The world, the cause of the world (*Loka Samudhaya*), the truth of end of the world (*Loka Nirodhaya*), and the truth of the path that leads to the end of the world (*Loka Nirodha Patipadawa*). One who knows the truth about *Vedananupassanawa* will not

believe in the pain that comes with the world. When practicing the mindfulness of feelings/sensations (*Vedananupassanawa*), one needs to apply the four noble truths to this practice, so that one could be on the path that leads to the end of this world.

Sensation (*Vedana*) is a thought form. Therefore, it belongs to the mind.

“Passa Pachchaya Vedana” – “A sensation due to a contact” - does not have an owner.

A “sensation” is only a “sensation”.

There is no pleasure or a suffering in a “sensation”.

One who realises the Truth about sensations, would also realise the *“Arupa”* world, or the formless world.

And at the same time, he would also realise the Sensual world (*Kama Loka*), the form world (*Rupa Loka*) and also the formless world (*Arupa Loka*). When the perception (*Sanna*) and the sensation (*Vedana*) do not come together, you realise the Pure Truth of the *Nirodhaya*. That means that one has escaped from the form (*Rupa*) and the name (*Nama*), transcending the mind or *Vinnana*.

Sages would choose to be in a state of *“Sanna Vedayitha Nirodha Samapaththiya”*; a state of cessation of perception

(*Sanna*) and feeling (*Vedana*). These sages who have achieved this state of cessation of perception and feeling, have attained the state of *Arahathship*. *Arahathship* means one who has gained insight into the true nature of existence and has achieved Nirvana and found liberation from the endless cycle of rebirth. These Sages also gain many benefits when becoming an *Arahath*.

“Saththaanan Vishuddiyaaya, Sokha Paridevana Nan Samathikkamaya, Dhukkadomanassanan aththagamaya, Gnyayassa Adigamaya, Nibbanassa sachchi kiriyaya”. The above stanzas mean that they experience the benefit of lightheartedness, as they have realised that there is “no soul”, no person, and that “nothing exists”. This is the supra mundane state, where they are “awakened to the moment”.

We mentioned earlier that if one understands the true meaning of *Vedananupassanawa*, will become an *Arahath*. Just as one feels sensations on the body, we need to talk about the sensations one feels on the other four faculties such as the eye, ear, tongue and the nose faculty.

Feeling (sensation) is felt in three ways –

- Sensual, pleasurable sensations are called *Somanassa Vedana*.
- Negative feelings, feelings of suffering are called *Domanassa Vedana*.

- neutral feelings are called *Adukkamasukha Vedana*.

We also mentioned earlier that the feeling is created by contact (*Sparshaya*). Let us clarify from thereon. Let us explore a bit more.

Contact takes place through the six faculties (*Salaayathana*). This means that these faculties are the cause of sensation (feeling) or *Vedana*.

Chakku sampassaja vedana sotha sampassaja Vedana
Ghaana sampassaja vedana jivha sampassaja Vedana
Kaaya sampassaja Vedana mano sampassaja Vedana

Feeling is received through the eye

Feeling is received through the ear

Feeling is received through the nose

Feeling is received through the tongue

Feeling is received through the body

Feeling is received through the mind

Feeling exists in all the six faculties. Each faculty feels the sensation in all the three ways mentioned above. That is;

- sensual, pleasurable sensation
- negative feelings, feelings of suffering
- neutral feelings

Because of the eye, you see images, which gives you pleasure or suffering.

Because of the ear, you hear sounds, which in turn gives you pleasure or pain.

Because of the tongue, you feel the taste, which gives you pleasure or pain.

Because of the nose, you feel a smell, which gives you pleasure or pain.

Because of the sensors on the skin, you feel pleasure or pain.

Because of the thoughts received by the mind consciousness, one feels pleasure and pain.

A mind that has no idea or understanding about the truth (*Pruthagjana* mind) will grasp things and either feel a pleasure or pain. As long as one believes that he/she exists as a “person”, one will always be attached to pleasure and clash with the suffering. This is the nature of an ignorant (*Avidhyawa*) mind.

