

Vijjacharana

The Science of Science

A gift for the entire Universe by
Vimuththa Arahath Therani

Vijjacharana

The Science of Science

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“

In the highest respect and dedication,
To the most perfect and Enlightened One,
Sri Guthama Samma Sambuddha.
The Discoverer of Science.

”

“Vijjacharana Sampanna”

Vijjacharana

The Science of Science

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Vijjacharana

The Science of Science

To the North Star that will rise and shine

I am among you... But never with You.....

I am with you.....But never among you.....

I am still close to you....but I am, very far from you....

I am away from you....but still so close to you....

As long as I.... become, You....

And as long as You....becomes...I

As long as I.... am with You...

You.... will never see the Reality....

When

I... leave You....

There is Reality....

Beyond existence... The Science of Science....

Vimuththa Arahath Therani

01

Prison of the mind



Do you still see the flower?

Or

do you see the reality of the flower?

Are you seeing what you wish to see in life?

Or

Are you seeing the reality, which life brings forth?

Let the shadows of dark ignorance be ceased

By the

Arising Light of Vijjacharana Sampanna.

.....The Science of Science.....

Prison of the mind

There are many kinds of prisons in the world. When a person is found guilty of wrong doing and can be proven that he is guilty of such wrong doings, a person may end up in prison for such actions. Then....in life, there are the other kinds of people, who are imprisoned for no wrong reasons whatsoever, but who have not been able to prove their innocence, end up in prison once again. The seen factor of these situations are entirely different. From a surface level, its justifiable if a person has been guilty, sentenced to prison but it is not justifiable for a person, if not guilty of any wrongdoings, to be sentenced to prison. This is a worldly way of the 'seen', justifiable and unjustifiable deeds.

Deep beneath the surface, there lies a completely unseen story which is an unknown fact of life. There is a thing called Karma – The universal law, “one gets, what one has delivered in life”. In the laws of the universe, Karma plays the main part. One may wonder, when an innocent person gets a sentence to imprisonment, which law governs the situation at hand – It is the law of the universe, which governs the situation.

That person may be innocent in this life, doing no harm to any living being but in a different life this same person may have imprisoned someone, who is completely innocent of any wrongdoing and in the laws of karma it will surely come back as payback for all the wrong which has been done... and so the suffering continues with rage and revenge as a dark shadow...

It ends up in more karmic situations to be dealt with in future situations, as the chain of Sansara tightens around all who gets entangled in such decisions. This is the Untold.... Unseen true fact of real life. The law of the universe is very clear it has no hidden corners in it. Non-can deceive it...It is very pure and very simple, to all who want to see the unseen reality

of life...but still all of this measures up to only one type of prison, in the ways of the universe there is another type of prison which is yet unknown.

Tripitakaya

Kindred sayings book 1

Page 64

A world within you.

“In this one-fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world and cessation of the world and the path leading to the cessation of the world”

Lord Buddha

Prison of the mind - Perceptions

Unseen Prison

The main type of prison, which is the Unseen Prison, this prison which only exist in the mind and holds every living being in chains of the Sansara, for an unknown period of time. It is therefore the greatest suffering which any living being experiences. This prison is completely illuminated by pleasure, desire and attachment to pleasure. It is illuminated by anger, fear, agitation, revenge and hate. It is further illuminated by wishful thinking, deceit, envy, jealousy and pride.

When a person knowingly or unknowingly, makes decisions of desire, hate and delusion, one gets trapped in the unseen prison of the mind. This prison further on builds to another aspect of life, all that is seen and the facts which develop unnoticed by many. This is the attachment to the Six Senses and the Consciousness of the Six Senses.

Body - Six Senses

- *Eye* - *Sight*
- *Ear* - *Sound*
- *Nose* - *Smell*
- *Tongue* - *Taste*
- *Body* - *Touch*

Tripitakaya

Kindred Sayings 4

Page 99

The fisherman

He in whom lust, malice and ignorance are cast off, he hath passed over this ocean, with its sharks and demons, with its fearsome waves impassable.

*Bond-free, escaped from Death and without base,
Transcending sorrow, to become no more,
Evanished, incomparable one—
He hath befooled the King of Death, I say?*

Just as a fisherman, brethren, casts a baited hook in some deep pool of water, and some fish, greedy for the bait, gulps it down, and thus, brethren, that fish that gulps down the fisherman's hook comes by misfortune, comes to destruction, becomes subject to the pleasure of the fisherman,—even so, brethren, there are these six hooks in the world, to the sorrow of beings, to the harm of living things. What six?

There are, brethren, objects cognizable by the eye . . . inciting to lust. If a brother delight therein, welcomes them, persists in clinging to them, such an one is called 'hook swallower,' 'come by misfortune from Mara,' 'come to destruction,' 'become subject to the pleasure of the Evil One.' And so also for the other external sense-spheres.

*There are mind-states, brethren, cognizable by the mind. . .
. If a brother delight not therein, welcomes them not, persists not*

- *Vijjacharana* -

in clinging to them, such an one is called 'one that has not taken Mara's hook,' 'hook-breaker,' 'hook shatter,' 'one that is scathe less,' 'not subject to the pleasure of the Evil One.'

Prison of the mind- Perception

perception

Identification of the details, with consciousness

Consciousness of sight

Consciousness of sound

Consciousness of smell

Consciousness of taste

Consciousness of touch

Consciousness of thoughts

Through the six senses information is gathered, through the mental formations it gets segregated. The information which is gathered is analysed by the consciousness, linking it with perception that a person may have. As shown in the graph. The consciousness or the awareness regarding sight, sound, smell, taste, touch and thoughts play the part of regarding all tangible and intangible things.

Prison of the mind - Perception

Perception

- *Consciousness of sight*
- *Consciousness of sound*
- *Consciousness of smell*
- *Consciousness of taste*
- *Consciousness of touch*
- *Consciousness of thoughts*

Laminations

- *Laminated with Lust*
- *Laminated with Hate*
- *Laminated with Delusion*

Consciousness is referred to as the identification, awareness of perceptions. Desired consciousness, refers to the laminations in the perception of desire which a person has on the perceived sensations. The consciousness of sight, the consciousness of sound, smell, taste, touch and thoughts gets stained and laminated with lustful perceptions and hateful perceptions and delusional perceptions.

This makes a person crave for more and grasped for more of this feelings that arises towards the consciousness of sight sound, smell, taste, touch and thoughts. To feel more and want to experience the same unchanged sensations in the same manner, through the desired consciousness. All living beings, get attached to a desired consciousness as a result of the whole process.

The walls of this prison rise in a completely different way. The walls of the prison are made by the desired consciousness of Sight, the desired consciousness of Sound, the desired consciousness of Smell, the desired consciousness of Taste, the desired consciousness of Touch and the desired consciousness of Thoughts.

Once again the walls keeps rising with the attachment of hate and with the attachment towards delusion. The prison of the mind exists in a very different way. In the ways of the seen things such as desire of attachment, forming the prison which keep one in suffering. The Unseen ways of the prison that one gets attached to and therefore suffers life after life.... The illusion and the delusion continues, to rise the walls even higher, the risk of suffering...even more deeper.

Prison of the mind- Feelings

Feelings

3 factors of feelings

- *Consciousness of sight*
- *Consciousness of sound*
- *Consciousness of smell*
- *Consciousness of taste*
- *Consciousness of touch*
- *Consciousness of thoughts*

Laminations

- *Laminated with Lust*
- *Laminated with Hate*
- *Laminated with Delusion*

Feelings are connected to Contact, and when Feelings are arisen through the Contact of Six Senses, it develops feelings into desired feelings. One gets attracted to more feelings in order to experience all that needs to be experienced which bring more happiness. In a worldly way, this seems to be very desirable.

Through the contact arises feeling and then again the feelings get stained by desirable attractions. Lust at one time, hate at another time and delusion at another time. The feelings are not just feelings of pleasant, unpleasant and neutral anymore the pleasant feelings gets stained and laminated by lust, unpleasant feelings by hate and neutral feelings by wishful thinking that – “Maybe this will happen in future.”

Feelings, which are very precise decisions. Which could be categorized as Lust for the pleasant feeling, Hate towards the unpleasant feelings and wishful hoping for the neutral feelings. The desire takes over the basic factor of feelings and stains or laminates it by a completely different feelings. This makes a person crave for more and grasp for more. This desire of Feelings

- *The Science of Science* -

- to feel more and want to experience the same feeling in this very same manner, generates desire for Feelings which in return brings suffering.

Prison of the mind- Feelings

As long as feelings stay as pleasant, unpleasant and neutral there is no danger of suffering but it is when the feelings gets stained by desired pleasant feeling, hateful unpleasant feelings and delusional neutral feeling which helps in creating the prison wall. So the walls of another prison rise in the mind due to 'Feelings' of desire, hate and delusion. The unseen reality of life is that once the prison is created in the mind, it keeps on existing, brings one suffering of all forms.

Dhammapadaya:

Insatiable are sensual pleasures...

*Not by a shower of gold coins does contentment
arise in sensual pleasures.*

*Of little sweetness, and painful, are sensual pleasures.
Knowing thus, the wise man finds no delight even in
heavenly pleasures.*

*The disciple of the Fully Enlightened One delights in the
destruction of craving*

Prison of the mind - Thoughts

Thoughts

Thoughts decisions regarding

- *Individuals*
- *Situations*
- *Material things*
- *Cultures*

Laminations

- *Decisions, Laminated with Desire*
- *Decisions, Laminated with Hate*
- *Decisions, Laminated with Delusion*

Thoughts get stained and laminated with lustful desires and hateful thoughts in a delusional process of thinking .This makes a person Crave for more and Grasp for more of this Feelings that arise towards thoughts of individuals, places, situations, cultures and all material factors that contribute to a day to day life style. To feel more and want to experience sensations regarding thoughts of this same nature, all living beings get attached to the process of thoughts in the life.

This is the main reason for another type of prison in the mind to be created. Stained and a laminated ‘process of thoughts’, helps in creating the prison wall. So the walls of another prison rise in the mind due to thoughts of desire, hate and delusion. The unseen reality of life form the progression in Sansara.Once again the prison exists in the mind, it keeps on existing... bringing more suffering, which seem to be eternal.

Prison of the mind - Three kinds of suffering

- *Dukkha – Dukkha*
The suffering, due to the fact of longing for pleasure.
- *Viparinama Dukkha*
Suffering due to the non-acceptance of impermanence or change.
- *Sankara Dukkha*
Suffering due to mental formations.

Once the mind has built the solid walls of pleasant desired feelings, unpleasant hateful feeling and delusional neutral feelings, the prison of the mind is established.

Once the Six Senses get stained by desire, hate and delusion and further on the consciousness of sight, sound, smell, tongue, body and the consciousness of the mind is laminated by all such defilements, the prison of the mind is well established. All living beings get trapped in the desired consciousness.

The prison of the mind, results in Dukkha -Dukkha. The Unseen suffering due to the fact of wanting more and more of the desired pleasure. Not been able to accept the fact of impermanence, leads one into Viparinama Dukkha. This very same desire, creates the ongoing suffering which is directly connected to the unseen prison, which is in the mind.

Living beings, do not want to accept the suffering one goes through. Hope makes one attracted to more desire, yarns for more pleasure but still gets trapped in its own mind as the wanting gets more therefore the

grasping gets more. Blinded by the real fact of suffering which life holds for all eternity. The mental formations take its place with desired formations creating the wall of the prison once again, and this process of being attached to the thoughts are named as Sankara Dukkha – suffering due to the attachment of mental formations.

Prison of the mind - Three kinds of cravings

All living beings are so attracted by the pleasures of different kinds. Gets attached to the different kinds of craving. One does not accept the suffering due to impermanence, the longing of pleasure which is linked to the prison of the mind....

The sense of craving continues from sensual pleasures of the Kama Thanha. The desire to experience more of the sensual pleasure in this life creating Bawa Thanha. Wanting and needing even more from life, the prison is even further developed, in craving for life everlasting. To experience the sensual desires in Vibawa Thanha.

- *Kama Thanha – desire for sensual pleasure.*
- *Bawa Thanha – desire for life, to experience the sensual pleasure.*
- *Vibawa Thanha – desire for life everlasting to experience the sensual desires over and over again.*

Rebecoming in three worlds

- Kama loka
Kama, meaning of sensual pleasures, Loka meaning for worlds. Living beings in this world experience sensual desires and continue on their craving for desires more and more.
- Rupa Loka
Fine material worlds, worlds of the Brahma where they gain pleasure, and seek for pleasure through the refined form of their pleasure. In these worlds the form of things

exists. Therefore the world consists of forms of very fine material pleasures.

- Arupa Loka

Arupa meaning, there are no forms or defined bodies in this realm. It is a Brahma world where the Brahma's has no physical body or any type of form or shape, neither do they have a fine body with a form or shape. Without any form it purely existed on mental energy. Only the energy of the mentality is extremely powerful and it is present in these worlds of Arupa loka.

Dhammapadaya:

*Though one should live a hundred years
without comprehending how all things rise and pass away,
yet better, indeed, is a single day's life
of one who comprehends
how all things rise and pass away.*

Science of an Arabhath

Letting go...the prison of feelings

Letting go of the desire – seeing the feeling as feeling and the desire attached to it, in a completely different way. This is the only answer to letting go of the unforgettable desire in forming, experiencing and having more and more of the sensations that is created by Feelings. Letting go of the attachments to the feelings of lust, hate and delusion

When one lets go of the Craving towards the Feeling, the grasping fades away, when grasping fades away, becoming fades away, when becoming fades away, birth fades away, when birth fades away, decay fades away, when decay fades away, death fades away and when death fades away there is no more ignorance, for the chains of Samsara to continue.... Which in turn ceases the entire mess of the dependent origination. Letting go of the craving, grasping towards the desirable feelings, brings down the walls in the prison of the mind.

Dhammapadaya:

Long is Samsara to those who know not the Dhamma...

“Long is the night to wakeful;

long is the journey to the weary;

long is samsara to the foolish, who know not the Sublime

Truth.”

Science of an Arahath

Letting go...the prison of perception

Pleasure that the perceptions bring are subjected to change. No matter how much one tries to protect the perceptions that we hold dear.... to last in this same unchanged manner, it comes to an end. The personalities change, in life the situations change and with this change the values which are given regarding different perceptions, start to change. How does one perceive things, through the consciousness state of the mind, as the desire keeps changing. With each decision that is made, situations in life, changes and changes with time. When this change takes place.... it is one of the hardest things to see through.

Therefore, it brings suffering and pain to the very extent that we hoped, perceptions will remain unchanged. in our very own mind. This is the true danger that life brings towards every living being.

The danger of the attraction to the perceptions holds one to the prison. Letting go of the craving, grasping towards the desirable perceptions which is directly related to the consciousness and the desired attachments of the consciousness, brings down the walls in the prison of the mind.

It ceases the attachments desire to the Six Senses and the desire to the Contact of the Six Senses. Bringing down the walls of the prison which exist due to the Contact and the attachment of the Six Senses. Letting go of this desire ceases the suffering....Ceases the prison of the mind.

- *Vijjacharana* -

Dhammapadaya :

Verse 277

Transient are conditioned things.....

All conditioned things are impermanent.

*When one sees this in wisdom, then one becomes
dispassionate towards the painful. This is the path to purity.*

Science of an Arahath

Letting go....the prison of thoughts

Pleasure that thoughts bring are subjected to change.

No matter how much one tries to protect the thoughts, that we hold dear.... to last in this same manner, it comes to an end. The personalities change, in life the situations change. With this massive change in thinking, the values which are given regarding different people, places, cultures and worldly things starts to change the values and ideas, starts to change.

The thinking pattern, which formulates the thoughts starts to change. The whole process of the thoughts keeps changing. With each and every decision that is made, situations in life change with time.

Letting go of the unforgettable desired thoughts is the only way to cease suffering.... The desired thoughts towards all things in the world which forms Craving. Enabling to experience and have more of the sensations, that is created by the process of thoughts, which also links to formation in the dependent origination. Letting go of the attachments – lust, hate and delusion towards the Thoughts - formations, fades away craving completely. Bringing down the walls of the prison....Understanding the changing world... In a changing moment to moment creation.... Realising the walls of the prison and letting go of craving ceases the mess of suffering... finally free....

Dhammapadaya

*Mind is the forerunner of (all evil) states.
Mind is their chief and
they are mind-made.
If one speaks or acts with an impure mind,
even as the wheel follows
then suffering follows one even as the wheel follows the hoof
of the ox.*

- *The Science of Science* -

02

Rising of the
world

Rising of the world

Tripitakaya

Path of discrimination:

Page 259

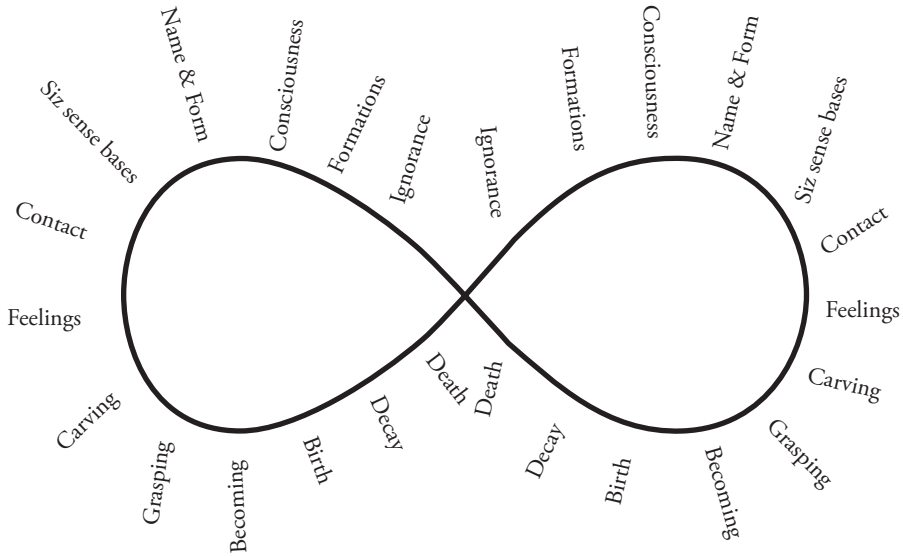
Freedom for the world

*“ If there were no freedom,
beings would not be free therefrom.
But since there is freedom from the world,
beings do, become free from the world.*

Lord Buddha

Rising of the world

Dependent Origination



Dependent Origination

Its described as the circle of existence, which feeds on ignorance and craving from one thing to another. It's in the hope of ignorance, which advances in to achieving the final result of happiness, that all living beings get in to the eternity of suffering. Unable to keep sustaining the dreams of lasting happiness, with its ever-changing demands of pleasure to attachments, all living beings on all different worlds and realms follow the same principal factor of longing for happiness. Searching in all the wrong places, to find the right kind of lasting happiness.

Attachments, very creatively, leads its way towards suffering. All living beings without realising this fact, get trapped, deeper and deeper in the chains of attachment. Until they see no place to find happiness, then all moral thinking get lost. Fear and misery follows as one's shadow follows every single day.

Dependent Origination

Avidyawa	-	Ignorance
Sankara	-	Mental Fabrications
Vinnayana	-	Consciousness
Nama Rupa	-	Name and Matter (form)
Salayathana	-	Development of six senses
Sparsa	-	Contact
Vedanava	-	Feeling
Thanha	-	Craving
Upadana	-	Grasping
Jathi	-	Becoming
Bawa	-	Birth
Jara Marana	-	Decay and Death

Tripitakeya

The book of Analysis

Page : 180

ANALYSIS OF DEPENDENT ORIGINATION

1. ANALYSIS ACCORDING TO THE DISCOURSES

225. Because of ignorance activities arise; because of activities consciousness arises; because of consciousness mind and matter arise; because of mind and matter six bases arise; because of six bases contact arises; because of contact feeling arises; because of feeling craving arises; because of craving attachment arises; because of attachment becoming arises; because of becoming birth arises; because of birth ageing-death-sorrow-lamentation-pain (physical)-

mental pain-despair arise. Thus is the arising of this whole mass of suffering.

226. Therein what is ignorance? Absence of knowledge of suffering, absence of knowledge of the cause of suffering, absence of knowledge of the cessation of suffering, absence of knowledge of the way leading to the cessation of suffering. This is called ignorance.

Therein what is 'because of ignorance activities arise'? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant), bodily activity, verbal activity, mental activity.

Therein what is activity producing good (resultant)? Good volition characteristic of the plane of desire, characteristic of the plane of form, occasioned by giving, occasioned by morality, occasioned by meditation. This is called activity producing good (resultant).

Therein what is activity producing bad (resultant)? Bad volition characteristic of the plane of desire. This is called activity producing bad (resultant).

Therein what is activity producing unshakeable (resultant)? Good volition characteristic of the formless plane. This is called activity producing unshakeable (resultant).

Tripitakeya

The book of Analysis

Page : 181

Therein what is bodily activity? Bodily volition is bodily activity; verbal volition is verbal activity; mental volition is mental activity. These are called 'because of ignorance activities arise'.

227. Therein what is 'because of activities consciousness arises'? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called 'because of activities consciousness arises'.

228. Therein what is 'because of consciousness mind and matter arise'? There is mind; there is matter. Therein what is mind? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is matter? The four great essentials and the material qualities derived from the four great essentials. This is called matter. Thus is this mind and this matter. This is called 'because of consciousness mind and matter arise'.

229. Therein what is 'because of mind and matter six bases arise'? Eye base, ear base, nose base, tongue base, body base, mind base. This is called 'because of mind and matter six bases arise'.

230. Therein what is 'because of six bases contact arises'? Eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. This is called 'because of six bases contact arises'.

- Vijjacharana -

231. *Therein what is 'because of contact feeling arises'?
Feeling born of eye contact, feeling born of ear contact, feeling born
of nose contact, feeling born of tongue contact, feeling born of body
contact, feeling born of mind contact. This is called 'because of
contact feeling arises'.*

232. *Therein what is 'because of feeling craving arises'?
Craving for visible (objects), craving for audible (objects), craving
for,, odorous (objects), craving for sapid (objects), craving for
tangible (objects), craving for ideational (objects). This is called
'because of feeling craving arises'.*

233. *Therein what is 'because of craving attachment arises'?
The attachment of desire, the attachment of wrong view, the*

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attachment of (wrong) habits and practices, the attachment of soul-theory. This is called 'because of craving attachment arises'.

234. Therein what is 'because of attachment becoming arises'? Becoming by way of twofold division: Is action-becoming; is resultant-becoming. Therein what is action-becoming? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant). This is called action-becoming. Also all action leading to becoming is action-becoming. Therein what is resultant-becoming? Becoming (in the plane of) desire, becoming (in the plane of) form, becoming (in the) formless (plane), perception-becoming, non-perception-becoming, neither perception nor non-perception-becoming, single aggregate becoming, four aggregate becoming, five aggregate becoming. This is called resultant-becoming. This is called 'because of attachment becoming arises'.

235. Therein what is 'because of becoming birth arises'? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the acquiring of the bases. This is called 'because of becoming birth arises'.

236. Therein what is 'because of birth ageing and death arise'? There is ageing; there is death. Therein what is ageing? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

- *Vijjacharana* -

Therein what is death? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life-span, the breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle. This is called death. Thus is this ageing and this death. This is called 'because of birth ageing and death arise'.

237. Therein what is sorrow? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease

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or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is sorrow, being sorry, the state of being sorry, inner sorrow, deep sorrow, burning of the mind, mental pain, the arrow of sorrow. This is called sorrow.

238. Therein what is lamentation? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease or to one afflicted by misfortune through (corrupted) morality or to one afflicted by misfortune through wrong view or to one possessed of one misfortune or another or to one afflicted by one painful thing or another is crying, lamentation, the act of crying, the act of lamentation, the state of crying, the state of lamentation, (sorrowful) talk, senseless talk, wailing, sorrowful murmuring, the act of sorrowful murmuring, the state of sorrowful murmuring. This is called lamentation.

239. Therein what is pain? That which is bodily uneasiness, bodily pain, uneasy painful experience born of bodily contact, uneasy painful feeling born of bodily contact. This is called pain.

240. Therein what is mental pain? That which is mental uneasiness, mental pain, uneasy painful experience born of mental contact, uneasy painful feeling born of mental contact. This is called mental pain.

Ignorance:

The meaning of ignorance defines the fact of being ignorant to the true fact of reality that lies beneath, in all life forms. One may think that someday I will achieve all that I desire to be and will do so, for a short while. When change takes place, the fact of not wanting to except the changes, and the impermanence, creates suffering.

One moves on to build better dreams on more solid grounds but the same fact of life keeps appearing in all pleasures, which only last for a period of time before it fades away.

Being ignorant to this principal fact of life, all living beings get deceived by their own thoughts. The ignorance is not due to any external factor, it is only created by one's own thinking patterns for craving. Ignorance is such, that it covers the true suffering of all life forms in all different realms and worlds, for a very temporary happiness and pleasure that do not last and fade away.

Formations - Mental Fabrication:

Dependent on ignorance, arises Formations - Mental Fabrications. The process of thoughts, that follows through to fabricate the delusional state of mind. Making it seem that all dreams believable and achievable. Giving hope to new and unsatisfied dreams. Making hopes and all dreams seem like they are in one's reach. The process of thoughts that follow such ideas are based on a fabricated, illuminated, deceitful state of mind. It's a collection of formations - information through a thought process, which fabricates the mental state. In the dependent origination this is known as Formation – Mental Fabrications.

Consciousness :

Dependent on the Mental Fabrications, arises Consciousness.

Information collected through the process of Mental Fabrication are regenerated and analysed as awareness.

The process of connecting information which is already gathered by mental fabrications, now takes on another level of forming into identification, opinions and perseverance. This process which takes place is known as Consciousness.

It is only through the Consciousness, that one is able to fully identify thoughts or objects. Therefore, it plays an important role in life giving it the sense of awareness in life.

Described is the way that we see things. Eye and the visual objects, when the contact is been made, arises the consciousness of the object. Enabling to see the object and identify its details. All such procedures are done through the consciousness and the information that it gathers are also generated through the mental formations.

Rising of the world

- Eye and sight is generated, being able to identify sight is known as Visual Consciousness.
- Ear and sound generated, being able to identify sound is known as Consciousness of Sound.
- Nose and smell is generated, being able to identify smell is known as Consciousness of Smell.
- Tongue and taste is generated, being able to identify taste is known as Consciousness of Taste.
- Body and touch is generated, being able to identify the touch is known as Consciousness of Touch.
- Mind and thoughts are generated, being able to identify the thought are known as Consciousness of Thoughts

Consciousness Laminated :

When the consciousness gets stained or laminated by desire, hate or lust. This internally become valued feelings, which proceed to build craving and wanting, or feelings of hate and not wanting. Then feelings of delusion takes its own shape. These three main factors of Desire, Hate and Delusion has the bonding towards attachments. It has deeper ways of effecting one's life. The things that we treasure the most in life are due to the facts of a simple process which takes place though the consciousness.

Sight is there but with attachment it becomes desired sight, desired sound, desired taste and so on..... when visual consciousness gets laminated with hate this same object or person, becomes hateful visual consciousness, then so proceeds its developments with all other factors of consciousness. Objects are there but with delusion, it turns out to be me and myself, then it even turns out to take a different face of its own. “ This causes me happiness, and this causes me grief”. It's the consciousness which is in delusion. The values that are created through the consciousness, chains us to different desired attachments – the creation of an entire samsara process of craving, achieving and never having enough – grasping takes place.

- The Consciousness of sight is being laminated with desire of lust, hate and delusion.
- The Consciousness of sound is being laminated with desire of lust, hate and delusion.
- The Consciousness of smell is being laminated with desire of lust, hate and delusion.

- *Vijjacharana* -

- The Consciousness of taste is being laminated with desire of lust, hate and delusion.
- The Consciousness of touch is being laminated with desire of lust, hate and delusion.
- The Consciousness of thoughts are being laminated with desire of lust, hate and delusion.

Consciousness would stay clear if there are no attachments of desire. Only the awareness of sight will be identified, sound will be identified and smells, taste will be identified.... Likewise, all six senses will be identified correctly and the actions will take place accordingly without the laminations of lust, hate and delusion....without desirable attachments and pleasure, suffering is expelled.

- **Eye & Sight**

Visual consciousness –	Lustful desires
	Hateful thoughts
	Delusions -

Contact

Feeling
Craving
Grasping
Becoming
Birth

- **Ear & Sound**

Consciousness of sound –	Lustful desires
	Hateful thoughts
	Delusions -

- *Vijjacharana* -

Contact

Feeling
Craving
Grasping
Becoming
Birth

- **Nose & Smell**

Consciousness of smell - Lustful desires
Hateful thoughts
Delusions -

Contact

Feeling
Craving
Grasping
Becoming
Birth

- **Tongue & Taste**

Consciousness of taste – Lustful desires
Hateful thoughts
Delusions -

Contact

Feeling
Craving
Grasping
Becoming
Birth

- **Body & Touch**

Consciousness of touch – Lustful desires
Hateful thoughts
Delusions -

Contact

Feeling
Craving
Grasping
Becoming
Birth

- **Mind & Thoughts**

Consciousness of thoughts– Lustful desires
Hateful thoughts
Delusions -

Contact

Feeling
Craving
Grasping
Becoming
Birth

Dhammapadaya

Verse: 202

*There is
no fire like lust,
no crime like hatred.
There is no sorrow like the
constituents of existence,
no happiness higher
than tranquility.*

Name & Matter (form)

Dependent on Consciousness arises Name and Matter.

Name is psychological. It is the power of the ideas processed, which forms in as micro cells forming into rays of energy and beams of light. Which in turn follows in forming an aura with psychological energy beams.

Name consisting of mental faculties:

Rupa – Visual perception
Vedana – Sensation of feelings
Sannya – Perception of identification
Sankara – Mental formations
Vinnayana – Consciousness

Matter - Form

This process then turn into ‘matter’ or known as ‘form’, which consist of four elements. Solidity, fluidity, heat and motion.

Solidity – The matter which consist of, hardness or the tactile factor.
Fluidity – The matter consist of, liquidity and flowing basis.
Heat –The matter consists of warmth.
Motion –The matter consist of movement.

In Pali this is known as

Patavi – Solidity
Apo - Fluidity
Thejo – Heat
Vayo - Motion

Development of the six senses

Dependent on Name and Form, arise the development on six senses.

With the combination of

Vedana – sensation of feeling
Sannya – perception of identification
Sankara – mental formations
Vinyana – consciousness

formulated with

Solidity
Fluidity
Heat
And motion

From the main combinations of Name and Form arise the development of the body. With the formulation of each cell, the body starts to take its form, which comprises the formation of the six senses. The development of each of these Six Senses are given life, with the attachment that one has created during a certain lifetime. The value that someone has given in perfecting different task using the six senses results in the development of the same kind of senses in a different lifetime with a skill that is perfected on the same sense.

E.g.; If a person has been a good artist in one lifetime, he uses his eye to combine the lines drawn with a perfect match of colours. The most important part in this situation is done by using the eye with sight and the combination of visible consciousness. He uses this skill in a good way with

no harm intended only to produce a beautiful picture. Therefore, develops the eye-sight and consciousness in a different life in this same respect, having a very good feel to match different colours with shapes. In another life he could become a world-famous dress designer.

The six senses :

Eye with sight

Ear with sound

Nose with smell

Tongue with taste

Body with touch

Mind with thoughts

Contact :

Development of the Six Senses arises Contact.

Individual based Six Senses and the outside objects or elements come in to contact, and the point of contact with the six senses is the arising of contact, which refers to the 'Contact' known in the dependent origination.

This takes place in line with the dependent origination. – rising of the world. It is purely because of contact that one is able to identify each phrase of the six senses.

Contact of Eye	–	Consciousness of Sight
Contact of Ear	–	Consciousness of Sound
Contact of Nose	–	Consciousness of Smell
Contact of Tongue	–	Consciousness of Taste
Contact of Body	–	Consciousness of Touch
Contact of Mind	–	Consciousness of Thoughts

Feeling :

Dependent on the Contact arises Feeling

Feeling could mainly be divide in to three categories.

Sukkha Vedana – Pleasant feelings

Dukkha Vedana – Unpleasant feelings

Noduk Nosuva Vedana (Upeksha)

– Pleasant nor unpleasant feelings, neutral feelings

Through ‘ Contact’ we gather information regarding the ‘Six Senses’ which helps in identifying certain things and situations in life. After the process of identification through Consciousness and Contact, the information gathered in the mind is sorted out and decisions are being made.

These said decisions lead to certain and specific types of Feelings, as mentioned above. It’s another mental framework, which we make decisions on based upon wants, needs, pleasant and unpleasant desires. Finally resulting in feeling pleasant, feeling unpleasant or neural feelings.

Craving :

Dependent of Feeling arises Craving.

In the subconscious mind one laminates the process of feelings in three different dimensions which are known as Raga, Duweshā, and Moha in Pali. Raga meaning of lustful desires, Duweshā – Hateful thoughts and Moha – delusions. Once Feelings are laminated, one craves to feel the desired feelings over, and over in their mind, and so builds attachment to all desired pleasures.

When a person does not get a desired pleasures that he or she is attached to, this same feeling takes on a new form of being agitated or angry. Feelings further on develops to a very, very dark side of depression and hateful thoughts leading into vicious actions of jealousy, envy, revenge and pain.

Both of the above patterns of thinking, occurs due to the fact of attachment in Craving. The firm idea that one holds dear, thinking that dreams do come true someday; and yes it could – but at the same time it only lasts for a while and fades away thanks to the process of change and impermanent fact of life, which is evident in all things.

Refusing to except the change and the suffering attached to this change, all living beings in all realms and different worlds crave for a better life in a better day. To experience the pleasure that the mind holds dear and cannot let go. Which leads to clinging, craving, giving it a value that is only based on one's mind. Only to find that the value given by oneself changes with time and the changes again leading to cravings yet again....leading to suffering, pain yet again...

Grasping :

Dependent on Craving, arises Grasping.

It is purely due to the fact of craving that one keeps on grasping for more, and more in life. To be fulfilled with that you have is never enough; living beings get attached to all forms of grasping.

This thinking pattern also takes on another view; when a person has what he or she wants in life and has it to the fullest, but it brings on a very different kind of burden. One needs to keep it, protect it and preserve it more and more. That too builds the process of thoughts in to grasping, to hold on to what has been in one's position with great dedication. The more value one gives to things, individuals or feelings, the more time spent, the more time you dedicate, the more money spent... a person automatically gets more and more attached.

Keep reaching out to hold and treasure the precious gift of life. This contributes to the valuation pattern in the mind, to all attractive attachments. The chains of dependent origination follow with the rising of the world within you. A world created in the mind to nurture and feed the mind....

Becoming :

Dependent on Grasping, arises Becoming.

When one yearns for 'Grasping', one yearns for 'Craving', and craving leads to 'Feeling' – Feelings that have been treasured life after life. To feel more and more a person yearns for 'Contact', which leads to being Ignorant, which has been the beginning of this entire chain.

The same process of thoughts follows. The arising of ignorance creates and natures the rising of Becoming, 'of that, which one yearns to be'...If a person craves on the sensual desires it becomes a pattern of thinking and the personality of a person forms, on 'Becoming a person' who yearns for all sensual desires.

Likewise, if a person keeps getting angry all the time with regard to issues which are justifiable and not justifiable, his personality 'Becomes' short tempered. He will be known as a person who is easily angered. Same way, if a person continuously thinks very highly of oneself, this too falls into a pattern of Becoming, a different nature is developed, in becoming a person who is very vain in life. Following patterns of delusion in the mind.

Personality at large is formulated by moment to moment 'Becoming'. Factors which one has natured all his life and even lifetimes of certain qualities good and bad, follow along through this process of Becoming.

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*by ignorance activities come to pass, conditioned by activities
consciousness; thus arise name-and-shape, sense, contact,
feeling, craving, grasping, becoming, birth, decay-and-death,
grief, suffering. .. But from utter fading away and ceasing of
ignorance, activities and the rest,
Comes the ceasing of activities, consciousness and the rest.
Even such is the ceasing of this entire mass of ill.*

- *Vijjacharana* -

A deeper version of this process..... Becoming...

At the points of Sankara – (mental fabrications) information gets collected. Through the process of Sankara – (mental fabrications) where the information gets collected. Dependent on Sankara, arises Vinyana – Consciousness.

In the Vinnayana - which is the Consciousness, the collected information gets sorted, in identifying the specifics. Which enables further on to sort out the collected information in creating the process of thoughts, through the consciousness. Dependent on the Consciousness arises ‘Name’.

Name and Matter (form)in the dependent origination.

The process of Name and Matter (form) – the collected and sorted information process gets stored further in the process of ‘Name’ only. Then the ‘Matter’ or the forming process which is based on elements such as Solidity, Fluidity, Heat and Motion are created. Forming the energy beams in the aura body, which arises the Six Senses.

‘Becoming’ contributes to the whole process of the dependent origination - the rising of the world within in forming the nature of ‘becoming such’ with different qualities.

Birth :

Dependent on Becoming, arises Birth.

Becoming of the nurtured thoughts, brings life - birth. A living form is created to engage in the most wanted expectations of life. To experience being loved again, to experience being honored again, to experience knowledge again, to build all things materialistically again, to feel responsible again, to be a mother, father, sister, brother, son or daughter, wife or husband again, to fulfill all duties that were left out in another birth.

A dark side to this to same story is... to take revenge, to abuse, to hate, to conquer, to demand, to make someone tremble with fear, to get even with a particular situation, one yearns for life - Birth.

Life itself begins at the fact of Ignorance – Ignorant in thinking that, “This time ... it’s my way, I could have all that I desire and deserve.”

May it be in the states of depravation, deva worlds, human worlds or higher realms of the worlds of brahma, dependent on the qualities of a living being arises Becoming which in turn arises Birth of that same nature. In this process of moment to moment becoming and the forming of birth, it also gives Birth to the state of the world or level which the next becoming (life) takes place. Moment to moment birth connects and builds the chains of the dependent origination and the rising of the world within, which also creates another world.

Rebecoming in three worlds

- Kama loka

Kama, meaning of sensual pleasures, Loka meaning for worlds.

- Rupa Loka

Fine material worlds, worlds of the Brahma where they gain pleasure, and seek for pleasure through the refined form of their pleasure.

- Arupa Loka

Arupa meaning, there are no forms or defined bodies in this realm. It is a Brahma world where the Brahma's has no physical body or any type of form or shape, neither do they have a fine body with a form or shape. Without any form it purely existed on mental energy.

Decay & Death :

Dependent on Birth, arises Decay and Death.

Birth gives life to all beings on different realms or worlds. When life occurs, with life arises the process of Six Senses and Contact. Through contact arises feelings. Feeling which has been laminated with lust, hate and delusions arises craving. Wanting to have more by Grasping leads to Becoming and Becoming which one has yearned formulates Ignorance, again bringing Birth to life.

The entire process has one thing in common; Decay, as all things and situations change, a person's perception starts to change with it. Along with the change of perceptions, things which were very desirable at one-point start to change. When the desire changes, the decision which a person makes, which is interconnected to the whole process changes as well. This is known as 'Impermanence – Decay'

Decay - in every single stage is experienced and it is largely due to the 'change' – the decaying process and the impermanence. This is the basic truth in life, that we experience but refuses to realise the suffering which is caused.

With Decay follows Death and finally Death is the only evident truth there is to life. Death is therefore, again and again arisen with Ignorance 'to have all that I desire and dream in life' and to achieve the happiness which was lost with death, one clings to Ignorance in the hope of having.... Again, and again the chains of Sansara follows with suffering.....Again and again the rising of the world within takes place.

- *Vijjacharana* -

Avidyawawa	-	Ignorance
Sankara	-	Mental Fabrications
Vinnayana	-	Consciousness
Nama Rupa	-	Name and Matter (form)
Salayathana	-	Development of six senses
Sparsha	-	Contact
Vedana	-	Feeling
Thanha	-	Craving
Upadana	-	Grasping
Jathi	-	Becoming
Bava	-	Birth
Jara Marana	-	Decay and Death

Science of an Arahath

All living beings are attached to the desired pleasures to have all that one seeks in happiness. This desire or the desired pleasure is created in the mind by oneself. As there is a satisfaction in the world, even on a temporary basis, all living beings get more and more attached to the desires of ignorance.

All living beings suffer in the world as there is misery in the world. The temporary pleasure fades away and then arises reality to face the facts of life – the factor of ‘change’ in all attractive satisfactions, brings suffering.

Again, and again all living beings falling into the trap of expectations of happiness from desirable pleasures in the world. Creating a world within through the entire process of the dependent origination – the world that is within you. Created by the mind to sustain the entire process of existence.... Existence of the mind....

03

Meditation
of the
Dependent
Origination

Meditation of the Dependent Origination

Tripitakaya

Kindred sayings *book 1*

Page 64

A world within you.

“In this one-fathom long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world and cessation of the world and the path leading to the cessation of the world”

Lord Buddha

Meditation of the Dependent Origination

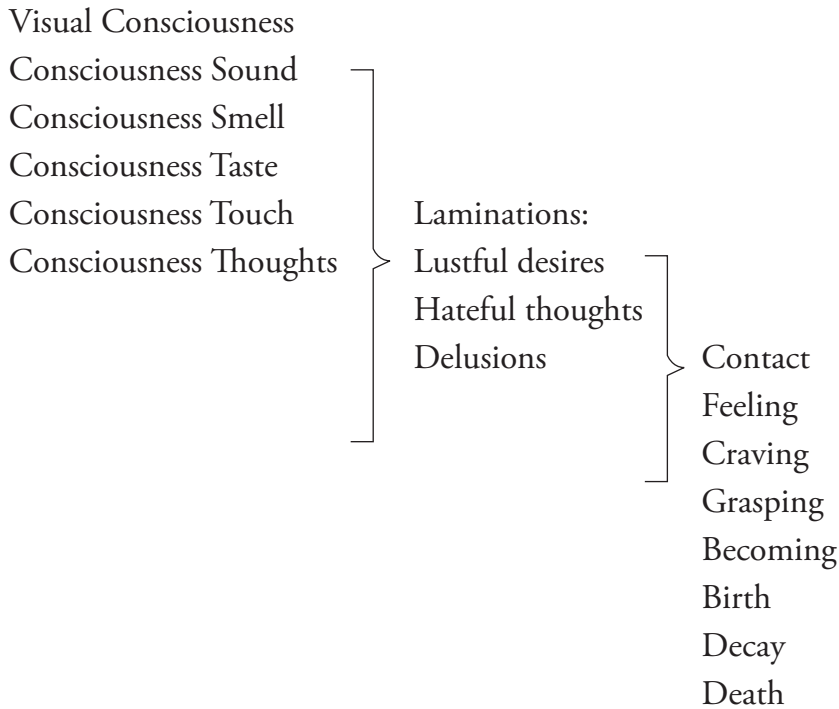
One needs to concentrate on the valuation that a person has towards desirable pleasures. “ What is the value that I have given in my mind through my thoughts and what has it really brought me in life? For how long would I be able to sustain this value and the pleasure that I get from this value which is created a most valued in my mind? And when it starts to change? Then what do I feel? How would I feel this? What do I feel in all of this, again and again in my mind I give the same valuation for a different thing and hope that this time it will last.... But would it? When the change starts – in suffering again and the pain of not been able to really have what I so longed for.... Again I desire hoping that this time it will be mine to have and to hold.... Values which are created in the mind....”

As long as one is attached to desire, the feeling of wanting with craving prevails with ignorance. Ignorance to the fact that it really does not matter whichever way that one gets attracted and attached to desire. It has only one final result, which is Suffering. The desire arises , lasts for a period of time and fades away creating change. This very change is the thing that we fear the most.

We do not want to face the change, which is already happening and taking place, so fear makes one replace that wanting feeling with another desirable wanting of greater thing to have and hold. “ This time it will, the desired feeling and the value may not change.” As long as a person is attached to desire, the unseen chains are strong in Sansara Chakra.

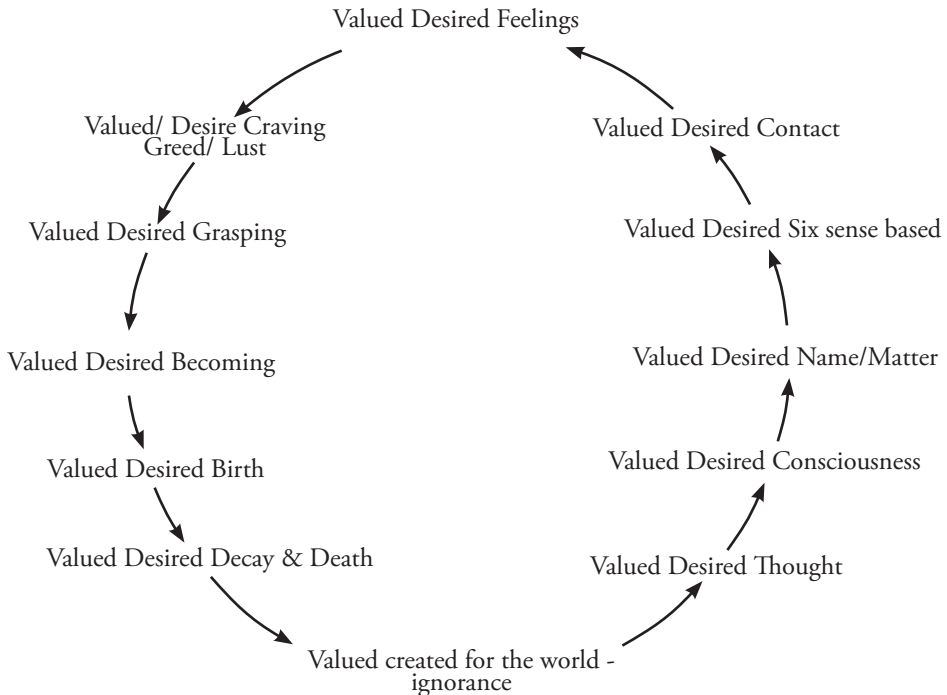
Meditation of the Dependent Origination

One needs to go through the investigation of the mind and its thought process. The thought process which gets attracted to different things and the process of consciousness taking place. The laminations start to arise, with lust, hate and delusion.