As long as there is ignorance, there would not be an escape from the suffering of this *Samsara* or from rebirths.

The reality or truth is that pleasure and pain cannot be received through the contact with the eye (*Chakku Sampassaya*). We discussed this in the last section too. The belief that pleasure and suffering come from outside is a delusion. We cannot say that a certain human being is the cause of pleasure or suffering. If there is no human entity, how can one have a sensation due to that person? The only way one could feel pleasure or pain is due to the “touch on the body” (*Kaya Sparshaya*). When the skin comes in touch with something smooth or rough, one could experience a pleasurable sensation, a pain or a neutral feeling.

Beings are naturally in an illusion considering that pleasure and pain are coming from an external source or world. Where there is no human entity, how can such a feeling exist. The only place where pleasure and pain can come is the *Kaaya Sparsha* or touch of the body. We talked about it now. Subject to the roughness or softness of the touch to the body, pleasure or pain or a neutral feeling can arise. Apart from that, let us see whether it can happen with the other faculties.

One can form a *Drushti* or a false view (or opinion), that there is a person in front of his eye and according to that, one could create a pleasurable feeling, a pain or a neutral form of feeling in one’s mind. But that is not the truth. That wrong view is due to *Avidhya* or ignorance. It is similar to a deer feeling happy after seeing a mirage that water exists at a far distance.

Some colors appear to the eye. Then an image is created in the *Chakku Vinnana* or the eye consciousness. We believe that the image is of that person or of that “thing”. Then according to that “thing” or that person, we create pleasure or pain. Along with that image, we believe that the world is true. Now we form a liking to look at that person, that image. Now we create an eye to see that image.

Now we try to look at that image (perception) in the external world. Then we also need to touch the image and feel it. Now we create our body too. Then we create all our five faculties from which we can experience a world with pleasure and suffering.

In this *Sasanaya* or order, sensations are considered impermanent.

We have to understand what it means by sensation. Then we have to understand the truth or reality of the sensation according to the *Dhamma*.

We have to understand what sensation means according to the *Dhamma*, and we have to learn how not to get deluded by it.

Sensations should be correctly understood. If you understand the true meaning of sensation, one would not be able to see it in the external. In that instance, nothing would be formed or created externally and this is called *Nirodhaya*. If you apply the

truth about sensation to all the other faculties, a world will not be formed or created externally.

Let us clarify this a little more. Now at this time a sound can reach the ear from outside. Then the *Sotha Vinnanaya* or the ear consciousness is formed. Now there is “no-thing” to experience within the context of simply “hearing”. There is nothing to experience in that sound. When a sound comes in contact with the ear, for the ear consciousness, the sound is only a sound, a vibration. Nothing else.

*Passa pachchayaa vedana yan vedethi thang sannajanaathi
Yang sannajanaathi thang vithakkethi Yang vithakkethi thang
pajanaathi*

Now we believe that the sound came from that person, or from that “thing”. Considering where the sound came from, pleasure and pain is created within us.

Along with the sound, the world becomes a reality. Now we need to see the person who made the sound. In order to see the person, we create an eye to see the person. We also need to touch and feel the person who made the sound. Now we ourselves create a body to see outside.

Along with the sound, a “person” who made the sound is seen outside. When a “person” is materialized outside, then along with him, an eye, ear, tongue and a world is materialized in order to experience the pleasure and pain in the world. If a

sensation is accepted, then the five faculties are created which also means that a world is created.

Lord Buddhas, *Pachcheka* Buddhas and Arahaths do not experience anything such as pleasure, pain or neutral feelings as an ignorant person would. These three types of feelings are experienced only due to ignorance. The Buddhas, *Pachcheka* Buddhas and Arahaths do not “experience a world”. They are beyond ignorance and beyond a world. They do not create any pleasure or suffering for themselves. This means that they do not suffer anymore, and that they have overcome suffering.

The Arahaths do receive stimuli and sensations from all five faculties such as from the eyes, the ears, the nose, the tongue, and the skin senses. But that does not create any pleasure or suffering in their mind.