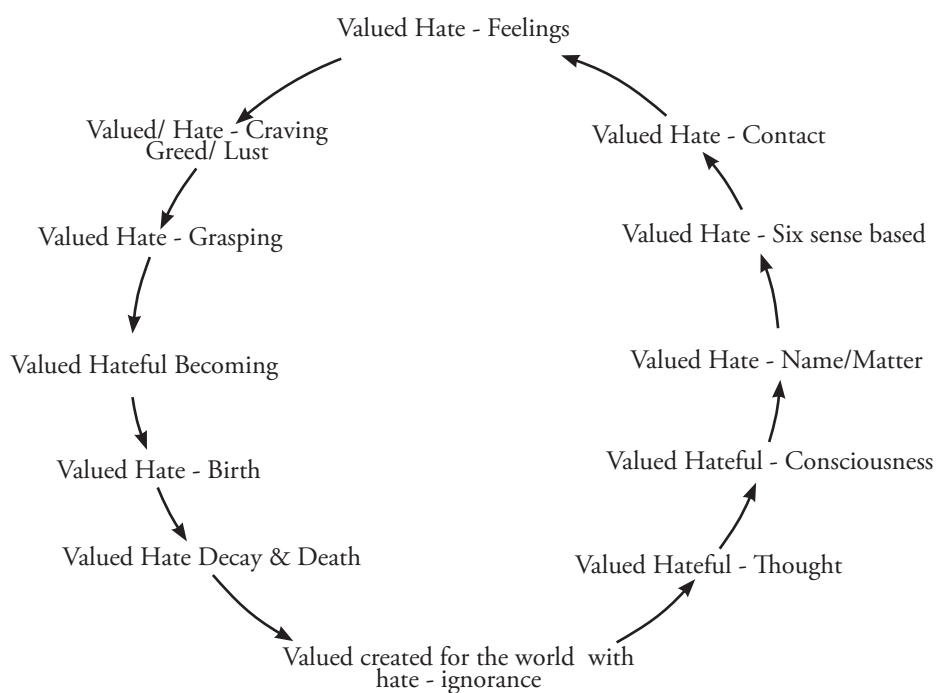
Meditation of the Dependent Origination

One needs to identify how desire connects to the rising of the world through the process of dependent origination. The valued desire takes its shape with Valued and desire feelings, then it arises desired craving which arises most valued grasping to have and hold, and that craving and grasping arises becoming in that precursory form and shape, which arises valued Birth and decay follows as things start to change and value decreases, fear builds in and with fear the attachment to have and hold becomes even more at the moments of death, so arises ignorance, and formations with the desired valued thought process which follows as formations and the desired valued consciousness is arisen.....In meditation one needs to see this process, this is the only way to identify how much of desire one is attached to and where it will lead to....



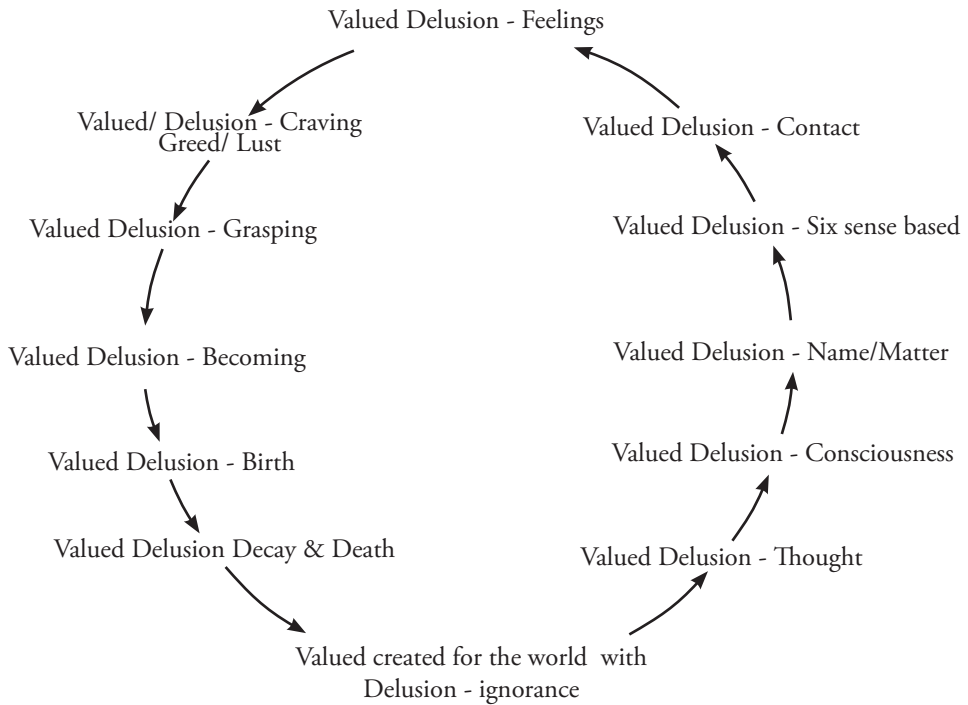
Meditation of the Dependent Origination

One need to have a very closer look regarding feelings of hate and how this takes its form and shape....



Meditation of the Dependent Origination

One need to have a very closer look regarding feelings of delusion and how this takes its form and shape....



The science of an Arahath

Detachment - It is in the profound wisdom of knowing, to what extent one is attached to desire and the reason behind such attachments. The value given in the mind to such desires. So highly regarded and valued in its existence. What is the reason behind it? which part of the entire process has created so much of value in the mind? That it almost seems that one cannot live without it.

This needs to be clearly understood with a very open mind and a courage to know what's hidden inside one's own mind. To any person dealing with some of the things could result in sadness or not wanting to accept the real truth in life. In order to be free from suffering, one needs to reflect and realise one's own mind and the feelings that govern it.

Its only then, the path to insight opens up, when a person is very honest to oneself in wanting to know the answers hidden inside that causes all the pain and the mess in life. What have you actually and really searched for in life? This could be an entirely different matter from the challenges and problems hidden within your mind. You may think one thing is missing but you would have truly wanted something completely different in the hidden mind, valued something that is completely different.

And when you do find the answers to what you valued so highly, it raises a question of how long could you hold on to it, without it changing, without the decaying process that is so evident in all matters concerned, taking away the dreams.

By identifying that craving and grasping which truly brings suffering and pain, one learns to let go of craving through the depths of realisation. This detachment to the most wanted desires of life, brakes the chains of

- *Vijjacharana* -

attachment towards desire. In return it brakes the chain of suffering and pain....you become free. Free from pain and free from suffering.... Free from all existence. The science of the ultimate science is been Realised.

The science of an Arahath

Eye- sight- visual consciousness of the sight

- Dependent on the contact arises feeling
- Dependent on the feeling arises craving
- Dependent on the craving arises grasping

By detaching the need for craving, seeing the truth connected to the entire mess of suffering through craving life after life, one detaches with complete realisation of the mess that is being created in the mind.

- By the detachment of craving – detaches grasping
- By the detachment of grasping – detaches becoming
- By the detachment of becoming – detaches birth

When the detachment over birth is realised, it detaches the desire for rebirth and the circle of life to go on based on ignorance, detaches as well. The attachment to desire is reflected, the never - ending suffering which is caused because of the pure fact of attachment, is finally realized. The tranquility through detachment, the calmness which follows only through detachment, the true happiness that is gained only through detachment are identified and realised.

Every single section in the dependent origination is based and depended on the fact of ignorance. Ignorance to the main truth of impermanence – change of desires, changing factor of happiness and one seeks for this happiness.

- *Vijjacharana* -

Life after life one seeks for this eternal happiness, presuming that it could be found somewhere, somehow in this world or in the next world. With Insight, one gains wisdom, to that, which was not yet been realised by oneself, the ultimate realisation of detachment dawns and one is being free from all suffering. The science of the ultimate science is been Realised

The science of an Arahath

Due to the high importance and value given to emotions such as love, friendship, tenderness, respect, togetherness, or the opposite of this... fear, revenge, hate, jealousy, envy could make a person stay connected to finding the fulfilment in enjoying these emotions, again and again.

To be able to enjoy the happiness which lasts even for a short period of time, one gets attached to the emotional factor of things.

This too, has its way of changing with impermanence. The emotions start to change due to the fact of internal or external value which changes in the mind, and again one starts to search for the same feeling through a different source, hoping that in time a person could be happy.

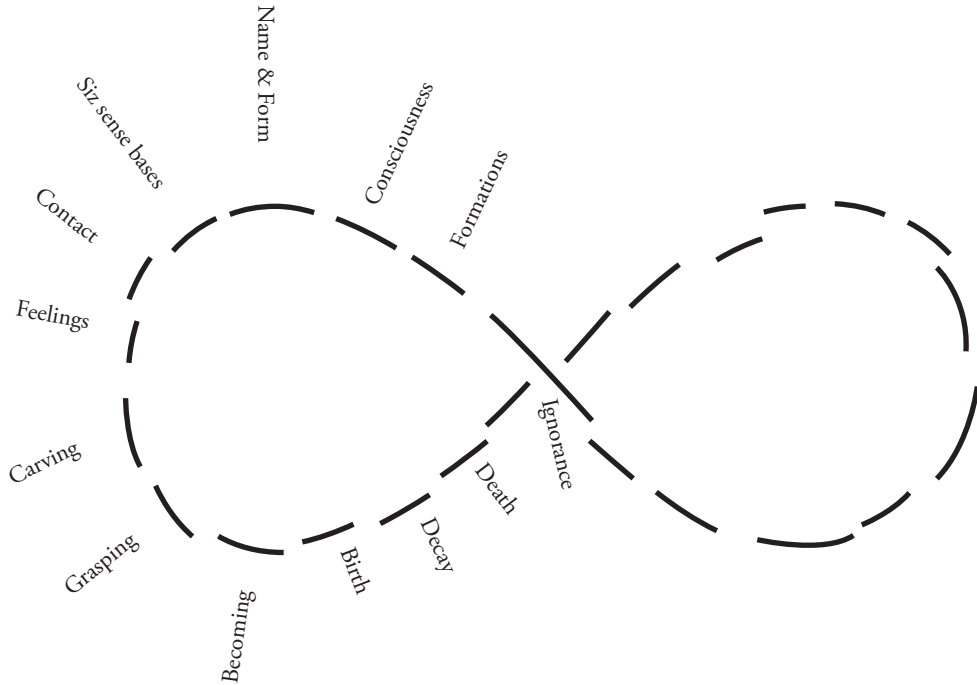
This leads to more suffering, life after life we keep searching for the emotional happiness to be found and a lasting happiness but suffering as all attachments that bring emotional feelings, also fade away with time. Excepting the fact of impermanence, one seeks a way out of the suffering.

The only way out of this mess of suffering is the realisation that all emotional attachment to the most desirable things in time would bring suffering and detachment, of the attachment towards desires are detached. This is ending all suffering. The underlining meaning behind... A person gets attached to the emotional part of all desires as it's valued on a very high level. Life after life we search for something new.... Which bring back memories of the same said emotions... that's hidden and treasured in the mind.... Detachments of the value that are being given to such emotions, are... and will be the only way to end suffering. Totally and completely.

- *Vijjacharana* -

By the detachment of the sensual pleasures, the attachment towards desire, hate or delusion towards the feelings, further on detaches. It detaches the craving, grasping, and becoming and follows to ignorance where the entire chain of being dependent on life's creation and its misery breaks. Suffering ends. The science of the ultimate science is been Realised.

The science of an Arambath



Vipassana meditation . Rising and falling of the world

- You could start with the basic technique of mindful breathing and watching the breath as you inhale and exhale leaving your entire body and mind clam. As it slowly clams down from all thoughts that run in different directions.
- Start to concentrate on one pointedness and concentrate on breathing alone. This helps to build the concentration and when you need to relax. Just keep relaxing identifying the relaxation that you feel.

- *Vijjacharana* -

- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Then you start to concentrate on the process of thoughts, it could be an incident, a person, or an event in life or something that someone has said to you. Keep the concentration on the thought and let your thoughts wonder on the same thing.
- You will identify that it builds in to a story and then you need to identify the story that your inner mind is trying to tell you.
- Be aware of your thoughts and how they keep building on the specific person or the situation that you have come across in life.
- Reflect on the contact that you feel through the six senses, the connection to the person or the said situation.

Vipassana meditation . Rising and falling of the world

- Reflect on the feeling that you have toward the said matter, it may be pleasant, unpleasant or neutral. Be aware how the mind shifts towards wanting to know more things and investigate more thing on the situation. The mind drifts to remember all details regarding the person or situations.
- Reflect how feelings arises with different types of desires and attractions as it builds on...
- Reflect on the desires and craving arising from feelings
- Reflect how the craving builds up to a point of valuing the person or an incident more and more....
- Reflect on the same person / situation.... and with time, things start to change in a different way. Decisions and actions start to change and with that change unpleasant feelings starts to build up - the mind starts the process of hating.
- Reflect, in a very neutral way how the mind still intends to find more information and have dreams of knowing more.
- One person or a situation in life, with time and different circumstances changing could lead in to desiring and wanting or hating and not wanting and the final feeling of wondering and dreaming for better changes to please the mind.
- More of everything arises Grasping.

- *Vijjacharana* -

- Reflect how the feeling of grasping leads to becoming – Becoming of lustful desires, becoming of hateful thoughts and the becoming factor of delusions.
- Reflect on birth of feelings arisen and birth of new dreams to fulfill the said valued desires.

Vipassana meditation . Rising and falling of the world

- Reflect on how this situation or person changes with time, the impermanence of the situation or person, how things change. The reality of impermanence brings suffering.
- Reflect on the value created in mind slowly being decayed and ending. Bring ignorance of more craving for persons or situations such as these.... To enjoy or feel the pleasure of short-lived happiness.
- Reflect on how this circle of feelings and craving build in grasping and becoming to birth again and again, only to end in decay and death.
- Reflect on letting go of the desires, the attachments and the unseen reality suffering in all aspect in all persons attached to or all situations attached to.
- Reflect on letting go of craving and grasping, the value given through the mind in search of happiness only lasts for a while before it fades away... letting go of all desires makes you free, free from attachment and free from suffering.
- Reflect on letting go and the deep sense of freedom you feel, the calmness and the tranquility it brings.

04

The
Universal Truth

The Universal Truth

Tripitakaya

The path of discrimination

Page 297

*How is suffering an actuality in the sense of suchness (reality)
Suffering has four meanings of suffering, which are such, not unsuch,
not otherwise: Suffering has the meaning of oppression, meaning of
being formed, meaning of burning up (torment), and meaning of
change. Suffering has these four meanings of suffering, which are
such, not unsuch, not otherwise. That is how suffering is an actuality
in the sense of suchness.*

Tripitakaya

The Book of the kindred sayings Book 5

Page 357

Now this, monks, is the Ariyan truth about Ill

*Birth is ill, decay is ill, sickness is ill, death is ill: likewise,
sorrow and grief, woe, lamentation and despair. To be conjoined
with things which we dislike: to be separated from things
which we like,- that also is ill. Not to get what one wants,-
that also is ill. In a word, this body, this fivefold mass which
is based on grasping,--that is ill.*

Suffering of all existence

In the topics discussed referring to ‘Karma the chains of sansara and endless sansara’ the basic result of suffering is highlighted. All living being from all different planets and worlds whichever realm they may be, are connected to undergo the same process of suffering.

Knowing and being aware of the suffering is a completely different thing. Most of the time many people are unaware of the real suffering of life. Life, as in birth; itself causes the challenge of accepting, that one fine day death is near.

All living beings get deceived with the fact of the in between part of living. The in between stage of living, which comprises of all emotions and good things and bad things that we have in life. Starting from parents, families, material things to our own feelings plays its part of forming life at large.

If one takes a closer look at what life is about; a person will be able to understand its real interconnection. The interconnections are reflected to very few sectors; which comprises of moments, and the impressions in a moment, emotional feeling which are interconnected in this moment of time. Life truly is about a moment. Moment to moment living. All the relationships in all different forms that we build up with individuals or material things fill the ‘in between’ – moment. Moment to moment of life forms.... The moment becomes a passing moment.

In this part of being in between, one gets attached, to many different kinds of desires. The attachment that one has built with certain pleasurable things makes a person want to cherish it. The value that one holds for regarding the attachment is very high. Moment to moment the in between part of life is filled with impressions and some impressions with desires.

Suffering of all existence

What attracts a person for sensual pleasure?

It's the high value that a person places in the mind. The values are being given to a thought process and this very same thought process creates the valuation in differently, in different periods of times.

At a certain period of time someone or something could have been very dear to us, but at a different period of time this same thing or the person has a different impression in our mind. The way a person attracts to think and the relationship based to the impressions create the value system again in the mind.

When desire is attracted by lust, desire is attracted by hate or desire is attracted by delusion, a person is led to suffering in wanting to fulfill that said part in life. This keeps following through with craving... and wanting more and more... to achieve higher and higher...the aims are always set higher with desire, this is the real suffering in life as one is never completely satisfied.

The contentment lasts for a while and when that change takes place, the mind starts to crave for more in wanting more... and so the in between pain follows through, to feel content.

The impressions of life with its relationship to attachment creates desire, the high values held in mind to gain happiness and contentment. Knowingly or unknowingly, this contributes to pain, suffering, that one gets attached to. This is the suffering of all existence.

Cause of suffering

Tripitakaya

The Book of the kindred sayings Book 5

Page 357

Now this, monks, is the Ariyan truth about the arising of ill:

*It is that craving that leads back to birth, along with the
lure and the lust that lingers longingly now here, now there:
namely, the craving for sensual pleasure, the craving to be
born again, the craving for existence to end. Such, monks,
is the Ariyan truth about the arising of ill.*

Tripitakaya

The path of discrimination

Page 297

*How is origin an actuality in the sense of suchness? Origin has four
meanings of origin, which are such, not unsuch, not otherwise:
Origin has the meaning of accumulation, meaning of source,
meaning of bondage, meaning of impediment. Origin has these four
meanings of origin, which are such, not unsuch, not otherwise. That
is how origin is an actuality in the sense of suchness.*

Cause of suffering.

Being deceived by the beauty, the alluring factors of desire, is only one side to this story. The other side of it begins when the desires starts to change and the impermanence takes in. Mostly at this point one feels concerned at first and it develops in to different feelings of being agitated, angry and finally, feelings of hate and envy follow.

All the emotional features follow deception of not knowing the truth. A person is in denial to the fact of truth of all things and emotions are impermanent, therefore, delusion is born.

The lust, hate and delusion create its way in life. Moment to moment it creates the chain of being dependent on a factor of cause which has an effect. The chain of dependent origination forms. Arising of the world takes place, as explained in the chapter of rising of the world. The cause of suffering is due to the cause and effect of the dependency that is held by values on impressions and the relationships which are created in the mind.

The whole process starts with the fact of ignorance to that which is true; All desirable attachments after a period of time, start changing. The change creates the fact of impermanence of feelings that is most treasured. Not being able to accept this change and impermanence brings the cause of suffering.

Ignorance arises, Formations. Formations arises consciousness. Consciousness arises name and matter. Name and matter arise six senses, and the six senses arise Contact. Contact arises feeling. Feeling arises craving. Craving arises grasping. Grasping arises becoming. Becoming arises birth. Birth arises decay and death.

Again, and again....

Tripitakaya

The path of discrimination

Page 297

How is cessation an actuality in the sense of suchness? Cessation has four meanings of cessation, which are such, not unsuch, not otherwise: Cessation has the meaning of escape, meaning of seclusion, meaning of being unformed, meaning of deathlessness. Cessation has these four meanings of cessation, which are such, not unsuch, not otherwise. That is how cessation is an actuality in the sense of suchness.

Tripitakaya

The Book of the kindred sayings Book 5

Page 357

And this, monks, is the Ariyan truth about the ceasing of ill:

Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the absence of longing for this craving.

Cassation of suffering

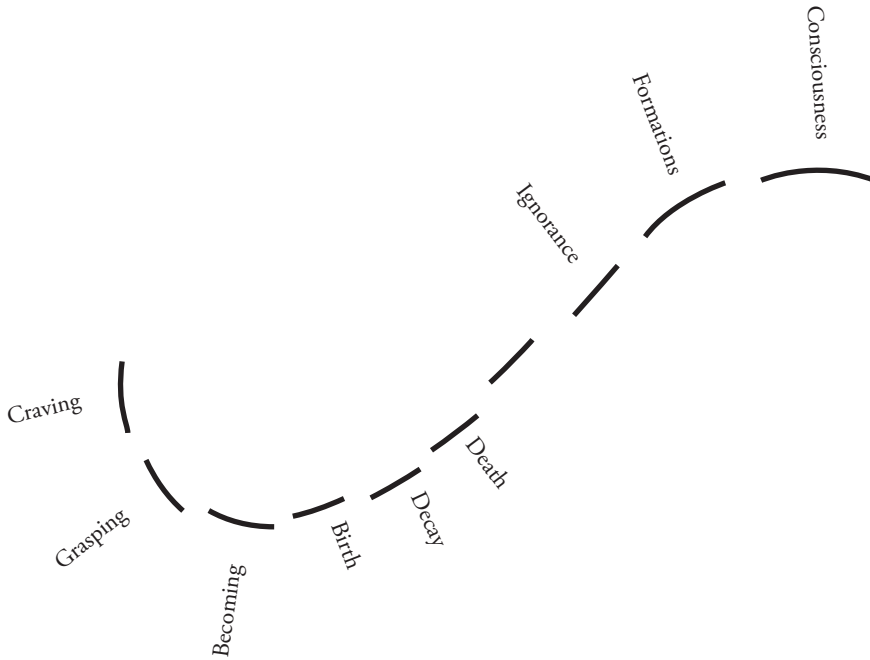
Finally, one begins to understand the true meaning of ‘ Desire’. Desire for the most wanted things, or desire for the relationship of feelings.

All of these aspects are considered as ‘ desire’. When desire is understood in its right context the hidden danger comes to light. The danger of change that all attachments are liable for and the hidden danger of impermanence follows.

Impermanence that follow in all the desired pleasures and all our attachments are seen for its original values. When the impermanence takes place the value which was given to the said attachment starts changing, bringing suffering along with it. Danger is identified in its full meaning.

One searches for the escape in all of this. Escape from all the suffering that life itself creates, and the attachments of desire which create more suffering is very well understood. If a person is able to see through that desire creates suffering and pain in the end, one makes decisions based on his realisation.

The realisation unravels the fact – if a person is able to see through the danger of change and impermanence of desire, one is able to let go... it detaches all desires and attachments held in high value. Letting go of the desire, finally breaks that chains of suffering and ceases the endless Sansara.



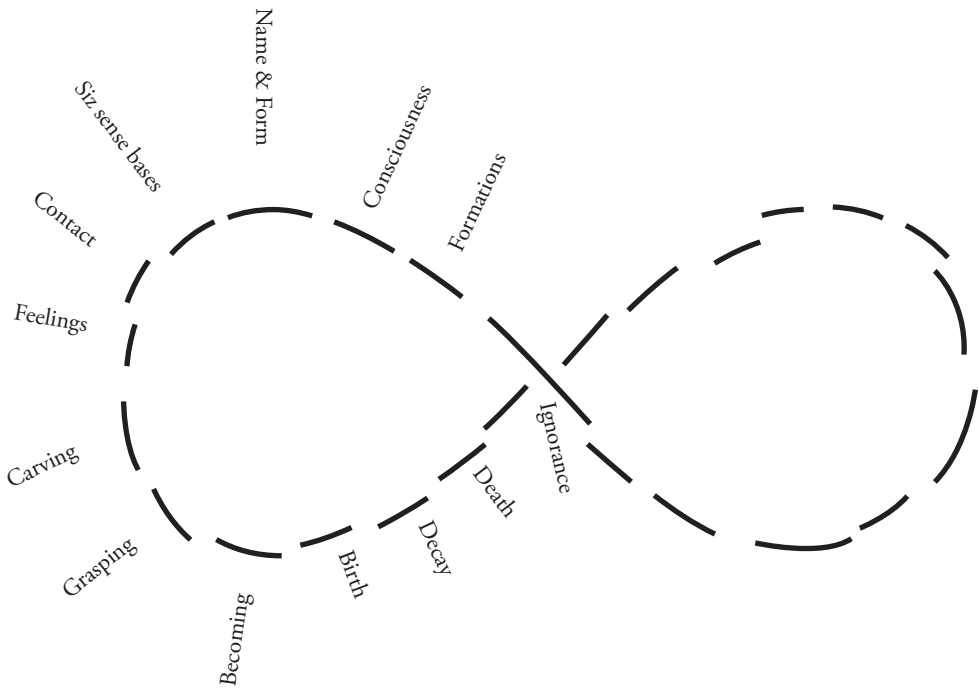
Cassation of suffering

Falling of the world follows through:

Detachment of craving detaches grasping
Detachment of grasping detaches becoming
Detachment of becoming detaches birth
Detachment of birth detaches decay and death
Detachment of decay and death detaches ignorance

And when ignorance is detached all formations falls apart,
Thus, is the falling of the world, ending the endless sansara.

- *Vijjacharana* -



Path leading to the cassation of suffering.

Tripitakaya

The Book of the kindred sayings Book 5

Page 357

Now this, monks, is the Ariyan truth about the practice that leads to the ceasing of ill:

Verily it is this Ariyan eightfold way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration

Monks, at the thought of this Ariyan truth of ill, concerning things unlearnt before, there arose in me vision, insight, understanding: there arose in me wisdom, there arose in me light.

Tripitakaya

The path of discrimination

Page 297

How is the path an actuality in the sense of suchness? The path has four meanings of path, which are such, not unsuch, not otherwise: The path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of dominance. The path has these four meanings of path, which are such, not unsuch, not otherwise. That is how the path is an actuality in the sense of suchness.

The Path leading to the cassation

Eight Fold Path

1. Samma Dhitti	-	Perfect Understanding
2. Samma Sankappa	-	Perfect Thoughts
3. Samma Vacha	-	Perfect Speech
4. Samma Kammantha	-	Perfect Action
5. Samma Ajiva	-	Perfect Livelihood
6. Samma Vayama	-	Perfect Effort
7. Samma Sathi	-	Perfect Mindfulness
8. Samma Samadhi	-	Perfect Concentration
9. Samma Gnana	-	Perfect Wisdom
10. Samma Vimukththi	-	Perfect Realization

From perfect understanding to perfect concentration, one practices the path, the only path that will lead a person completely out of all suffering. The final two steps of the path which is gaining the wisdom come through following all other steps which then it leads to the final realisation.

When the path is being practiced with each step, knowledge is gained.

Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

The eight-fold path

Perfect Understanding:

The understanding of desirable pleasures which change in time.... is impermanent therefore it brings suffering and pain. To escape this pain and suffering a person has to acknowledge that all attachments bring pain and suffering at the end and one should find a complete escape to end all suffering. This is the perfect understanding in accordance with the eight-fold path.

Perfect Thoughts:

The perfect understanding happens within the mind. The thought process in turn falls in to line with the understanding. At this point all worldly pleasures are identified as pleasure, which could never be fulfilled. The complete realisation has not dawned in a person completely, of letting go...of all desires but it falls to the process of thinking, that this could lead in to suffering at the end. Change will come sooner or later bringing disappointment. The thought process changes with the perfect thoughts.

Perfect Speech:

One chooses to engage in fruitful conversation that brings knowledge and wisdom in realising the truth in all desires and attachments. Also, it means that a person prefers to have this type of conversations, that lead to discover things that were unknown by oneself. In realising the true suffering of life and trying to find ways that will help to know one's own mind and thoughts.

Dhamma discussions help in many ways.

Perfect Actions

One chooses to do what is right and find the best way of doing things even in daily life which follows in a worldly manner. Tries to find better ways that benefits all and strives to create unwanted situations of anger and hate. Tries to find more understanding and compromising ways to keep peace with all situations needed.

Also, the perfect actions refer to a very large and elaborating point, which is meditations. Meditations that need to be practiced – is an action, the perfect action. New methods to be learnt in keeping the mind at peace in a calming position. It helps immensely to concentrate. Especially Samatha meditation is being practiced at this point.

Perfect Livelihood

This refers to a person making the right changes in life and wanting to continue with such changes and decisions which are being decided. Changes in life by the practices of meditation on a more regular basis in day to day life is referred as perfect livelihood.

At a different level this is when a person gets in to insight meditation which helps in identifying the thoughts which govern all actions. Actions of deceit and anger, actions of hate and revenge, actions of jealousy and envy. All such actions are been identified with a more concentrated mind frame that helps to get rid of such thoughts and be able to calm the mind. As a part of life, insight meditation is being practiced this point.

Perfect Effort:

This is where a person could or could not continue in the path. If a person lets go of the path and falls back in to the worldly manner of doing things again and again, the suffering gets more with time. It is important to focus and have the right efforts to go through the path, in order to be free and have an end towards all forms of suffering.

Perfect Mindfulness:

Intense mindfulness is being practiced at this point in order to find the calmness and freedom that leads to complete concentration. Mindfulness in the sense of being aware of all things seen and all unseen feelings that generate in the mind as a process of thoughts and identifying the attachments of desire.

Being aware of your awareness leads to acknowledging the desire, hate and delusion that one has towards life and the suffering caused as a result of deception in the mind. Not being able to except the change of impermanence.

Perfect Concentration :

Through the practice of mindfulness, a person identifies all values which he holds towards desirable attachments which are created in the mind. The muddy water becomes clear and one get to see the depths of the thought process in the mind which analyse the cause of desire. The four foundations of mindfulness in meditation which is a good source of help which gains concentration and focus.

Perfect Wisdom

Through the concentration one gets perfect wisdom. Wisdom dawns on the person – it is as clear as clear should be. Identified and reflected, on the root cause of suffering and its continuity which have tied to the chains of sansara.

Perfect Realization

All that needs to be accomplished is accomplished.

All that needs be to detached is detached.

All that needs to be realised is realised.

In the ultimate understanding of Nibbana.... Niwana....

05

Pachupanna

Pachupanna..... Moments.... passing moments...

Tripitakaya

Kindred Sayings IV

Page 60

Past....present.... future.....

Worldly sensual elements

'Before I was enlightened, brethren, with higher enlightenment, when I was yet a Bodhisat, I thought thus: Those worldly sensual elements, formerly experienced by my thought, are past, perished and altered. Therein my thought might run riot when they are present, or shrink away when they are not yet arisen. Then, brethren, I thought thus: As to those worldly sensual elements, therein I ought, for my own sake, to practice watchfulness and concentration of mind.

Wherefore, brethren, as to those worldly sensual elements experienced by thought, which are passed, perished and altered, therein your thoughts may run riot when they are present, or shrink away when they are not yet arisen. Wherefore, brethren, in your case also, as to these worldly sensual elements, ye ought, for your own sakes, to practice watchfulness and concentration of mind.

Tripitakaya :

Kindred Sayings IV

Page 95

§ 175 (25-27). *By way of the past (vii-ix).*

*The eye, brethren, is without the self, of the past; not yet come;
a thing of the present. . . The ear . . . 'no hereafter.'*

§ 176 (28-30). *By way of the past (nine sections) (x-xii).*

*Objects, brethren, are impermanent, of the past; not yet come;
things of the present...*

Sounds . . . scents and the rest. So, seeing . . . 'no hereafter'

§ 177 (31-33). *By way of the past (xiii-xv).*

*Objects, brethren, are Ill, of the past; not yet come; things of
the present. Sounds and the rest. . . . So, seeing . . . 'no hereafter.'*

§ 174 (22-24). *By way of the past (iv-vi).*

*The eye, brethren, is impermanent, Ill, not yet come, a thing
of the present. The ear and the rest. . . . So, seeing . . . 'no hereafter.'*

Pachupanna..... Moments.... passing moments...

Deeply in meditation one is able to see though the moments and passing moments. It links to the chains of ignorance and formations, goes on to consciousness and gives rises to Name and Matter, arising in six-sense based feeling which arises contact. Then the feelings govern the process with the attachment of craving, grasping and becoming leading it to birth decay and death. This entire process is named as Pachupanna in pali text – which means The Process of Arising. pachupannamohotha means – The Moment the Arising takes place, which directly refer to the very moment the attachment is made through the consciousness – desire hate or delusion, and then the process starts

In meditation when one learns to know the moment that desire takes place it's easy to see how it arises the entire process of craving, grasping and becoming.....

One needs to make decisions of letting go of the desire to avoid pain and suffering which will be the end result of this delusional process which is based on impermanence. See that its Aires – Last and falls

When a person realises the impermanent fact the entire process of the consciousness starts is burning with suffering... a person decides to let go completely... that is the final realisation to the stillness of Nibbana.

Where there is no past present or future.... The arising process of desire is completely understood and given up, when one chooses to let go completely one finds that there is no desire, hate or delusion, there is nothing to maintain, be attached with or explore and find out. The concepts of past, present and future only exist in the mind of a person who is ignorant with desire, burns with hate and is completely ignorant with

- *Vijjacharana* -

delusion. There needs to be any kind of past present and future only for life and all its existence to take place. But when there is no life to cling to there will be no death. When there is no consciousness with lust hate or delusion, there will not be Matter that is to create the arising of feelings of Six sense, when there are no six senses that relates with consciousness there is no contact which will arise, when there is no contact there is no feeling that arises with lust hate or delusion. When there is no feeling which arises with desire there is nothing to crave for in life or grasp for in life, when there is no desire of craving or grasping, there is no becoming and when there is no becoming there is no birth and if there is no birth there is no more decay. Where there is no more decay there is no more death or there is no more ignorance to follow through with formations.

Past present or future does not exist in this stillness of Nibbana. It is not connected to the process of arising, as it is not connected to any type of process.

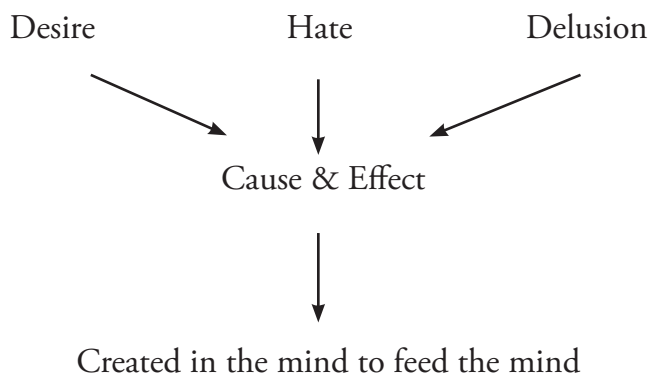
Moment to moment only the arising of processes takes place but when there is no desire to keep running the entire process everything falls apart....Lust falls apart...Hate falls apart....Delusion falls apart... and with delusion the concepts of me and having for myself too, falls apart. There is no more to have and hold on too, when one does not want to maintain any competes such as Body, Feeling, Thought or Perceptions filled with desire, there is no more concepts of past, present to future to maintain. No More maintain which leads to No more consciousness fill with desire – No more Becoming.

Only the stillness is there – So unfolds Nibbana

This is the ultimate Realization.....

Breath and feel no pain.

Pachupanna..... Moments.... passing moments...



There is an unseen world which is created by you which only has its existence, through the consciousness of the mind. Through the consciousness when one gets attached to desire, hate or delusion it is subjected to a cause and effect process.

This process of cause and effect creates the chains of Karma as it leads its way to the samsara. Here and now... in the present and passing moment, every single action done with desire, hate and delusion, with the intentions in mind had its own kind of effect that will get created. The more information of this sort is formed through Ignorance, Consciousness is being fed and nurtured with actions, it always produces reflecting effects.

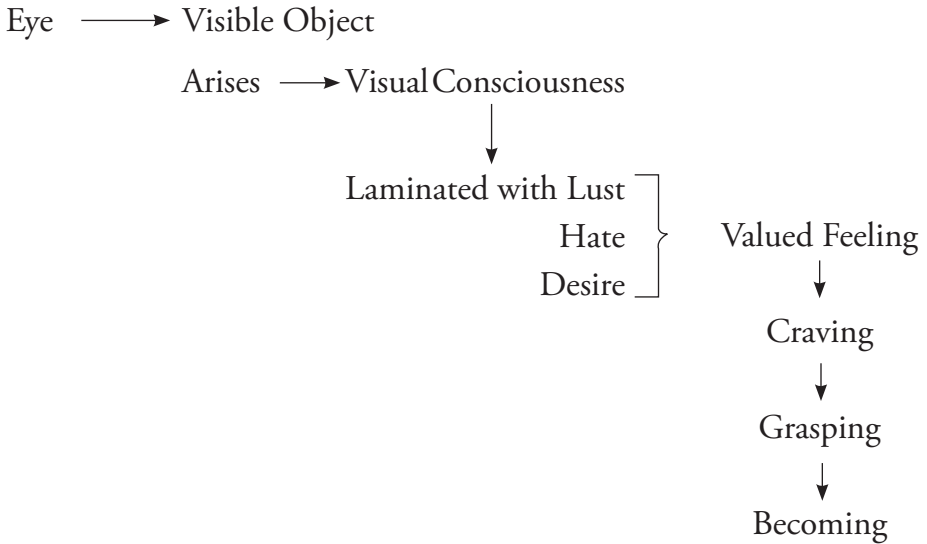
In another form, a person could be very generous and do a good deed which proceeds its actions in a good karma. When the cause is a good cause the effect always mirrors the cause and so it has a good effect. Therefore leading it to be a good karmic deed. In life there are many good and bad situations that we face, both are based on the intention's and decisions that we have taken at that particular time. Decisions that we make, in certain situations, is a representation of the true nature of our own thinking.

What if there was a way, to see things as they truly are...before making the decisions, what if we have a way to identify the actions and then make a decision so that the effect could always result in a good manner?

In order to do this, we need to go through the images of the mind to analyse what really happens in the process of the thoughts. We need to find out how the consciousness gets attached to desire.

Images of the mind

Rising of the world



Through the images of the mind, we see how the thought process works, with the consciousness. Eye and the visibility of the object arises visual consciousness, this very knowingness then is sort of laminated or stained by the defilements such as lust, hate and delusion, arising not just in Feelings but Valued Feelings. The feelings being pleasant, unpleasant and neutral, do not stay in the same way, as attachment follows through with desire, making it to be a valued feeling of some nature.

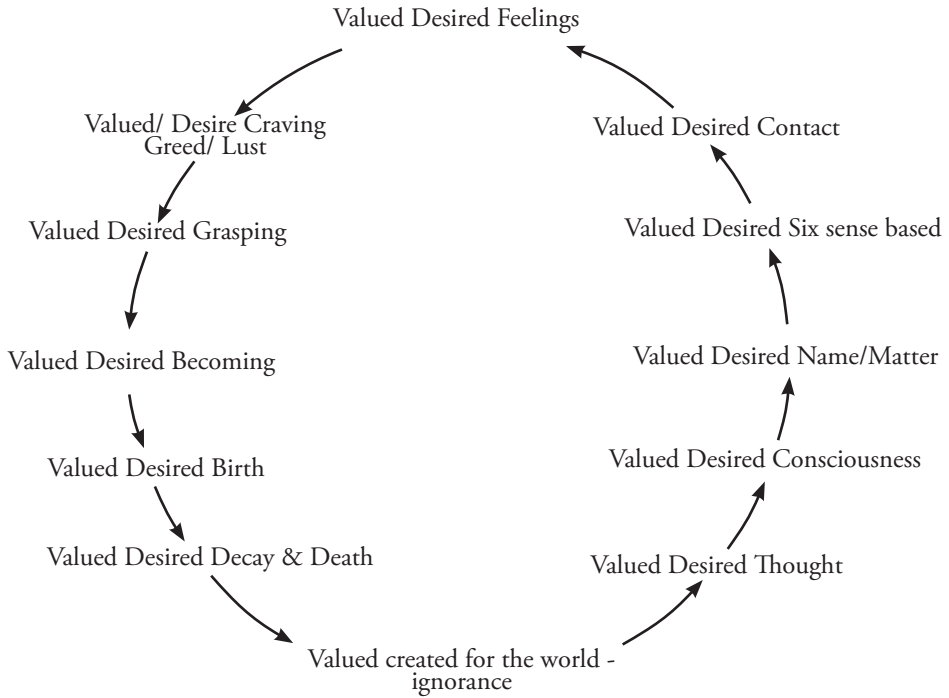
With the valued feelings so arises the craving and to upkeep the valued and craved things in life, one ends up grasping for more of the same desire, which leads in to becoming and a never-ending cycle of birth. Birth – with birth follows all beginnings and all beginnings of desires too follows with its glorious patterns of a mirage that we so long to have day by day, night by night thinking, hoping for all... Years pass by and years become lifetimes and lifetimes becomes millenniums.

With life there is only one certainty, which is death, and when decay starts to happen, in the verge of death.... Clinging to life arises - Ignorance and once again starts the entire process of Dukkha of suffering. Life brings Death...and in Death one searches for Life.... Again, in life one searches for ‘ eternal life’ when the period of time passes away by moment to moment....

Again, in the shadows of death, bringing fear of losing all that is desired.... So Again, and again starts the process of life leading on to death... so arises the process of a world within. Until one finds the truth, sees the truth, knows the truth realises the truth of all that there is to be realised. One finally realises the science of the science....

Attachment to all desires creates the same process of valued feelings, then one starts to crave with greed to hold on to it, the moment a person is filled with craving the pleasure lasts for a time and starts to fade away, then arises the grasping to hold on to what is craved for, with grasping arises becoming of that what is to be, with the desire of craving a person becomes that very same thing that he or she values the most. With the qualities which is being developed in the mind for such desire, arises Becoming. Becoming takes place, creating the aura body to take its shape and form. With becoming arises that very same type of Birth. Once again, life brings forth decay and death.

Images of the mind - Desire



Tripitakaye :

Kindred Sayings IV

Page 91

The destruction of the lure.

Do ye apply your minds thoroughly, brethren, to the eye, and regard its true nature as impermanent. He who so applies his mind thoroughly to the eye, and so regards it, feels repelled by the eye. By the destruction of the lure of the eye comes the destruction of the lure . . . and so for the other sense-organs.

Tripitakaya :

Kindred Sayings IV

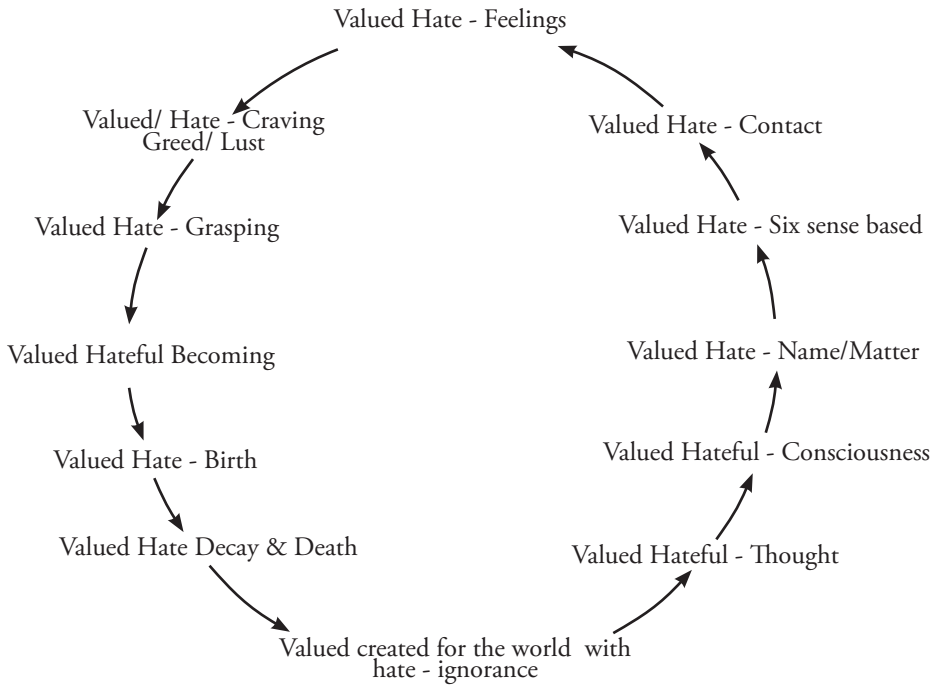
Page 92

‘Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality. And what, brethren, is manifested as it really is?’

The impermanence of the eye, brethren, is manifested as it really is. Objects, eye-consciousness, eye-contact, the weal or woe or neutral state experienced that arises owing to eye-contact,—the impermanence of that also is manifested as it really is. So also, of the other sense-organs.

Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality.’

Images of the mind - Hate



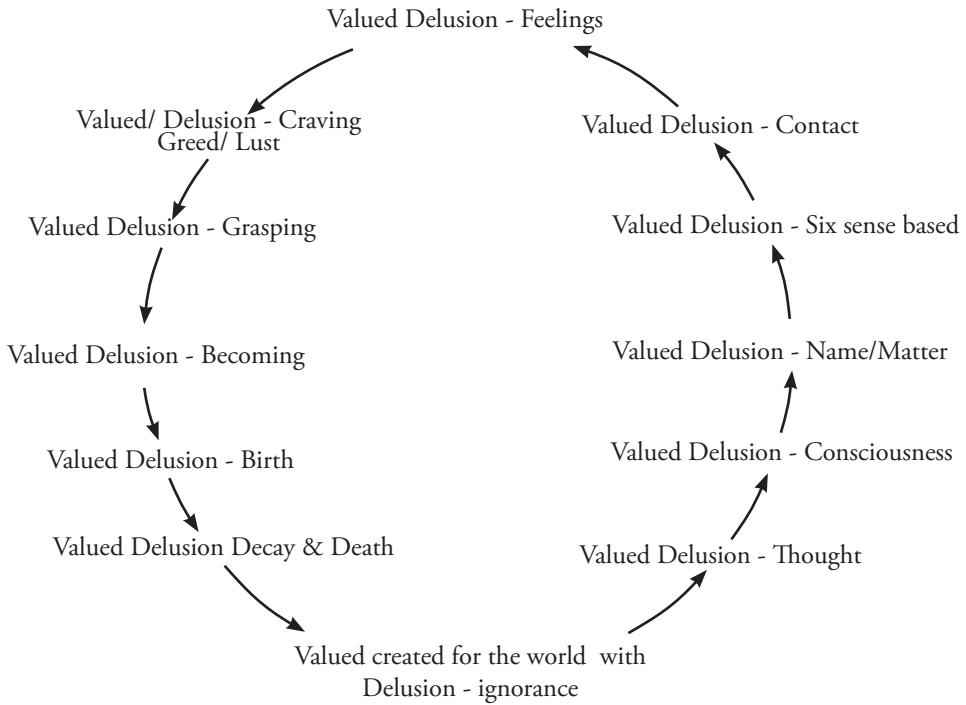
Every value-based thought process is governed only by one thing which is ignorance. Ignorance to the fact of life that all desires will arise, last for a while and then it starts fading away. This fading away is known as Viparinama Dukkha which is known as the suffering which arises due to the fact of impermanence, vivid in all life forms. Going forward in this elaborated module with the images of the mind- the thought process and how it contributes to hatefulness is displayed.

When anger governs a person soon it turns in to hate and hate turns in to dark sides of despair and irrational thinking and spreads on to envy and revenge. This could start with feelings of anger and hate, not been able to have one's own way with things may be the starting point of this and then follows in to craving, more of grasping, the becoming of this angered hot-tempered person, who has very hateful ideas, decay and death follows

and in death the same feelings of hate continues. It again follows with hateful facts of ignorance, hateful thoughts follow a hateful consciousness, the name and form – Name and Matter, base also has the negative effects of hate. Therefore “Matter” takes its shape in hateful woe full place’s with bodies of woeful shapes.