The Arahaths feel pleasure or pain only from the contact of the senses on the skin (on the body). We too feel the pleasure or pain from the contact on the skin, but we don't realise the reality behind it. The moment we feel a sensation, we think that we received the sensation from something external. That creates suffering.

Now we have to find a way to stop the mind consciousness. We have to eradicate the misconception or the false notion that the “sensation” or *Vedana* arises from an existing point. For that, we need to understand the true meaning of

“*Kayanupassanawa*”. At this point, the understanding of the three types of wisdom (Jnana) is important.

Shruthamaya Jnanaya - The knowledge and understanding you gain from listening to the pure truth, the *Dhamma*.
(*Parathogoshaya*)

Chinthamaya Jnanaya - A spiritual mind, a pure mind that has realised the Pure Truth that “nothing exists”.

Bhawanamaya Jnanaya – You have to have the wisdom to follow the correct practical path to attain Nirvana.

All beings born in sensual worlds enjoy pleasure. Due to their ignorance and their delusion, they believe that the pleasure comes from outside. Their ignorance ties them up to rebirths and an endless *Samsara*. They create their own faculties in order to see the world outside.

From eyes – we think we can look at things and gain pleasure.

From ears – we think we can listen to things and be happy.

From the tongue – we think that we can taste and gain happiness.

From the nose – we think we can smell pleasant smells and be happy.

From our body – we think we can feel pleasant sensations on our body and be happy.

As long as we think that pleasure comes from outside, we will never be able to stop our mind from going outside.

We have to maintain our wisdom and awareness that “each sensation” comes only from “one” of the faculties. In that case, we would not find a “thing” outside. What we do is that we tie up all the sensations from all the faculties together, and create a “thing” which we believe comes from outside. That belief is a false notion, a delusion. We all go after a mirage, a fantasy, looking for pleasure.

When we receive a “sensation”, we create a form (a body).

We create a form (a body) for a “sensation” and experience pleasure or pain.

If we understand the truth about *Kayanupassnanawa*, then we would separate the “sensation” from the body. We would see the “sensation” as only a “sensation”. Then we would not create all the five faculties and look for “something” outside.

Can you experience pleasure or pain from your eye?

Can you experience pleasure or pain from the ear?

Can you experience pleasure or pain from the nose?

Can you experience pleasure or pain from the tongue?

Can you experience pleasure or pain from the body?

If the eye only comes in contact with a “colour”, then apart from “only seeing”, the eye would not know anything else apart from only “seeing”.

When you look at a picture, you experience happiness or suffering, don't you? You would think of a sea beach, a garden of flowers, a house, a person, you create emotions about those things. It is all a mirage; and you are tricked by making you feel pleasure and pain. The truth is hidden. The truth is that the picture is only some colour. A tree, a house, an animal, these are all “thoughts” that was created in the mind, a false view, a misconception. We experienced pleasure and pain because of a false view, a misconception.

A “sensation” or “*Vedhana*” arose due to a contact, it is only a “sensation”. Nothing else. The “sensation” did not arise from the inside (*Adhyathmika*) nor did it arise from the outside.

The contact takes place when the eye and form (*Rupa*) give rise to a result (*Phalaya*) called Eye consciousness. The eye consciousness is an illusion (*Chakku Vinnana Mayawa*).

The tree, the light and the ground create a shadow. The shadow is an illusion.

Similarly, an illusion called eye consciousness is created. The eye consciousness does not exist on the outside. Therefore, the “sensation” created due to the “contact” does not come from outside either.

One should have a spiritual mind, awakened to the moment, to understand the truth about the sensation, and that “Nothing exists”.

“Aathaapi sampajaano sathima”

One has to apply effort not to create impurities in the mind by seeing the Pure Truth at all times. This is the correct Path to Nirvana.

The one who sees how the world is created, will also know how to escape from the world. For that, it is essential to understand the four foundations of mindfulness (*Sathara Sathipattanaya*) very well.