The six - sense base takes its form and shape also in line with the hateful ideas. This process could lead in to birth in an animal kingdom, the woeful hells or at best a human form. Still this person tends to be a very angry and revengeful person with very negative energy. One who sees no good in anything, also tend to be depressive

Images of the mind - Delusion



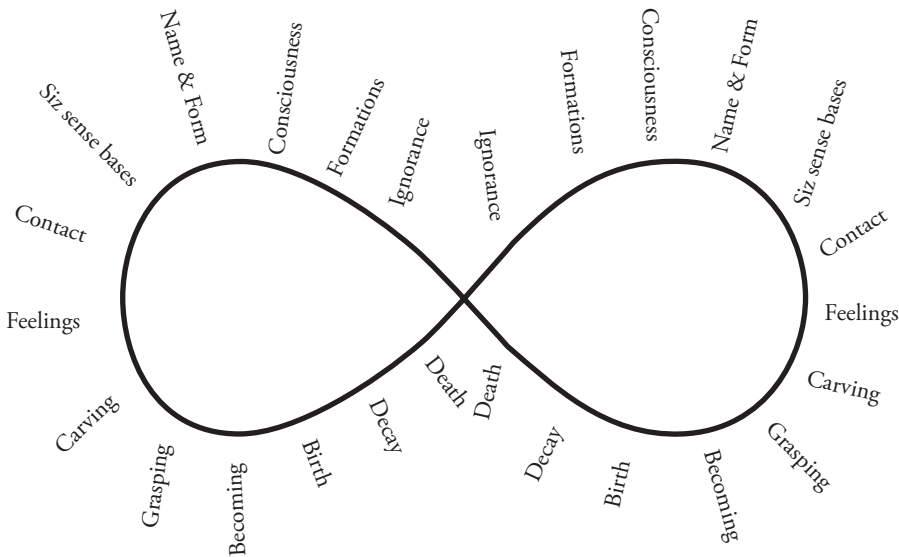
I, Me and Myself becomes more and more important. In giving high values for delusion, it starts to control many things in life such as, the thinking pattern of everything becomes delusional. Delusion is based on Ignorance. Ignorance to the true facts of life, thinking and assuming that very thing will be as one wishes it to be. Many of us say, that things are not as we wish it to be, but we try to control each and everything that we could, so that things will be accordingly to the way we want them to be.

It follows the same Patten – for a period of time it will be as one wish it to be and slowly the change starts taking place. Things start to change and it becomes harder to keep up with the changes that are happening. A person tries even harder to keep things as they were expected to be when Impermanence takes its natural course and the changing reality, is hard to face.

This is delusion at its best – One forgets the fact of impermanency – this is delusion to the true fact of life. In the images of the mind – Delusion, it connects to the pattern of thinking, Valued and delusional feelings give rise to delusional craving.

Images of the mind

Delusional craving and greed gives rise to more and more grasping which leads to more and more delusional becoming. Becoming gives rise to valued and delusion Birth, which in time the delusion factors starts to Decay, and eventually Death. Death arises, the valued delusional state of mind which was nurtured with Ignorance and followed through the delusional thought process. Arising a delusional Consciousness. This process gives rise to delusion filled Name and Matter which gives rise to the six-sense base as delusional.... again which follows and gives rise to Valued delusional Craving and so goes on the cycles of delusion.....



Grasping the most treasured but with grasping arises Becoming – that which one longs for - becoming of that takes place. Becoming arises Birth, and Birth always does Decay and finally Death accrues. With death one never let's go and with the ignorance towards life and all its suffering

longs for another lifetime to fulfil the wishes undone, arising Ignorance followed by Formations.....

The world within you is created by one's own Desires, Hate and Delusions. Been in delusion to the fact of wishing that all there is to be will one day fall in line with what I am thinking and hoping to be.... And so, goes on the Cause and all its Effects of life. Created in one's own mind to feed the mind or the process of thoughts itself..... A world within you is created...

Rising of the World - Dependent Origination

අවිද්‍යාව	————→	Ignorance	————→	Avidhaya
සංඛාර	————→	Formations	————→	Sankara
විඥාණය	————→	Consciousness	————→	Vinyanna
නාම රූප	————→	Name & Form	————→	Nama Rupa
සලායතන	————→	Six sense bases	————→	Salaayathana
ස්පර්ශ	————→	Contact	————→	Sparsa
වේදනාව	————→	Feelings	————→	Vedhana
තණ්හා	————→	Craving	————→	Tanha
උපාදාන	————→	Grasping	————→	Upadana
භව	————→	Becoming	————→	Bawa
ජාති	————→	Birth	————→	Jathi
ජරා මරණ	————→	Decay & Death	————→	Jara Marana

Science of an Arabhath

In meditation:

How does one solve the effect of an idea?

It could only be solved through another idea... And to find this out, one needs to practice the meditation methods of Pachupanna – which is, seeing the moments and the passing of the moments through the process of thought in your mind.

This helps to identify where your attachments to desire, hate and delusions are formed. If one could identify the process of thoughts, where the attachment is the “Cause” is identified and once the “Cause” is identified with all its delusional attachments a person has a way of dealing with the issues at hand. You are able to see things for what they really are..... This enables to see real life situations for what they really are, helps to make the right decisions at this point. The points of analysing the moment to moment thought process gives clarity to where the most treasured attachments are hidden in one’s own mind, where the suffering is generated.

In the process of meditation, a person is guided on being aware of the breathing process. When you first start to concentrate on the breathing process, after a short time your thoughts may wonder to different things, places or people connected to your life at large. You may find yourself thinking about things that you have forgotten to do, making you to list them.... What’s for dinners.... Oh, I need to speak to so and so.... The emails that you suddenly start writing or the text messages you should be sending.... The home front that you should be looking in to and work that needs to be attended to. All different types of things, clutter your mind when we first start the meditations, things that we have not even thought about for a long time... may seem to suddenly make its appearance in the mind as thoughts.

This is very, very normal, if we start telling our thoughts to suddenly disappear will it? Or rather could it? The answer is No, it will not suddenly vanish into thin air.

If a person is meditating in such a way – wanting the thought to suddenly leave, then it becomes an actual in a process of trying not to be thinking. As that is what it really is, if you are not able to have thoughts in your mind, during meditation, all a person is trying to do is not think, rather than meditating.

Meditation my friends is not about not having any thoughts..... Meditation is much deeper, it's about having thoughts but not being attached to the thoughts. When you learn to practice deeper meditational methods such as Vipassana you will be guided to analyse the thought process, on a moment to passing moment pattern. The thoughts are different from the 'desired thoughts', or the attachment towards thoughts. The attachment creates wanting to maintaining something with desire.... Desires that is hidden deep within. The nurturing of the mind towards the desire which is covered and hidden.

Meditation helps to unravel the Mistry of the mind and its hidden desires. Helps a person to understand where the suffering is formulated. The root cause of suffering so that it could be ceased. This process is named – Nirodhaya in Pali , DukkaNirodhya Ariya Sathya - which connects to the 3rd Noble truth of Cessation of all suffering. Ceasing of all suffering.

In meditation once we practice, being aware of breathing and its natural process, the thoughts that are driven in different directions are identified. When you start thinking about different things connected to your life, know that you have started to think of different things in the process of meditations. Your thoughts are drifted in different directions from what you initially started to concentrate on – such as your breathing...

Be very gentle with yourself and bring your attention to your breathing once again. Initially when a person starts to practice this method your mind may drift away and that is normal, also keep in mind that different thoughts will come in to your mind and that it's also normal, what we try to establish at this point is Samath Meditation. It is important to practice to have the awareness in breathing and its rhythm of breathing. When one practices this method, even though the thought gets drifted away then gently bringing it back to breathing, one get the awareness of breathing completely. With this awareness, a person starts to become aware of the calmness and stillness of mind.

One needs to acknowledge the stillness. In this moment of stillness your thoughts will not be attached to anything such as desire, hate or any kind of delusion. The mind is just Still. Experience the stillness, do not try to be in the stillness as it will pass by but just acknowledge the fact of this tranquility that you experience moment to moment.

You may experience, when you keep on practicing this method of meditation that the stillness that you feel develops longer and that is the experience that you need. Stillness is called Sathi – awareness which then builds in to Samadhi – Concentration.

This concentration – Samadhi then develops upto Insight Wisdom. All meditation practices have one thing in common, which is to achieve the levels of Insight Wisdom through Concentration. Why is this so important – This is the part then one has the realisations. You could read a book, watch a discussion that gives you knowledge... But one needs the wisdom through experience that one gathers, through Sathi awareness and Samadhi- concentration to bring the Insight – Wisdom. With wisdom the actual realisations dawn.

Dhamma padhaya

GRIEF SPRINGS FROM ATTACHMENT

Ratijājayatisoko -
ratijājayatibhayam

Ratijāvippamuttassa -
natthisokokutobhayam

From attachment springs grief,
from attachment springs fear;
for him who is wholly free from attachment there is no grief,
much less fear.

Tripitakaya

Kindred Sayings IV

Page 94

168 (4-6). By way of desire (iv-vi).

What is Ill, brethren,—desire for that must be abandoned, lust, desire and lust for that must be abandoned. . . .

169 (7-9). By way of desire (vii-ix).

What is without the self, brethren,— desire for that, lust, desire and lust for that must be abandoned. . .

06

Pachupanna
(Six Senses)

Pachupanna.....Six Senses

Through the awareness see through the passing moments, just as a moment arises it last and falls.... passes way with time. Beware of the passing moments and your breathing, do not make yourself concentrate, as the process of concentration will follow naturally. The harder one tries to concentrate, the harder it actually gets to have concentration.

Concentration is a natural process which is followed by having awareness. When your thoughts drift away and when you suddenly realise that you are thinking of other things that when you have the initial experience of awareness. At this point it's through the awareness that you realise you have drifted away. By bringing back your thoughts in to breathing once more, a person in meditation brings back the awareness, in breathing.

When you keep practicing this method, after a while, you will be able to have awareness and the concentration flows through naturally. One needs to be patient, to have this awareness and then in having the awareness, one becomes automatically more patient.

In the meditation of Pachupanna, be aware of the little moments when there is stillness and complete silence. This stillness that you experience is not attached to anything. In this stillness you will experience, the stillness seems to get longer in time durations. This passing moment of stillness is complete tranquility. This is Niwana, one will have the experience is Nibbana. The first experience is complete stillness, non-attachment to anything and the silence. Once a person starts to experience it and the stillness, a person starts to realise things regarding life.

The thought process will start again and this time, things may seem to be much clearer as you are now seeing things through the wisdom of insight. The process of thoughts are there, the consciousness is there, now it's easier to identify, how the desire builds on. It is only through the conscious awareness that we get attached to things as well, we consciously think things and get attached to them with desire. The process of Consciousness is dominant here. Consciously we start longing and grasping for different feelings. And that very same things become a suffering and burning...

One needs to identify what we burn with in life..... To identify the root cause of burning, one needs to acknowledge the fact that one does burn and suffer... but with what does one burn and how.

See the it's Burning

- *Visual consciousness is... burning*
- *Consciousness of sound is... burning*
- *Consciousness of taste is... burning*
- *Consciousness of smell is... burning*
- *Consciousness of touch is... burning*
- *Consciousness of thoughts is... burning*

Though the vipassana meditation one could analyse the consciousness and find out how, it really starts to burn, the eye therefore is burning and so does the visual consciousness. A person starts to burn, longing for the desired consciousness of Sound, desired consciousness of Taste, Smell, Touch, and very importantly Thoughts as well. One has consciousness-awareness regarding things and the desired consciousness, also starts to burn with desire. In actual fact it is through the consciousness of the thought process that one starts to burn in all different levels, and everything that its connected to.

Pachupanna.....Six Senses meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Beware of your eyes, ears, nose, tongue, body and mind....then the sight, sound, smell, taste, touch, thoughts.... Be aware of your breathing and six senses which is connected to your body and mind.
- Breathe and be aware of your breathing

Eye – Sight

- The eye is not self and the sight could not be considered as self, it arises, lasts and fades away.
- Impermanence lies deep beneath the true factors of the Eye.

Ear – Sound

- The ear is not self, the Sound could not be considered as self, it arises, lasts and fades away.
- Impermanence lies deep beneath the true factors of the Ear.

Nose – Smell

- The Nose is not self and the Smell could not be considered as self, it arises, lasts and fades away.
- Impermanence lies deep beneath the true factors of the Nose.

Tongue – Taste

- The Tongue is not self and the Taste could not be considered as self, it arises, lasts and fades away.
- Impermanence lies deep beneath the true factors of the Tongue.

Body – Touch

- The Body is not self and the Touch could not be considered as self, it arises, lasts and fades away.
- Impermanence lies deep beneath the true factors of the Body.

Mind - Thoughts

The Mind is not self and the Thoughts could not be considered as self, it arises, lasts and fades away.

- Impermanence lies deep beneath the true factors of the Mind.
- In reflecting this fact, you come to certain understandings.... certain realisations, which helps in letting go of desires and attachments.
- Reflect on the desires and attachments that you have had towards the six senses and the craving that is ongoing to hold on to the desire and attachment of the six senses. The desire towards the six senses arises , lasts for a while and then it fades away.
- See the breath as a moment to moment process, just as the breath the formation of the body....

Past...Present ...Future....

- In the past this body with all its six senses raised, lasted for such a short while before it started to fall apart. Decaying of the body, with impermanence.
- In the present moment this same process continue. The body arises, lasts and falls apart with the process of decay which happens in every second. The impermanent state of the body.....

- *Vijjacharana* -

- In the future, the body is yet not come to be.... There is the impermanence fact that it may come to be or it may not come to be such....

Accepting the change

- Accepting the change.... positive decisions bring new realisations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained.

07

Pachupanna
(Four Foundations of
Mindfulness)

Pachupanna....Four Foundations of Mindfulness

Body

1st factor of body

- Eye
- Ear
- Nose
- Tongue
- Body
- Mind

2nd factor of body

Sight
Sound
Smell
Taste
Touch
Thoughts

Body

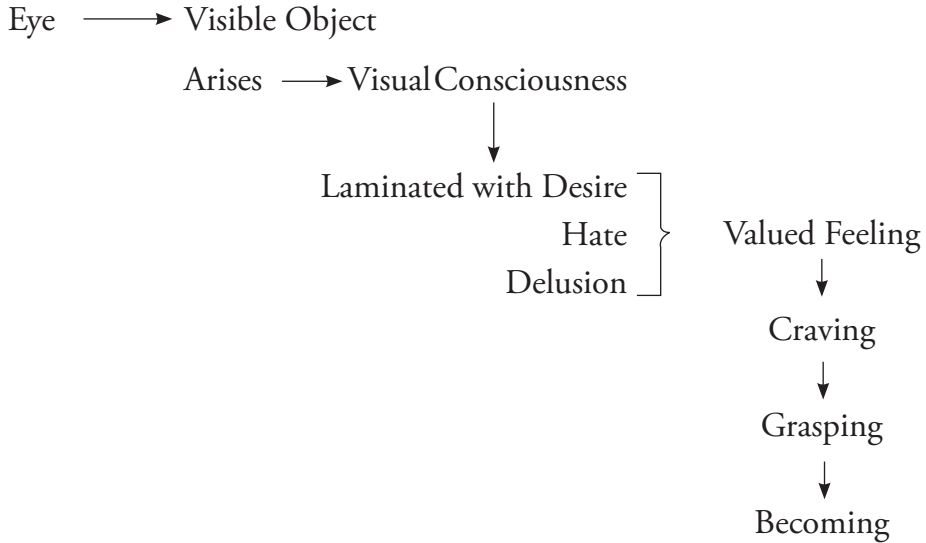
2nd factor of body

- Sight
- Sound
- Smell
- Taste
- Touch
- Thoughts

Laminations

Lust
Hate
Delusion

Pachupanna....Four Foundations of Mindfulness



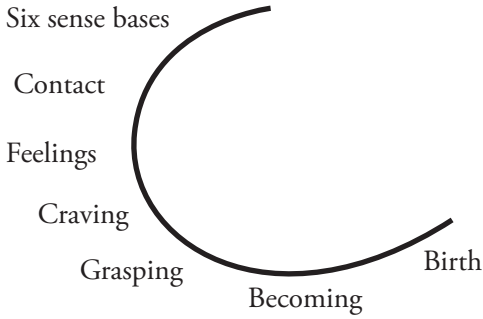
In meditation

One could see this process so clearly, it raises the question, if all what we desire so much, only lasts for a while and then it starts to fade away.... What do we do next?

Normally in such a situation, one starts to cling to every possible thing, starts to grasp for everything, thinking, that it may last. With time that too, arises, lasts and falls, due to the very fact of impermanence. So, we suffer in the process of longing for that which cannot and will not stay the way, as we so hope it to last....

Pachupanna..... Formation of Body in the passing moments...

Ceasing of the World

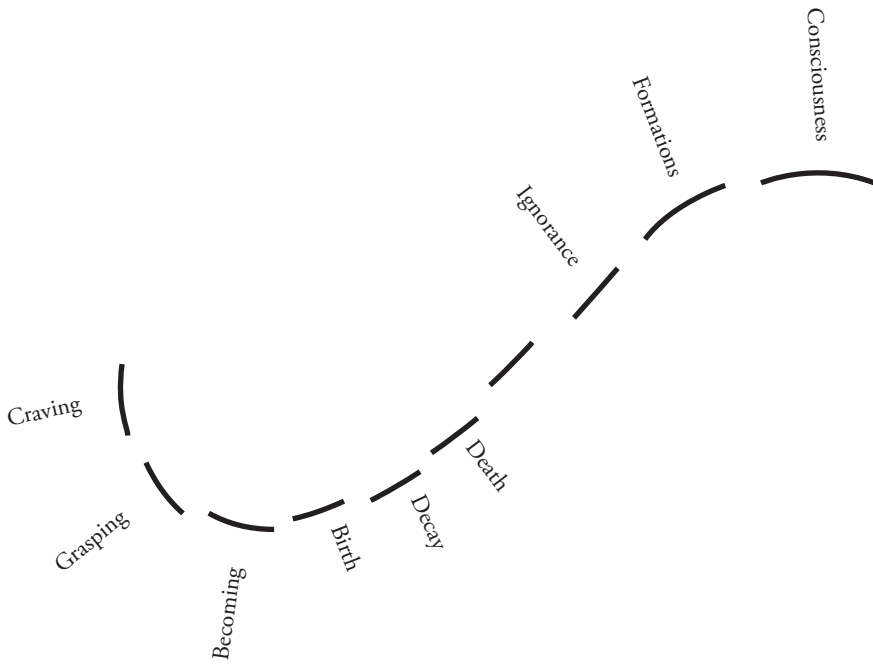


Further on, in meditation one could analyse the process in the mind. Through the Six Senses the Consciousness of the six organs as body, gives rise to Conscious Contact, contact gives rise to feelings, the feelings get laminated by desire hate or delusion, which gives rise to Craving for such Feelings to last. This gives rise to more and more of Grasping for the same desires to have and hold, which gives rise to Becoming, of that very thing - which one craves or hates or has the delusional -based consciousness. When Becoming arises, it leads the way to Birth and the follows the impermanent process of Decay and Death. And so, leads to Ignorance again and again following this same pattern through the consciousness that one has.

Longing for lust, hate and delusion, getting attached to the entire process of suffering. If one sees this you will understand the process of suffering in your mind that you yourself create by desire and attachment – attachment to body takes its prominent place. To be able to break this entire cycle, if one lets go of desire completely and the craving stops, the grasping stops and becoming stops, which means Birth stops and there is no more decay and death. The entire process of ignorance stops. The lust

- *Vijjacharana* -

for body at large falls apart through the complete awareness of the suffering that is attached to it.



Pachupanna..... Formation of Body in Vipassana Meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your eyes, ears, nose, tongue, body and mind.... then the sight, sound, smell, taste, touch, thoughts.... Be aware of your breathing and six senses which is connected to your body and mind.
- Breathe and be aware of your breathing
- Be aware of the one pointedness and the awareness which will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come alive.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on the body, this is the first body that you know of.... Then start to contemplate on the sensations that body creates... through sight, sound, smell, taste, touch and thoughts.

Pachupanna..... Formation of Body in Vipassana Meditation

The attraction of desire.

- Attraction towards sight – identify the people that you like to see. The images that are drawn to the mind at this point. Things that you treasure the most and its appearance that you get attracted to, and desire in having the image in this very same way.
- Arising of lust, hate and delusion. Towards the sight and then see how you give values to your eyes in order to see the treasured and beautiful things that you hold most dear to you.
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point. Things that you treasure the most and its quality of sound, that you get attracted to, desire in having the sound in this very same way.
- Arising of lust, hate and delusion.
Towards Smell and then, see how you value your Nose in order to smell the most treasured fragrances that you hold most dear to you.
- Arising of lust, hate and delusion.
Towards the Taste and then, see how you value your tongue in order to taste the most treasured, variety of food that you hold most dear to you.
- Arising of lust, hate and delusion.
Towards touch and then, see how you value your body in order to be able to feel...the most treasured feelings that you hold most dear to you by valuing your body as it is and the feel of touch.

- *The Science of Science* -

- Arising of lust, hate and delusion. Towards the Thoughts and then, see how you value your mind in order to think and feel the most treasured thoughts, that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your value for sight gets affected. The pain and grief caused by the attraction towards Sight and Eyes.

Past...Present ...Future....

- In the past this body with all its six senses raised, lasted for such a short while before it started to fall apart. Decaying of the body, with impermanence.
- In the present moment this same process continue. The body arises, last and falls apart with the process of decay which happens in every second. The impermanent state of the body.....
- In the future, the body is yet not come to be.... There is the impermanence fact that it may come to be or it may not come to be such....

Accepting the change

- Accepting the change.... positive decisions bring new realizations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained

- *Vijjacharana* -

Dhamma Padaya

*HE WHO IS FREE FROM
CRAVING IS IN HIS FINAL LIFE
Nitthagatoasantasi -
vita tanhoanangano*

*Acchindi bhava sallani -
antimo'yamsamussayo
He who has reached the goal,
is fearless, is without craving,
is passionless,
has cut off the thorns of life.
This is his final body.*

Pachupanna..... Formation of Feelings, in the passing moments...

Feelings

Laminations	
• Pleasant	Lust - Arises... Last... Falls
• Unpleasant	Hate - Arises... Last... Falls
• Neutral	Delusion - Arises... Last... Falls

In Meditation

The process of feelings is analysed at this point. The feeling of Pleasant, Unpleasant and the feeling of Neutral is a natural process of feeling that will always be there even if one attains enlightenment. This point is to be very well understood by all, as many teachers of meditation, stress the point that one should not feel anything and that is the right way to nibbana - which is not.

In actual fact it's far from it... as long as consciousness is there we do feel things. What is to be explained and realised is the fact that we get attached to desired feelings – the desire of the feeling of a pleasant feeling. One gets attracted to the pleasant feelings and one gets agitated and builds up hate towards unpleasant feelings, one is deceived by the neutral feelings. Three main points that we get attached by, are mainly – Desired pleasant feelings, hate towards unpleasant feelings and Delusion towards neutral feeling is what needs to be taken in to meditation.....

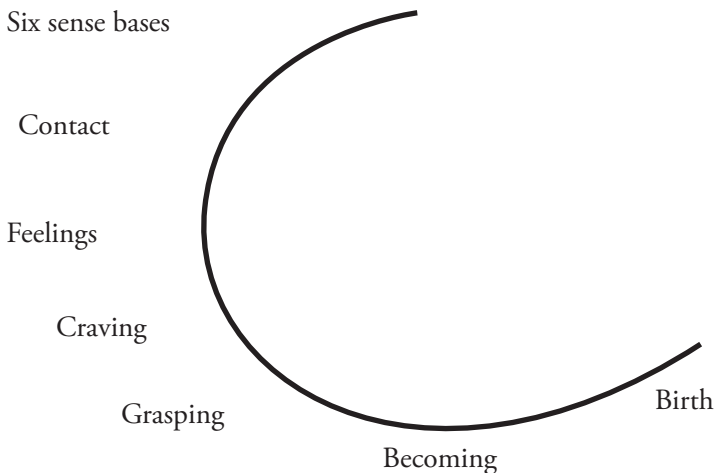
- *Vijjacharana* -

Pachupanna..... Formation of Feelings, in the passing moments...

In meditation, one could see things through to the present and passing moments what we get attached to feelings. How the feelings of lust, hate and delusion arises, last for a while and falls.

The desire for all lustful feelings arises, lasts, falls, the hate for unpleasant feelings arises, lasts, falls, the delusion feelings arises lasts, and falls. In moment to moment meditation one could closely examine the fact of rising, lasting and with impermanence how it falls and when this takes place how the consciousness of our thoughts gets attached..... with Craving and Grasping longing for more...

Ceasing of the World



Pachupanna..... Formation of Feelings, in the passing moments...

In Meditation

The process of pachupanna mohotha is identified – Formation of the feelings in the passing moments. The arising of the feelings - Pleasant, unpleasant and neutral. Laminated by desire, hate and delusion. Turning in every passing moment – Arising of Craving for desired feeling to last, and when it starts to fall with impermanence, grasping for more, arising of becoming, and that arises birth, with birth the most certain thing is decay and death. So, starts the process of arising with moment to moment, attachment towards desire.

See this process through the mind and you will be able to detect the fire of suffering it has caused you through your life.... This brings to the realisations of feelings and the attachment of feeling with desire. Burns.... Brings suffering.... Letting go of the desire towards feelings of lust, hate and delusion seems to be the only answer, and the way out of complete suffering.

Pachupanna..... Formation of Feelings, in Vipassana Meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come alive.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on the feelings, this is the first feeling that the body have that you know of.... Then start to contemplate on the sensations that feelings created in the mind, such as pleasant, unpleasant, or neutral... .
- Attraction towards Feelings – Identify the thoughts that you like to think over and over. The qualities of the feelings of pleasant, unpleasant and natural that are drawn to the mind at this point. Feelings that you treasure the most and the quality of feelings, that you get attracted to. Desire in having such values towards pleasant feeling, rejection of unpleasant feelings and wonder and the wishful state of the neutral feelings.

- Arising of lust, hate and delusion. Towards the pleasant unpleasant and neutral feelings then, see how you value your mind in order to think and feel the most treasured feelings, that you hold most dear to you.
- The danger.

The change that follow through. And in this change of value of the feeling, changes what you feel from then on..... The feeling of values gets affected. The pain and grief caused by the attraction towards mind and the thinking pattern changes.

Past... Present.... Future

- What is past feeling?

That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past,

(i.e.,) pleasant feeling, unpleasant feeling,
neither-unpleasant-nor-pleasant feeling.

- What is present feeling?

That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which is present and is classed among the things that are present (i.e.,) pleasant feeling, unpleasant feeling,

neither-unpleasant-nor-pleasant feeling.

- *Vijjacharana* -

- What is future feeling?

That feeling which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future. (i.e.,) pleasant feeling, unpleasant feeling,

neither-unpleasant-nor-pleasant feeling.

Accepting the change

- Accepting the change.... positive decisions bring new realisations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained

Pachupanna..... Formation of Perceptions, in the passing moments...

Perception

1st factor of perception

- Sight
 - Sound
 - Smell
 - Taste
 - Touch
 - Thoughts
- individuals, situations

2nd factor of perception

Identification of the details
with consciousness

Consciousness of sight

Consciousness of sound

Consciousness of smell

In Meditation....

One needs to identify how lust builds up. Thought, the consciousness of Sight, Sound, Smell, Taste, Touch. And governing process of Thoughts. The arising of the Visual consciousness, arising of the consciousness of sound, arising of the consciousness of smell, arising of the consciousness of taste, arising of the consciousness of touch, and arising of the consciousness of thoughts.

Pachupanna..... Formation of Perceptions, in the passing moments...

1 st factor of perception	Laminations
• Consciousness of sight	Laminated with Lust
• Consciousness of sound	Laminated with hate
• Consciousness of smell	Laminated with delusions
• Consciousness of taste	
• Consciousness of touch	
• Consciousness of thoughts	

Through meditation, look closely to identify how Lust arises and lasts for a period of time and then that same desire falls. Because of the impermanent fact, even the treasured, desired, lustful feelings also last for a period of time and then fall. In meditation, one needs to see how this process starts to happen, the arising of the consciousness towards Visual consciousness – then the attachment or towards the visual consciousness with desire, the arising of desire, lasting of desire, with impermanence – the falling of desire. This same process with sound, smell, taste, touch and thoughts.....

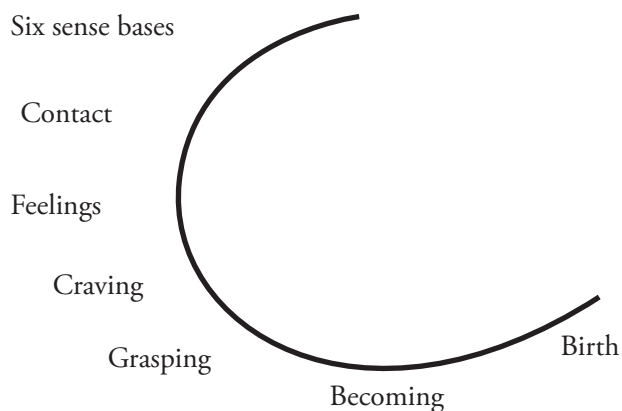
The process of Pacupanna Mohotha is identified - Formation of the perceptions in the passing moments.. The arising of the perception and its process is being identified at this meditation - consciousness of sight, sound , smell, taste, touch, and thoughts. Laminated by desire, hate and delusion turning in every passing moment – Arising of Craving for desired feeling to last, and when it starts to fall with impermanence, grasping for more, arising of becoming, and that arises birth, with birth the most certain thing is decay and death. So, starts the process of arising wit moment to moment attachment towards desire.

Pachupanna..... Formation of Perceptions, in the passing moments...

The desire of being able to see with sight and desire to hear with the consciousness of sound, desire to smell with the consciousness of smell, desire to taste with the consciousness of taste, desire to feel with the consciousness of touch, desire to know with the consciousness of thought.

The desire in consciousness builds up lust when raised and lasts for a period of time. And when it starts to fall and delusion in thinking that it will be as I want it to be....and so it the consciousness of sight, sound, smell, taste, touch, thought leads with desired contact to gives rise to desired feelings, desired craving and desired grasping to desired becoming and desired birth which in time will result in impermanence decay and death will follow.

Ceasing of the World



In order to break through this chain, one needs to find the desire which is hidden and let go of the lust greed, hate and delusion. See things as they truly are, moment to moment arising of lust, hate and delusions

- *Vijjacharana* -

only results in a fire of burning and suffering for all eternity. Let go of lust, hate and delusion, then one becomes free from all eternity. Moment to moment arises delusion for lust and hate and letting go of this very thing – which is great lust and hate in one moment. Let one free from all moments of desire and wanting. Through the realisation of suffering one realises the fire that is hidden, moment to moment in arising. Let go of arising – there will not be any beginning and no ending. Stillness prevails.

Pachupanna..... Formation of perception, in Vipassana Meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come alive.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on perception, this is the first perception of knowing the consciousness.... Then start to contemplate on the sensations that the perceptions bring along, perceptions that are created in the mind regarding the consciousness of sight, sound, smell, taste, touch and thoughts... how the perception changes in different situations.
- Arising of lust, hate and delusion. Towards perception of sight, sound, smell, taste, touch, thoughts.... see how you value different thoughts regarding the things in your mind. in order to think and feel the most treasured perceptions, that you hold most dear to you.

Pachupanna..... Formation of Perceptions, in Vipassana Meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The eye is burning...slight is burning...Visual Consciousness of the sights is burning... with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fire of delusion it burns...
- The ear is burning... Sound is burning... Consciousness of the sound is burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fire of delusion it burns....
- The Nose is burning... The smell is burning... Consciousness of the smells are burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....
- The tongue is burning... the taste is burning... Consciousness of the taste if burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....
- The body is burning... the touch is burning... Consciousness of the touch is burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....

- The Mind is burning... The thoughts are burning... Consciousness of the thoughts are burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....

Pachupanna..... Formation of Perceptions, in Vipassana Meditation

Breathe

- Breathe and be aware of your breathing
- The danger.

The change that follows through. And in this change of value towards the perception of the mind, changes what you perceive from then on..... The values get affected. The pain and grief caused by the attraction towards the mind.... thinking pattern changes. This regards the changes in perceptions.

Past...Present....Future

- What is past perception? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) perception born of eye contact, perception borne of ear contact, perception born of nose contact, perception borne of tongue contact, perception born of body contact, perception born of mind contact.
- What is present perception? That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present,

- What is future perception? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future.

Breathe

- Breathe and be aware of your breathing

- *Vijjacharana* -

Pachupanna..... Formation of Perceptions, in Vipassana Meditation

Accepting the change

- Accepting the change.... positive decisions bring new realisations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained.
- May the fires of lust...hate...and delusion cease away with the detachment of all desires... May it cease away with this detachment towards desires... May it cease away with the detachment towards desires.... May it cease away with the realisation of Nibbana – Niwana...

Dhamma Padaya

GRIEF SPRINGS FROM LUST

*Kamatojayatisoko -
kamatojayatibhayam*

*Kamatovippamuttassa -
natthisokokutobhayam*

*From lust springs grief,
from lust springs fear;
for him who is wholly free from lust there is no grief,
much less fear.*

Pachupanna..... Formation of Thoughts, in the passing moments...

Thoughts

1st factor of thoughts

2nd factor of thoughts

Individuals

Decisions regarding

Situations

Individuals

Places

Situations

Material things

Material things

Cultures

Cultures

In Meditation

Thoughts get stained and laminated with lustful desires and hateful thoughts in a delusional process of thinking .This makes a person crave for more and grasp for more of these feelings that arises towards thoughts of individuals, places, situations cultures and all material factors that contribute to a day to day life style. To feel more and want to experience sensations regarding thoughts of this same nature.

All living beings get attached to the process of thoughts in the life.

Pleasure that thoughts bring are subjected to changes.

- *Vijjacharana* -

No matter how much one tries to protect the thoughts, that we hold dear.... to last in this same manner, it comes to an end. The personalities change, in life the situations change. With this massive change in thinking, the values which are given regarding different people, places, cultures and worldly things starts to change the values and ideas, start to change.

The thinking pattern, which formulates the thoughts starts to change. The whole process of the thoughts keeps changing. With each and every decision that is made, situations in life changes with time.

Dhamma Padaya

*HE IS A BHIKKHU
WHO HAS NO ATTACHMENT*

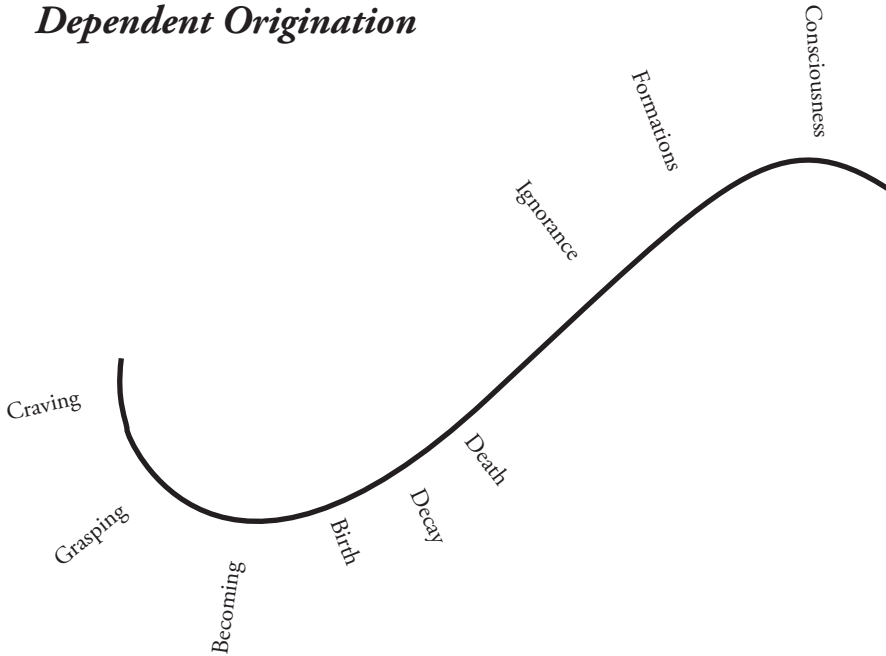
*Sabbasonamarupasmim -
yassanatthimamayitam*

*Asata ca nasocati -
save bhikkhu' tivuccati*

*He who has no thought of 'I' and 'mine'
whatever towards mind and body,
he who grieves not for that which he has not,
he is, indeed, called a bhikkhu.*

Pachupanna..... Formation of Thoughts, in Vipassana Meditation

Dependent Origination



In meditation

In moment to moment meditation one experiences the thought process which tries to hold on to the most desired and treasured moment to moment connections with arising of the process of craving, desired grasping, desired becoming and decay and death follows through.

If a person in meditation analyses this truth one discovers the fire, the burning of suffering which it creates. All due to the attachment of desire towards the development of a process of thoughts with lust, thoughts of hate and thoughts of delusions. If you let go of the lust, hate and delusion one is only left with Process of Thoughts. Realisation of this very fact, a person lets go of the burning fires of eternity and all that is lead to suffering.

Pachupanna..... Formation of Thoughts, in Vipassana Meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come a live.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on the thoughts that comes and go, these are the first thoughts that you know of.... Then start to contemplate on the sensations that certain thoughts create in the mind.... Thoughts on desire, hate and delusion
- Arising of lust, hate and delusion, towards the thoughts on different individuals, places, countries, cultures and all different worldly things.

See how you value different thoughts which come to mind regarding different things in life. In order to think and feel the most treasured thoughts, that you hold most dear to you.

- The danger.

The change that follow through. And in this change of value of the thoughts, changes what you feel from then on..... The feeling of values gets affected. The pain and grief caused by the attraction towards mind and the thinking pattern changes.

Past... Present.... Future

- Therein what are past thoughts?
Those thoughts which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- What are present thoughts?
Those thoughts which are born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which are present and are classed among the things that are present,
- Therein what are future thoughts?
Those thoughts which are not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which are future and are classed among the things that are future.

Accepting the change

- Accepting the change.... positive decisions bring new realisations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained
- May the fires of lust...hate...and delusion cease away with the detachment of all desires... May it cease away with this detachment towards desires... May it cease away with the detachment towards desires.... May it cease away with the realization of Nibbana – Niwana...

Tripitakaya

Path of discrimination

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How does he dwell contemplating ideas as ideas?

*Here someone contemplates all ideas excluding the body
excluding feeling and excluding cognizance, as impermanent,
not as permanent, ...*

He abandons grasping.

08

Pachupanna (Aggregates)

Pachupanna - Aggregates

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- What is the internal material quality?
That material quality which, for this or that being, is personal, self-referable, one's own, individual and is grasped by craving and false view.
- What is the external material quality?
- That material quality which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped.
- Then the sight, sound, smell, taste, touch, thoughts.... Be aware of your breathing...the Six Senses which is connected to your body and mind.
- Breathe and be aware of your breathing

- *Vijjacharana* -

- Be aware of the one pointedness and the awareness will flow through, and into one pointedness in the passing moments of the breathing alone. With each breath that you inhale, reflect on the air that flows through the body making each cell come a live.... with each breath that you exhale reflect on all impurities leaving your body.
- Attraction towards Sight – identify the people that you like to see. The images that are drawn to the mind at this point, things that you treasure the most and its appearance which you are attracted too. The desire in having the image in this very same way.
- Attraction towards Sound – identify the sounds and voices that you like to hear the sounds which are drawn to your mind at this point. Things that you treasure the most and its quality of sound, that you get attracted, desire in having the sound in this very same way.
- Attraction towards Smells and fragrances, Taste and Tongue, Body and Touch, Mind and thoughts. All the qualities that is in connection with things....
- The attraction of desire.
- Arising of lust, hate and delusion. Towards the sight and then see how you give values to your eyes in order to see this treasured and beautiful things that you hold most dear to you.

- What is past material quality?
That material quality, which is past, ceased, dissolved, changed, terminated, disappeared or which having arisen has dissolved, has passed and is classed among the things that are past.
- What is present material quality?
That material quality which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprising, well uprising, which is present and is classed among the things that are present.
- What is future material quality?
That material quality which is not born, not become, not begotten, nonexistent, fully non-existent, not apparent, not risen, not well risen, not uprising, not well uprising, which is future and is classed among the things that are future.
- The danger. The change that follows through. In this change of appearance, how your values for sight gets affected. The pain and grief caused by the attraction towards Sight and Eyes.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. the realisation dawns on letting go... calmness follows with tranquility....

Pachupanna..... Formation of Feelings in Vipassana meditation

Breathe

- Be aware of your breath.... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your feelings... as it comes and goes on different matters and different individuals.
- What is internal feeling?
- That feeling which, for this or that being, is personal, self-referable, one's own, individual (i.e.) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- what is external feeling?
That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- The awareness of the feeling both internally and externally that you feel..... Be aware of your breathing and the sensations of the feeling which is connected to your body and mind.
- Breathe and be aware of your breathing.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of

- *The Science of Science* -

the breathing alone. With each breath that you inhale reflect on the air that flows through the body and the feelings its connected to.

Pachupanna..... Formation of Feelings in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards Feelings – identify the people that you like to see the images that are drawn to the mind at this point. Things that you treasure the most and its appearance that you get attracted. Desire in having the image and the attraction towards the feeling that you have at that very moment.
- In this very same way.....
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point, things that you treasure the most and its quality of sound, that you get attracted and the feeling which so attractive. Desire towards the sound in having the sound in this very same way.
- Attraction towards Smells and fragrances, Taste and Tongue, Body and Touch, Mind and Thoughts and all senses, the feeling that it gives you, the attraction that this feeling registers in your mind that is in connection with feelings....
- The attraction of desire.
- Arising of lust, hate and delusion, towards feelings and see how you give values to your feelings in order to hold on to this treasured and beautiful feelings that are hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your value towards feelings gets affected. The pain and grief caused by the attraction towards all types of feelings.

Pachupanna..... Formation of Feelings in Vipassana meditation

Breathe

- Be aware of your breath.... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your feelings and how it connects with different sensations
- What is past feeling?
That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past,
 (i.e.,) pleasant feeling, unpleasant feeling,
 neither-unpleasant-nor-pleasant feeling.
- What is present feeling?
That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which is present and is classed among the things that are present
 (i.e.,) pleasant feeling, unpleasant feeling,
 neither-unpleasant-nor-pleasant feeling.
- What is future feeling?
That feeling which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is

- *Vijjacharana* -

classed among the things that are future.

(i.e.,) pleasant feeling, unpleasant feeling,
neither-unpleasant-nor-pleasant feeling.

- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns on letting go... calmness follows with tranquility....

Pachupanna..... Formation of Perceptions in Vipassana meditation

Sannyas – The perception of identification

The perception of identification in all material and immaterial form. Material form means the tangible things and immaterial forms meaning all the intangible; such as lights, colors.

- The perception in identification the colors and shapes combinations of details in the different objects, situations or different individuals. The Thought process perceives it further, combining the values which a person might have towards the intangible. The way it is being perceived is related to perception of identification - Sannyas.

Breathe

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Be aware of your perception and the way things are perceived in identifying colours and shapes of things... as it comes and goes on.
- What is internal perception?
That perception which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e..)

- *Vijjacharana* -

perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact.

- What is external perception?
That perception which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called external perception.
- Breathe and be aware of your breathing.
Vijjacharana Sampanna . Science of Science
Pachupanna..... Formation of Perceptions in Vipassana meditation
- Be aware of the one pointedness and the awareness will flow through and into one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and perceptions are connected...

Breathe

The attraction of desire.

- Attraction towards perceptions – identify the shapes colours and various material things that you like to see the images which are drawn to mind at this point. Things that you treasure the most and its appearance that you get attracted, the intangible things. The desire in having the image, the attraction towards the perceptions that you have at that very moment.
- The danger. The change that follows through. And in this change of appearance, how your value towards treasured perceptions gets affected. The pain and grief caused by the attraction towards the change in perceptions and all things considered to be in value with such perceptions.... The danger in holding on to past, present and future qualities, which seems to change with time with every single second.
- Be aware of your perceptions and how the connection with things which are intangible....
- What is past perception? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past,

(i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact.

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- What is present perception? That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present...
- What is future perception? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future,

(i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns on letting go... calmness follows with tranquility....

Pachupanna.....

Formation of Mental Formations in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.

Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your thoughts and how the thoughts are gathered from one thing to another... as it comes in to mind and starts to build different stories.
- The awareness of the thoughts both internally and externally Beware of your breathing and the connections to thoughts and the process of thoughts.

The way you start to think of things and build on that thinking from one thing to another thing.... things which is connected to yourself or life at large.

- Breathe and be aware of your breathing

- *Vijjacharana* -

- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and thought which it gets connected...

Pachupanna.....

Formation of Mental Formations in Vipassana meditation

- What are internal mental concomitants?
Those mental concomitants which, for this or that being, are personal, self-referable, one's own, individual and are grasped (by craving and false view),
(i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- Therein what are external mental concomitants?
Those mental concomitants which, for this or that other being, for other persons, are personal, self-referable, one's own, individual and are grasped,
(i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.

Breathe

The attraction of desire.

- Attraction towards Thoughts – identify the people that you like to see, places that you like to see, the images that are drawn to mind at this point. Things that you treasure the most and its appearance that you get attracted. The desire in having the image and the attraction towards the Thought process that you have at that very moment.

- Vijjacharana -

- In this very same way....
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point. Things that you treasure the most and its quality of sound, that you get attracted and the way you seem to be thinking over and over on the same situations in life - places, people and different things in life.
- Mind and Thoughts and all material things and all thoughts which are concerning in this way. Your way of thinking, the attraction that this feeling registers in your mind that is in connection with an ongoing thought process which you yourself claim to be....

Pachupanna.....

Formation of Mental Formations in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion. Towards the process of thoughts and then see how you give values to your mental formation of thoughts, in order to hold on to this treasured and beautiful desires that you hold most precious.
- The danger. The change that follows through. And in this change of appearance how your value towards thinking process gets affected. The pain and grief caused by the attraction towards all the ways that you perceive 'the process of Thoughts', the decisions that you make regarding things in life.
- Be aware of the process of thoughts and how it connects with everything....
- Therein what are past mental concomitants?
Those mental concomitants which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past,
(i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- What are present mental concomitants?
Those mental concomitants which are born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well

up risen, which are present and are classed among the things that are present,

(i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.

- Therein what are future mental concomitants? Those mental concomitants which are not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which are future and are classed among the things that are future ,
(i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns on letting go... calmness follows with tranquility....

Pachupanna..... Formation of Consciousness in Vipassana meditation

Vinyana – Consciousness

- Consciousness is the mental energy combined with the proceedings of the Six Senses and the information which has been gathered through the Mental Formations. such as visual consciousness, consciousness of sound, consciousness of smell, consciousness of taste, consciousness of touch, consciousness of thoughts. In knowing so, of all the factors is the meaning of being conscious.

Breathe

- Be aware of your breath, inhale - breath that flows.

Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Awareness in the consciousness and how the knowingness of the consciousness forms. gathered from one thing to another with the flow of information regarding the six senses....

- *Vijjacharana* -

- The awareness of the consciousness both internally and externally the awareness of your breathing and the connections it has towards the awareness of breathing and the process of breathing .
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and the thought which it gets connected...

Pachupanna..... Formation of Consciousness in Vipassana meditation

- What is internal consciousness? That consciousness which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view),
(i.e..) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.
- Therein what is external consciousness? That consciousness which, for this or that other being, for other persons is personal, self-referable, one's own, individual and is grasped,
(i.e.) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.

Breathe

The attraction of desire.

- Attraction towards the consciousness of the Eye – and the desire towards the consciousness that are drawn to the mind at this point. The attraction of the consciousness, and desire in having the image and the attraction towards the process of being in consciousness, that you have at that very moment.
- In this very same way.....
- Attraction towards Sound, and the consciousness of sound. Identify the sounds and the identification of the sound that you are so drawn to. You are drawn to the consciousness of the mind at the very same point that you are drawn to the consciousness

- *Vijjacharana* -

of the sound. That sound which is so attractive, desire towards the sound, and desire towards the consciousness of the sound in knowing the sound in this very same way.

- Attraction towards consciousness of smells and fragrances, the consciousness of taste, consciousness of touch, consciousness of mind and all material things and all thoughts which are concerning in this way with the center point of the consciousness.

Pachupanna..... Formation of Consciousness in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion, towards the process of consciousness and then see how you give values to the consciousness in order to hold on to this treasured consciousness and the knowingness that you hold most dear to you.
- The danger. The change that follow through. This change of appearance how your value towards consciousness of all the Six Senses gets affected. The pain and grief caused by the attraction towards all the ways that you consciously know things being in consciousness, regarding life itself and all formations of life.
- What is the aggregate of consciousness?
Whatever consciousness is past, future or present, internal or external, gross subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly.
- What is past consciousness?
That consciousness which is past, ceased, dissolved, changed, terminated, disappeared or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.
- What is future consciousness?
That consciousness which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future,

- *Vijjacharana* -

(i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.

- The danger. The change that follows through. And in this change of appearance, how your value towards the process of being consciously aware gets affected. The pain and grief caused by the attraction towards the change in consciousness and all things conceded to be in valued with such knowingness.... The danger in holding on to past, present and future qualities, which seems to change with time in every single second.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified, the realisation dawns on letting go... calmness follows with tranquility....

09

Pachupanna
(Dependent Origination)

Pachupanna – Dependent Origination

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Arising of lust, hate and delusion,
- Be aware of your perceptions the consciousness, forming of the name and form, arising of the six senses, and the connection with the Six Senses with Contact, Contact and the rising of Feelings, Craving with Grasping to have more of everything in life and the arising of Becoming that very same nature, the rising of Birth and with Birth follows the impermanence of Decay in all living beings, finally the arising of Death... and in Death so continues the hopes and dreams of a better tomorrow and so rises ignorance, and the mental formations of a desires Consciousness.

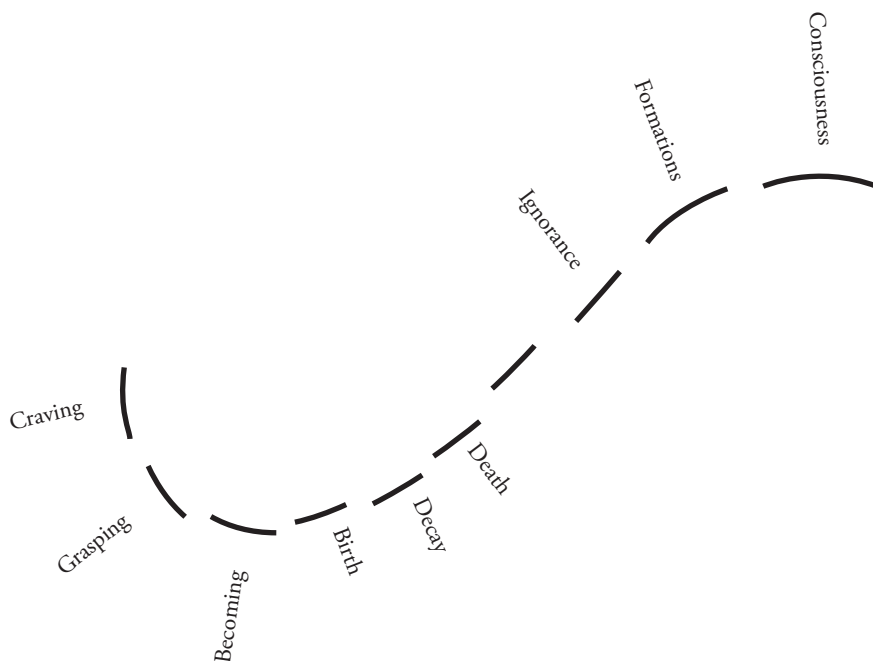
Pachupanna..... The Dependent Origination .

Breathe

- What is past Dependent Origination?
That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past..... perception born of mind contact.
- What is present Dependent Origination?
That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present,
- What is future Dependent Origination?
That perception which is not born, not become, not begotten, non-existent, fully non - existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, perception born of mind contact.
- The danger. The change that follow through. And in this change of appearance, how your value towards treasured perceptions gets affected. The pain and grief caused by the attraction towards the change in perceptions and all things considered to be in valued with such perceptions.... The danger in holding on to past, present and future qualities, which seems to change with time in every single second.

Pachupanna..... The Dependent Origination.

Ceasing the Dependent Origination



- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns in letting go... calmness follows with tranquility....

Letting go of desire and attachment towards the Six Senses, ceases Contact.

Letting go of desire and attachment towards the Contact, ceases Feeling.

Letting go of desire and attachment towards the Feeling, ceases Craving.

- *Vijjacharana* -

Letting go of desire and attachment towards
the Craving, ceases Grasping.

Letting go of desire and attachment towards
the Grasping, ceases Becoming.

Vijjacharana Sampanna . Science of Science
Pachupanna..... The Dependent Origination .

Letting go of desire and attachment towards
the Becoming, ceases Birth.

Letting go of desire and attachment towards
the Birth, ceases Decay.

Letting go of desire and attachment towards
the Decay, ceases Death.

Letting go of desire and attachment towards
the Death, ceases Ignorance.

Letting go of desire and attachment towards
the Ignorance, ceases Formations.

Letting go of desire and attachment towards
the Formations, ceases Consciousness.

Letting go of desire and attachment towards
the Consciousness, ceases Name and Form.

Letting go of desire and attachment towards
the Name and Form, ceases Six Senses.

- Birth which directly connects with breathing.... inhaling life and exhaling death... it's the process of a moment to moment awareness of desire towards all living things, all attachments to different world and the formations of existence, ceases with letting go of the desire and attachment.

10

Pachupanna
(Elements)

Pachupanna..... Water Element in Vipassana Meditations

Breathe

- Be aware of your breath, inhale - breath that flows.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the water element is made, its fluidity that runs through just as the running after the desired for 'feelings' which is connected as Water.

- Vijjacharana -

- Attraction towards feelings – identify the all feelings that you are connected to pleasant, unpleasant and neutral feelings and then see through the wisdom of your mind how you get attached to these feeling. Feelings that are drawn to the mind at this point, emotions that you treasure the most and its appearance that you get attracted to. The desire in having the feelings intact in this very same way. The flowing of feelings just as the flowing of water.
- The feelings in the past, did it last, as you wished it to be? Or did it only last for a period of time before it faded away?
- The feelings in the present moment.... Just as this moment begins it also ends..... and so one gets trapped in feelings, just as the water element which flows for a moment of time. Changing its course of flow, each time.
- The feelings in the future, to have a hold? But has it come yet or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with the nature of feelings, being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards the feelings and emotions, see how you give values to your feelings, in order to

hold to this treasured and beautiful emotions that you hold most dear to you.

- The danger.

The change that follow through. And in this change of appearance how your value for feelings gets affected. The pain and grief caused by the attraction towards feelings and your emotions.

- The Escape
- The falling of lust, hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns in letting go... calmness follows with tranquility....

Pachupanna..... Heat Element in Vipassana Meditations

Breathe

- Be aware of your breath, inhale - breath that flows.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the heat element is made, the fact of hate that runs through just as running after the desires. When one does not get what is so desired the Lust becomes Hate...giving birth to the element of Heat.

- Attraction towards Grasping – identify the all Grasping for desire that you are connected to at this point of time. When its desires changers – when you are not able to grasp the treasured desires of the mind, see how its changers in to hateful feelings. See through the wisdom of your mind how you get attached to the very same fact of grasping once again.

Pachupanna..... Heat Element in Vipassana Meditations

- The Grasping of warmth – Heat with Hate in the past did it last? as you wished it to be? Or did it only last for a period of time before it faded away....
- The Grasping for Hate in the present moment.... Just as this moment begins it also ends..... and so one gets trapped in grasping and warmth, just as the element of heat, last for a moment in time. Being impermanent after a time...
- Warmth in the future, to have and hold? But has it come yet or is it an illusion in your mind? Past.... Present...and Future... moment to moment passes by with nature of warmth being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion. Towards Grasping, see how you give values to your mind, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not being able to have them creates the hateful thoughts and one looks more at grasping just to fulfil the need of having....
- The danger.

- The change that follow through. And in this change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards grasping and the hateful feelings it causes.
- Escape
- The falling of lust, hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns in letting go... calmness follows with tranquility....

Pachupanna..... Wind Element in Vipassana Meditations

Breathe

- Be aware of your breath, inhale - breath that flows.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the wind element is made, the fact of delusion that runs through, just as being deceived by delusion...just as the movement of wind is unseen....Moving from one desire to another and been decide by delusion this core fact of life, gives birth to the element of wind.

- Attraction towards consciousness – Consciously identifying things of desire that you are connected to at this point of time. When the consciousness changes – the treasured desires of the mind starts to change. Just as the winds of change comes in to play the desires keeps changing and the fact of delusion plays its part. Through the wisdom of your mind discover the attachment which is built most silently with the delusion of desire getting attached to the very same fact of unseen desire of the consciousness once again.

Pachupanna..... Wind Element in Vipassana Meditations

- The attachment towards the consciousness and the ongoing movement of desire. In the past did it last, as you wished it to be? Or did it only last for a period of time before it faded away?
- Consciously moving from one desire to another desire in the present moment.... Just as this moment begins... it also ends..... and so one gets trapped in a conscious movement of desire just as the wind element...changing for a moment of time.
- Desired consciousness in future, to have and hold in future? But it has not yet come to pass or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with the nature of a desired consciousness, being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards consciousness, see how you give values to your mind, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not been able to have them creates the hateful thoughts and one looks more at craving for consciousness and the delusion, unseen as the wind, which is so alluring...
- The danger.

- The change that follow through. This change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards consciously desiring and the delusion it causes.
- Escape
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realisation dawns in letting go... calmness follows with tranquility....

Pachupanna..... Earth Element in Vipassana Meditations

Breathe

- Be aware of your breath, inhale - breath that flows.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the earth element is made, the fact of wanting and longing for solidity in every aspect of life. Just as the earth so being completely solid, one needs conformation in receiving all things that are most desired in the valuation of one's own mind.

- Attraction towards ignorance – From one desire to another with the total and absolute conformation, then moving from one life time to another more of this solidity, towards all that is desired. One tries to build desires and the happiness on solidity, the core fact arises Ignorance. Been ignorant to the true fact of life which is all things, all life forms and all desires are impermanent.
- The core fact of life, gives birth to the element of earth and its solidity.

Pachupanna..... Earth Element in Vipassana Meditations

- The attachment towards the solidity in a desired life.... In the past did it last, as you wished it to be? Or did it only last for a period of time before it faded away?
- Solidity - all relationships are considered to be built upon. All life's existence is built upon.... Does it not end with Decay and Death? Moment to moment, in the present moment. Ignorance covers the truth, regarding solidity.... Just as this moment begins... it also ends..... and so, one gets trapped in the conformity of ignorance which has the link to solidity, just as the earth element... for a moment of time, everything which falls apart seems to be solid as the ignorance in life.
- Ignorance in a future life, to have and hold in future? But it has not yet come to pass or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with the nature of a desired ignorance, being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards Ignorance, see how you give values to your desires, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not been able to have them creates the hateful thoughts and one

looks more at craving for the fact ignorance with all its alluring deceptions...

- The danger. The change that follow through. And in this change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards consciously desiring ignorance fact of all life forms.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified, the realisation dawns on letting go... calmness follows with tranquility....

11

Power of Decisions

Power of Decisions

Tripitakaya

Path of discrimination

Page 72 - 73

The lower set (of fetters).

Monks, there is this set of five lower fetters. What five ?

1. *The individual-group-view,*
2. *doubt and wavering,*
3. *contagion of rite and ritual,*
4. *desire and lust,*
5. *malevolence.*

These are the five. It is for the full comprehension...

DELIVERANCE

By the arahant path the following imperfections are completely cut off in his own cognizance:

6. *greed for material [being]*
7. *greed for immaterial [being],*
8. *conceit (pride),*
9. *agitation,*
10. *ignorance,*
 - v. *the underlying tendency to conceit (pride),*
 - vi. *the underlying tendency to greed for being.*
 - vii. *the underlying tendency to ignorance.*

Cognizance is liberated, completely liberated, from these eight imperfections with their modes of obsession.

Power of Decisions

‘Kelesha’ in Pali is the meaning for defilements.

The birth of all defilements start with the burning sensations of desire. The burning for all desires and pleasures that seems to be fulfilling, in every single aspect, for a very short period of time, before it starts to vanish away. Leaving memories of a past withhaunted moments and impressions.

Longing for such feelings that makes one happy and contented for a while, covers,deceives the real nature of life. When the impermanent state takes its natural course, the change of things, valued feelings starts to change. Unable to accept the change,a person grasp for all which is remaining. To have and to hold for all eternity.

The grasping nature of all life forms in allexistence, leads its way with Kelesha.....Defilements follows purely because of the fact of carving for desire. In one way or the other.

Dhamma Padaya

Self-conquest, is the best of all conquest.

“Yo sahasam sahasena

*sangame maase jine
Ekan ca jeyya m’attanam -
sa ve sangamajuttamo”*

*Though,
One should conquer a million men
In the battlefield,
Yet he, indeed,
Is the noblest victor who has
Conquered himself*

Power of decisions

Tripitakaya

The Book of the kindred sayings Book 5

Page 48 & 49

The sense-pleasures

Monks, there are these five pleasures of sense. What five?

There are objects cognizable by the eye, objects desirable, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust.

There are sounds cognizable by the ear...scents cognizable by the nose. . savors cognizable by the tongue... contacts cognizable by the body, desirable, pleasant, delightful and dear, passion-fraught, inciting to lust. These, monks, are the five pleasures of sense. It is for the full comprehension ...

Pancha Kama . The five sense pleasures

Living beings in existence indulge in the highest pleasure of the senses, therefore this is referred to as the Pancha which means five, Kama which refers to sensual pleasures.

The eye and sight, the pleasure of sight

The ear and sound, the pleasure of sound

The nose and smell, the pleasure of smell

The tongue and taste, and the pleasure of taste

The body and touch, the pleasure of touch

The mind and thoughts, the pleasure of consciousness of the thoughts

Power of decisions

Tripitakaya

Path of discrimination

Page 72 - 73

DELIVERANCE

By the stream-entry path the following imperfections are completely cut off in his own cognizance:

- 2. Wrong view of individuality,*
- 3. Uncertainty,*
- 4. Misapprehension of virtue and duty,*
 - I. The underlying tendency to (wrong) view,*
 - ii. The underlying tendency to uncertainty*

Tripitakaya

Path of discrimination

Page 326

How is deliverance its fruit?

At the moment of stream-entry fruition

Right view in the sense of seeing is delivered from wrong view, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Power of decisions -

Stream Winner

- Enhancement of life – Wrong view of individuality.

Belonging to the lower set of defilements, are the wrong view towards the enhancement of life. Thinking that life well lived, will always bring lasting happiness and so forth. Believing that life should last

Forever, to live forever enjoying the same pleasures in the same way. This is the attraction which the desire conceals.

The unraveling of truth regarding life and its true nature, brings out the danger of the actual suffering. Therefore a Stream Winner, sees through the covered, wrong view of individuality – All that a person desires in life last for a very short time, before the danger of impermanence comes, and this wrong view regarding “I will be able to have all things in the same manner” leads in to complete suffering – this is the danger of attraction. One needs to find the way out of the mess of suffering in craving for desire which does not last. A stream Winner realizes that there is an Attraction towards desire which has given the wrong view in the enhancement of life. Knows there is a danger, due to the wrong view as impermanence creates suffering. Know that, one should find a complete way, to cease the entire suffering.

- Doughs:

The factor of doughs – regarding impermanence, follows. A persons longing, gets stronger to be in this world, enjoying all that needs to be enjoyed. This is the imbalance of creation. The desire and attachment towards all creation, results in suffering. This pure truth of life is realised by the Stream Winner and at the moment of realisation one lets go of the attachment of the wrong view regarding the droughting the impermanence fact of life, realising the true fact of life regarding the impermanent nature of the attraction towards desire, which brings suffering. Sees the danger and tries to find the way to escape such sufferings.

- Wrong view towards rituals, and silas.

Many get caught up with the rituals in the world. The reason being two main factors, rituals performed in a good and honest manner brings many blessings to life. One may think that by performing all kinds of rituals they could live longer, enjoying a better life and a much happier life. But all good things come to an end and this is the basic fact of impermanence, which is not yet realized. Spoken in mere word but not quit realised in actuality. The Sila's brings about the same story, one may think that by obtaining 'sill' for a day or two that everything in life will be very smooth. This kind of a thinking pattern leads to in to Nibbana but the reality is far from Nibbana.

The rituals needs to be performed but the underlined thinking of performing such rituals should always be to have the guidance towards Niwana – Nibbana. In order to be able to understand the true path, one needs many guidance and one needs to be wise to have the endurance that it take to end the journey of all Sansara

- *Vijjacharana* -

Sufferings. The silas should also be followed in this very same manner. One should obtain the silas and try to be practicing the silas on a daily basis which will bring much light to the path of Niwana – Nibbana.

Deliverance from:

- Wrong view towards the enhancement of life.
- Drought – regarding impermanence.
- Wrong view towards rituals, and silas

Dhamma Padaya

Pathavyaekarajjena
saggassagamanenava
Sabbalokadhipaccena
sotapattipahalamvaram

Better than absolute sovereignty over the earth,
better than going to heaven, better than even
lordship over all the worlds is the Fruit of a
Stream-Winner.

Tripitakaya

Path of discrimination

Page 72 - 73

DELIVERANCE

By the once return path the following imperfections are completely cut off in his own cognizance:

- 4. the gross fetter of greed for sensual-desires,*
- 5. the gross fetter of resistance,*
 - iii. the gross underlying tendency to greed for sensual-desires,*
 - iv. the gross underlying tendency to resistance.*

Knowledge is in the sense of deliverance from that and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of contemplating what is cut off is knowledge of deliverance'

Power of decisions - Once Returner

A person reaches the wisdom regarding the danger which is linked to all pleasurable attachments to worldly things. These tangible pleasures are very admirable but create an endless stream of tears. All attachments for houses, cars, lands, money in which to buy the said pleasurable things fall under the category of tangible attachments.

The realisation in the Once Returner stage, is due to the fact of a person realising the suffering which is due to all tangible, desirable attachments. One recognises the fire that burns as pain, that has been inflicted, the attachment subsides to a greater extent in the stage of Once Returner, but is not completely detached until the full realisation is gained.

The deeper meaning of the word Once Returner, given at this point - as a person tends to have another life, on planet Earth or the Kama worlds, just one time, in a different rebirth. To enjoy the tangible pleasures that Kama worlds offer. More likely a person's birth at this stage, may become in a place of Deva worlds or the Rupa Brahma worlds. Which fall under the category of the three Kama worlds.

*Deliverance from
Wasthu kama – Tangible pleasure.*

Tripitakaya

Path of discrimination

Page 72 - 73

DELIVERANCE

By the non-return path the following imperfections are completely cut off in his own cognizance:

- 4. the secondary fetter of greed for sensual-desires,*
- 5. the secondary fetter of resistance,*
 - iii. the secondary underlying tendency to greed for sensual-desires,*
 - iv. the secondary underlying tendency to resistance*

Power of decisions - Non - Returner

Being in search of the wisdom of intangible attachments. One gains the wisdom. The danger that is being attached with all intangible thoughts, concepts and ideas to gain the desired pleasures. Further on, it reveals the escape, of letting go.... Detachment of tangible and intangible desires and attachments.

In the meaning of Non-Returner, it should be understood that a person gaining the wisdom never returns in a different birth to planet Earth, or the three Kama worlds. There on living beings who is in the stage of Non Returner, further on proceeds in a becoming in the worlds of Arupa Brahma..... and so is given the name Non- Returner.

Deliverance from

Kelesha Kama – Intangible pleasures

- *Kama – Sensual pleasures*
- *Raga – Lust*
- *Patigha – Hate and resistance*

The lower set of defilements are completely detached by

- *Sothapanna – Stream Winner*
- *Sakadhagami – Once Returner*
- *Anagami – Non-Returner*

Tripitakaya

The Book of the kindred sayings Book 5

Page 48 & 49

The higher set (of fetters).

Monks, there is this set of five higher fetters, What five? Lust of form, lust of the formless, conceit, excitement, nescience. These are the five. It is for the full comprehension, the realization, the wearing out and abandoning of these five fetters of the higher sort that the Ariyan eightfold way must be cultivated. What Ariyan eightfold way ?

Herein a monk cultivates right view, that is based on seclusion, on dispassion, on cessation, that ends in self-surrender.

It is for the full comprehension, monks, of these five fetters of the higher sort that this Ariyan eightfold way must be cultivated.

Just as, monks, the river Ganges flows to the east, slides to the east, tends to the east...

*There are these five fetters of the higher sort...(as above)...
And how does a monk cultivate the Ariyan eightfold way ?*

Herein a monk cultivates right view. Right concentration, that ends in the restraint of lust, of hatred, of illusion; that plunges into the deathless, that has the deathless, that has deathless for its goal, that ends in the deathless; that flows to Nibbana, that slides to Nibbana, that tends to Nibbana.

It is for though full comprehension, for the realization, for the wearing out and abandoning of these five fetters of the higher sort, monks, that this Ariyan eightfold way must be cultivated.

Power of decisions - Arabhath

Finally, the great wisdom and realization dawns in a person. The complete detachment of all forms of desire, detachment of all forms of hate, detachment from all forms of delusion. Delusion which one has been attached with the thinking patterns of desire. Finally, desire is detached with the highest realizations of....

Complete detachment of material forms of life or being in existence

Complete detachment of immaterial forms of life or beings in existence

Complete detachment of pride

Complete detachment of agitation

Complete detachment of ignorance

Thus, ends all forms of suffering and the Sansara Chains,

In the wisdom and realization of, the ultimate realization.....

Nibbana, Niwana.

The complete deliverance from higher defilements

- Rupa Raga - Greed for material [being]
- Arupa Raga - Greed for immaterial [being],
- Mannya - Conceit (pride),
- Udhchcha - Agitation,
- Avidhya - Ignorance,

Dhamma Padaya

A BRAHMANA IS
HE WHO HAS REACHED HIS ULTIMATE GOAL

*Gambhira pannam medhävim -
maggamaggassa kovidanm
Utamattham anuppattam -
tam aham brumi brähmanam*

*He whose knowledge is deep, who is wise,
who is skilled in the right and wrong way,
who has reached the highest goal,
him I call a brähmana.*

Tripitakaya

The Path of Discrimination

Page 74 - 76

Faith power in the sense of unshakability by non-faith is then arrived at, the energy power in the sense of unshakability by idleness..., the mindfulness power in the sense of unshakability by negligence..., the concentration power in the sense of unshakability by agitation...,

the understanding power in the sense of unshakability by ignorance is then arrived at;

the faith faculty in the sense of resolution is then arrived at, the energy faculty in the sense of exertion..., the mindfulness faculty in the sense establishing..., the concentration faculty in the sense of non-distraction..., the understanding faculty in the sense of seeing is then arrived at;

- *Vijjacharana* -

the faculties in the sense of dominance are then arrived at; the powers in the sense of unshakability..., the enlightenment factors in the sense of outlet..., the path in the sense of cause ..., the foundations of mindfulness in the sense of establishing..., the right endeavours in the sense of endeavouring.. the bases for success in the sense of succeeding..., the actualities in the meaning of suchness (trueness) are then arrived at;

serenity in the sense of non-distraction is then arrived at, insight in the of contemplation..., serenity and insight in the sense of single function..., coupling in the sense of non-excess is then arrived at;

purification of virtue in the sense of restraint is then arrived at, purification of cognizance in the sense of non-distraction..., purification of

view in the sense of seeing..., liberation in the sense of being freed..., recognition in the sense of penetration..., deliverance in the sense of giving up..., knowledge of destruction in the sense of cutting off is then

arrived at;

in the sense of root, zeal is then arrived at; in the sense of originating, attention..; in the sense of combining, contact...; in the sense of meeting, feeling...; in the sense of being foremost, concentration...; in the sense of dominance, mindfulness...; in the sense of being highest of all, understanding...; in the sense of being the core (taste), deliverance...; in the sense of end, nibbana, which merges in the deathless, is then arrived at.

Having emerged, he reviews. These ideas are then arrived at.

At the moment of the once-return path:

At the moment of the fruition of once-return:

At the moment of the non-return path:

At the moment of the fruition of non-return:

At the moment of the arahant path:

At the moment of the fruition of arahantship:

Right view...nibbana, which merges in the deathless, in the sense of end is then arrived at.

Having emerged he reviews. These ideas are then arrived at.

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of insight into ideas then arrived at is knowledge of reviewing'.

Powers of four (Sathara Irddhi Padha)

Desire

Desire is to be reflected as wanting to meditate in a higher level of one pointedness & desire to concentrate on understanding, regarding the phenomenal factors of attachments to all desires and pleasurable things both tangible and intangible. Desire to concentrate on arising, in finding the danger attached to all pleasurable things and the escape that one should realize in all forms of living. Desire therefore is to be realized in wanting to meditate in this higher level which helps insight reflections

Thought

Thoughts to be reflected; as the identification of the thought processes. Reflecting on the things that were unnoticed thoughts. Actions that were unnoticed and word that were in one way or the other has been attached with pleasurable desires. This in return creates suffering of all kinds. The understanding wisdom of the thought process is to be developed in gaining this particular power which makes the realization towards Nibbana.

Energy

Energy is to be reflected as pure willpower that one should have in reaching the final goal of Nibbana. Mostly, one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time, before it fades away. The willpower or energy in this sense needs to be accumulated and reflected upon which is a key point in realizing Nibbana.

Investigation

Lastly, the point of investigation in all things concerning oneself, your reactions to things and non-reactions to things. Investigation becomes a power of its own. When applied in such away so that you are able to see the unseen reality of things by pure investigation of one's own mind, and the thought process which it dearly clings too.

Powers of four (Sathara Irdhhi Padha)

Tripitakaya:

Book of kindred sayings book 5

Page 239

*Monks, if, emphasizing desire, a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called 'desire-concentration'.*

*He generates desire for the non-arising of ill,
unprofitable states that have not yet arisen:
he makes an effort, sets going energy, he lays hold of and exerts his
mind (to this end).*

*He generates desire for the abandoning of ill,
unprofitable states that have arisen: he makes an effort...
He generates desire for the arising of profitable states not yet arisen:
he makes an effort...*

*He generates desire for the establishing, for the non-confusion, for
the more-becoming, for the increase, cultivation and fulfilment
of profitable states that have arisen: he makes an effort, sets going
energy, he lays hold of and exerts his mind (to this end).*

Powers of five – (panchaBala)

Tripitakaya:

Book of Gradual sayings book 3

Page 8 / 9

Monks, there are these five powers. What five?

*And where, monks, is the power of
faith to be seen ? In the four factors of Stream winning
There is the power of faith to be seen.*

*And where, monks, is the power of energy to be seen ? In
the four right efforts. There is the power of energy to be seen.*

*And where, monks, is the power of mindfulness to be seen ?
In the four uprisings of mindfulness,
There is the power of mindfulness to be seen.*

*And where, monks, is the power of concentration to be seen ?
In the four musings, there is the power of concentration
to be seen.*

*And where, monks, is the power of insight to be seen?
In the four Ariyan truths. There the power of insight to be seen.*

These, monks, are the five powers.

Powers of five – (panchaBala)

Faith

Faith to be reflected as in understanding the main pure points of the dhamma teaching. When understood to its fullest one gains faith in all its teachings as it applies in all practical ways, of life. One could realize the purity of dhamma by contemplating on one's life experiences and it all falls in place. The more a person understand the detailed points of dhamma, the four noble truths, which is a universal truth, more a person builds faith in the systematic approach in ending all suffering through the eight-fold path. And therefore, has very high regards for the teacher, how first realized the ultimate nibbana in ending all forms of suffering. In this said two types of context, faith transforms itself in being a power of its own.

Energy

Energy to be reflected as pure will power that one should have in reaching the final goal of Nibbana. Mostly one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time before it fades away. The will power or energy in this sense needs to be gained and reflected upon, which is a key point in realizing Nibbana. Therefore, energy transforms in being a power of its own

Mindfulness

This reflects on being aware which is known as mindfulness in all things concerning oneself, your actions, reactions to things and non-reactions to thing. To the point of being aware is breathing, in inhaling and exhaling, being aware of all things pure and not pure. Mindfulness in how attachments comes to life and the disappointment when its changers.

Mindfulness in a person's thoughts of desire, hate and delusion. Mindfulness in finding a final solution to end all suffering. If its applied in such away so that you are able to see the unseen reality of things by meditating on mindfulness – understanding one's own mind and the thought process in finding solution in abandoning desires. Mindfulness formulates itself on been a power of its own.

Concentration

Deep concentration on the following four aspects, contemplating body as body, contemplating feeling as feeling, contemplating thoughts as thoughts, and contemplation perception as perception.

These methods of concentration build a specific power in knowing the wisdom of unseen reality of life and the process of thought that one starts to value, gives value more and more. Arising a process of craving.

Concentration identifies the most significant points of attachment and helps in letting go. Practiced deeply this entire process, concentration formulate in being a power of its own.

Insight

Insight is a power that is to be very carefully identified. All different aspects of different meditations could find its way to increase the levels of concentration, but Insight meditation takes the next level in meditation. Concentration gets deeper and clearer.

One analyzes the mind and its process which clings to all things, which it finds desirable for a short time. To experience the fulfillment it brings, on a very temporary basis.

- *Vijjacharana* -

Insight meditation helps in analyzing this temporary process and realizing the impermanent factor it brings to life. Insight reveals the unseen reality of impermanence, making one realize to which heights this process has brought forth suffering. Realization in Insight therefore, develops in to a power of its own.

Power of Seven – (Saptha Bojjanga)

Tripitakaya

The book of gradual sayings Book 4

Page 2

Monks, these are the seven powers.

What seven ?

*The power of faith, energy, conscientiousness, fear of blame,
mindfulness, concentration and wisdom.*

Verily, monks, these are the seven.

Faith, energy, conscientiousness, fear of blame,

Mindfulness, concentration, wisdom seventh-

Well-armed with such the wise monk dwells at ease,

Tests Dhamma's mounding, wisdom's goal discerns,

And, as a quenched flame, is freed in heart.

12

Path . Destination

Path . Destination

Tripitakaya

Path of discrimination

Page 71 & 72

FRUITION

How is it that understanding of tranquilization of the tasks is knowledge of fruition?

At the moment of the stream-entry path:

Right view in the sense of seeing emerges from wrong view, and it emerges from defilements and from aggregates that occur consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilizing of that task: this is the fruition of the path.

Right thought in the sense of directing onto emerges...

Right speaking in the sense of embracing emerges...

Right acting in the sense of originating emerges...

Right living in the sense of cleansing emerges...

Right effort in the sense of exerting emerges...

Right mindfulness in the sense of establishing emerges...

Right concentration in the sense of non-distraction emerges from wrong concentration and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right concentration arises because of the tranquilization of that task: this is the fruition of the path.

At the moment of the once-return path:

Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from the gross fetters of greed for sensual desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition of the path

At the moment of the non-return path:

Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from the secondary fetters of greed for sensual desires and of resistance, from the secondary underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition of the path.

At the moment of the arahant path:

Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being, and to ignorance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition of the path.

- *The Science of Science* -

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of tranquilization of the tasks is knowledge of fruition'.

Eight-fold path of a Stream Winner

• ***Sothapanna Magga -Stream entry path***

In listening to a Dhamma discussion, a person finally starts to question the ways of the world and try to find answers to certain questions that are unique in answer. One may be in search of the truth at this point, not being able to understand clearly, what it may be. In search of the truth, to the reasons behind suffering of all existence or oneself, to start with. A person falls in to the right path of thinking at this stage.

Power of decisions

Sothapanna Pala – Destination Stream Winner

A person finally gains the knowledge of what desire is about and how attractions are formed in the mind. To achieve a dream of happiness how the world gets caught up in all pleasurable desires. All desired pleasures are impermanent. By understanding the problem clearly, at the point of reaching Sothapanna pala, the Stream Winner further, sees the danger in desire.

One sees the wrong view in decisions and arrives at the eight - fold path. When the path is being practiced with each step, one gains perfect understanding, perfect thoughts, perfect speech, perfect action, perfect living, perfect effort, perfect awareness, perfect concentration, perfect wisdom is gained. Through the wisdom realizations are made. Finally, a living beings have the realisation of the powerful decision – to detach the wrong view regarding enchantment of life...dawns at the realisations of a Stream Winner.

One is in search again, for the answers to escape the danger of suffering.

In gaining the wisdom in the stage of stream winner, a person is completely away from falling into the four derivative states of hell, animal kingdoms asura worlds, peratha worlds, kumbanda worlds. Rebirth or rebecoming of the Stream winner only takes place in human worlds, Deva or Brahma worlds. Most importantly the path to end all suffering is secured by the wisdom of Stream Winner.

Tripitakaya

Path of Discrimination

Page : 326

How is deliverance its fruit?

At the moment of stream-entry fruition

Right view in the sense of seeing is delivered from wrong view, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Eight-fold path of a Once Returner

• *Sakagami Magga – Once Returner Path*

A person who has reached the stages of stream winner, immediately falls on to the path of Sakadhagami, which is the path or the way of the Once returner path. In this path, one gains wisdom regarding the attachments to all tangible desires and worldly things, that one finds attractive but still, not being able to be detached from such tangible desires one searches for the wisdom in once returner path.

Power of decisions

Sakadhagami Pala – Destination Once returner

A person reaches the wisdom of the danger which is linked to all pleasurable attachments to worldly things, that are tangible and very admirable but creates an endless stream of tears. All attachments towards of tangible pleasures.

The realization in the Once returner stage, is due to the fact of the person realising the suffering through all tangible and desirable attachments, recognizes the fire that burns as pain that has been inflicted, completely detached. To enjoy the intangible pleasures that this world offers brings suffering at the end is being realised by the stage of Once returner.

Tripitakaya

Path of Discrimination

Page : 327

At the moment of once-return fruition:

Right view in the sense of seeing...

Right concentration in the sense of non-distraction is delivered from the gross fetters of greed for sensual-desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs

Eight-fold path of a Once Returner

• *Sakadhagami*

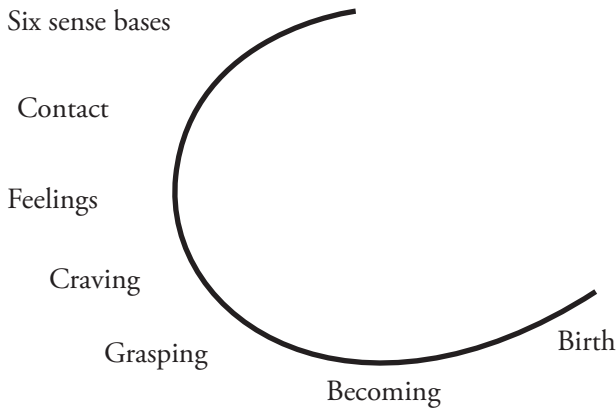
Aswadaya – Attraction

One needs to identify the gross fetters (defilements) the lust and greed that a person has towards sensual desires – known as Kelasa Kama in pali. Also to tendencies of desire that applies in material things – this is known as wastu kama in pali. All material forms of things such as houses, cars, jobs, clothes, food.... Are some minor things. Desire of collection and value that one has towards the collection and accumulation of such things in life connected to all such material worldly gains chains a person with desire and attachment to such value-based ideas. Craving for sensual pleasures and with ideas and concepts such as my family, my friends, my countrymen, my statues in society, my states of education, my statues of jobs are things which directly connects to desire of such ideas and the value been created to accumulate and maintain such ideas are known as sensual desires and material desires. In meditation one needs to identify the value and attraction that one has for such things. The longing and the burning for such desires – this is known as attraction - Aswadaya in Pali.

Path and Meditation of falling of the world

•***Sakadhagami***

Adinawaya - Danger



One need to see through the Adinawaya – Danger of such desires. Connect it to the dependent origination and you would be able to see how the burning desire for gross level material gains and sensual pleasures will leads one through. It has the arising from six sense based the connection in sensual pleasures, to the aging of the contact with desire for such material gains, arises feelings with desire, arises craving for material gains and sensual pleasures, with the delusion of not realizing the impermanence of the pleasure which is soon to fade away, one grasps for more arising becoming and then followed by birth... arising of decay and death.

This same process follows through over and over as long as one gets attracted by these defilements which arises, last for a period of time and

- *Vijjacharana* -

fall. The impermanent fact of the desire only last for a short time as it fall, making a person crave for more with suffering and delusion. The danger is clearly visible....

Eight-fold path of a Once Returner

•*Power of decisions - Sakadhagami*

Nissaranaya – Escape

All material objects and craving for such objects and desires which connects to all worldly gains have thinned at this point. In other words you could explain this as desires for tangible material things. Through the pure fact of wisdom and realisations of the suffering which is caused by such desire of material gains, becomes evident to a person. This is the wisdom and realisation which is gained in Sakadhagami mental state – Once returner state.

One sees the wrong view in decisions and arrives at the eightfold path. When the path is being practiced with each step, one gains perfect understanding, perfect thoughts, perfect speech, perfect action, perfect living, perfect effort, perfect awareness, perfect concentration, perfect wisdom is gained. Through the wisdom realisations are made. Finally, a living being has the realisation of the powerful decision – to detach desires regarding tangible pleasures...dawns the realization of a Once Returner.

- *Vijjacharana* -

In Meditation:

*Detachment of desire towards six sense base
detaches contact*

*Detachment of desire towards contact
detaches feelings*

*Detachment of desire towards feeling
detaches craving*

*Detachment of desire towards craving
detaches grasping*

*Detachment of desire towards grasping
detaches becoming*

*Detachment of desire towards becoming
detaches birth*

Eight-fold path of a Non- Returner

•*Anāgāmi*

Anagami Magga – Non-Returner Path

Once a person reaches the stage on Once returner, one immediately falls to the path of Non-Returner Path. In this stage one is in search again. The Tangible pleasurable desires of the mind are still active and craves for relationships with family members, recognition, intimacy of relationships all types of concepts of the thought process. Which in return gets attached with feelings and concepts at this point, creates the attachments.

Power of decisions

Anagami Pala – Destination Non-Returner

Being in search of the wisdom of intangible attachment. One gains the wisdom. The danger that is being attached with all intangible thoughts, concepts and ideas to gain the desired pleasures. Further on it reveals the escape of letting go.... Detachment of tangible and intangible desires of such desires. In the meaning of Non-returner, it should be understood that a person gaining the wisdom never returns to planet earth, further on proceeds in a rebirth to the worlds of Bahama.

Tripitakaya

Path of Discrimination

Page : 327

At the moment of non-return fruition:

Right view in the sense of seeing ...

Right concentration in the sense of non-distraction is delivered from secondary fetters of greed for sensual-desires and of resistance, from secondary underlying tendencies to greed for sensual-desires and to resistance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs

Eight-fold path of a Non- Returner

•Anāgāmi

Aswadaya – Attraction

All material objects and craving for such objects and desires which connects to all material worldly gains have thinned at this point. In other words you could explain this as desires for tangible material things. Through the pure fact of wisdom and realisations of the suffering which is caused by such desire of material gains, becomes evident to a person. This is the wisdom and realisation which is gained in Sakadhagami mental state – Once returner state.

Now there lies a deeper level of defilements, which is connected directly to sensual feelings and desirable attractions. In Pali this is known as Kelesha Kama – Attraction to all tangible desires. Craving for sensual pleasures, with ideas and concepts such as my family, my friends, my countrymen, my status in society, my state of education, my state of jobs, holds a person with desire towards them and the attachment builds on.

Things which directly connects to conceptual desire of such ideas and the value's been given, take prominence in the mind. In this state of mind towards feelings and the attractions of concepts such intangible desires takes prominence. Value based feelings and the pleasure of such desires is a burning desire to have and maintain, as the key attractions lies in such tendencies – this is known as attraction - Aswadaya in Pali.

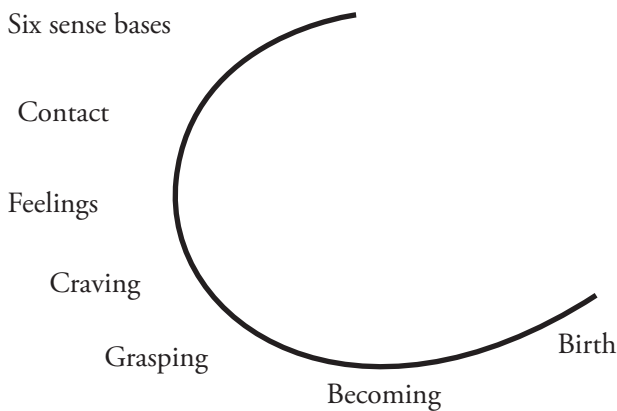
Eight-fold path of a Non- Returner

•*Anāgāmi*

Adinawaya – Danger

In meditation one needs to identify the value and attraction that one has for such feelings in connection with desire towards craving for that pleasure. The longing and the burning for such desires. See through the connection that it has with the dependent origination. How this burning feeling for such desires arise through Contact. Desirable contact arises desirable feelings leading it to desirable craving, more and more of desirable grasping, arising desirable becoming and desirable birth. Finally with the true fact of impermanence it falls – decay and death.

Life after life we suffer through this process as we long for the desirable feeling to have and to hold. With ignorance of such a mirage we long for another time, another moment in another lifetime to have the same feelings.... Life after life with suffering.



Eight-fold path of a Non- Returner

•*Power of decisions - Anāgāmi*

Nissaranaya – Escape

The only escape in such danger is to accept the fire which lies beneath the feelings of desirable pleasure and craving for such pleasures. The mirage that we so long to have, once again is created in our mind through the ignorance of wishful thinking, but never lasting the way we wish it to be... It chains us to a never-ending suffering. Knowing the fire it creates and the pain it causes, one should see through in order to let go of the desire. Free from all desirable feelings free from all the eternity of suffering.

One sees the wrong view in decisions and arrives at the eight fold path. When the path is being practiced with each step, one gains perfect understanding, perfect thoughts, perfect speech, perfect action, perfect living, perfect effort, perfect awareness, perfect concentration, perfect wisdom is gained. Through the wisdom realizations are made. Finally, a living beings has the realisation of the powerful decision – to detach desires regarding tangible pleasures...dawns at the realizations of a Non Returner.

- *Vijjacharana* -

*Detachment of desire towards contact
detaches feelings*

*Detachment of desire towards feeling
detaches craving*

*Detachment of desire towards craving
detaches grasping*

*Detachment of desire towards grasping
detaches becoming*

*Detachment of desire towards becoming
detaches birth*

Eight-fold path of an Arahath

•Arahant

Arahath Magga – Arahath Path

Caught in the chains of sansara a person still proceeds. One seeks in knowing the truth to end all forms of suffering. In reaching the stage of Non-Returner a person immediately falls in to the path of Arahath. In this stage a person has desire towards five main aspects.

Rupa raga – Greed for material forms of life or being in existence

Arupa raga – Greed for immaterial forms of life or being in existence

Mannya – Pride

Uddachcha – Agitation

Avidya - Ignorance

Power of decisions

Arahath Pala – Destination Arahath (The Realized One)

Finally, the great wisdom and realization dawns in a person. The complete detachment of all forms of desire, detachment of all forms of hate, detachment from all forms of delusion. Delusion which one has been attached with the thinking patterns of desire. Finally desire is detached with the highest realizations of...

- Vijjacharana -

Complete detachment of material forms of life or being in existence

Complete detachment of immaterial forms of life or beings in existence

Complete detachment of pride

Complete detachment of agitation

Complete detachment of ignorance

*Thus, ends all forms of suffering and the sansara chakra,
In the wisdom and realization of, the ultimate realization.....*

Nibbana, Niwana.

Tripitakaya

Path of Discrimination

Page : 327

At the moment of arahant fruition:

Right view in the sense of seeing..

Right concentration in the sense of non-distraction is delivered from greed for material [being], for greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being and to ignorance, and it is delivered from defilements and from aggregates that occur consequent upon, and externally it delivered from all signs.

Eight-fold path of an Arahath

•Arahath

Aswadaya – Attraction

A person walks through the path of seeing through many defilements from gross levels of understanding to the finer level of acknowledging the greed one has in having more and more , hate – agitation and deceitfulness one has when it does not go as wished and delusion which lies beneath it all. With the pure wisdom and realizations gained up to the points of Non-Returner – anāgāmi, this level of understanding is complete.

Defilements that a person finds further on the journey, take a completely different shape as it has to do with the consciousness. The consciousness needs its feeding and all beings in all the realms and worlds feeds the consciousness with lust hate and delusion. Delusion in thinking that “life needs to be fulfilled. Life needs to be understood and life need to be held intact so I could have more of whatever I wish for.” This is known as Aswadaya in the final points of Arahath Margaya – Path of Arahath.

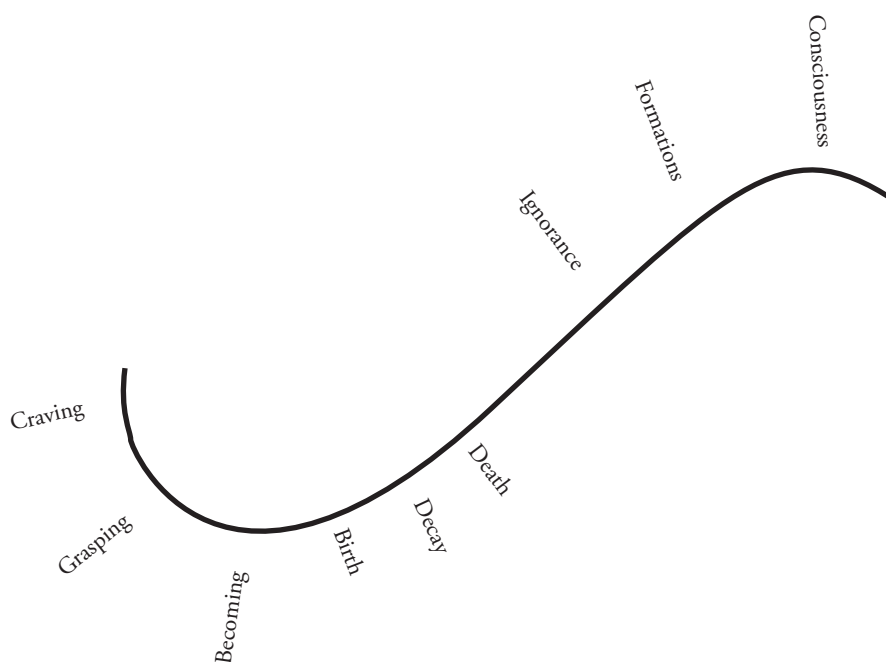
Adinawaya – Danger

This process of thinking alone builds the longing and wanting life to existed more and more to achieve more and more..... and so the chains of eternity are created in one’s own mind. To keep the mind and its consciousness alive.... But then this same fulfillment leads in to suffering – Birth leads to decay and finally death.... And with death begins suffering and suffering to another birth wanting to achieve all things possible – Live

- *Vijjacharana* -

as long as one possibly could. This is the fire of all fires... the suffering of all suffering the pain of all pains the deceit of all deceit... The ignorance of all ignorance. As with this kind of thought process one craves for life itself. With this craving – Pride in life is created in the mind through the conscious awareness, to hold life as it should be Agitation is created in the mind through the conscious awareness, Because of the two facts said Ignorance is created in the mind through the conscious awareness. Making decisions in every single second to live and have life to live....

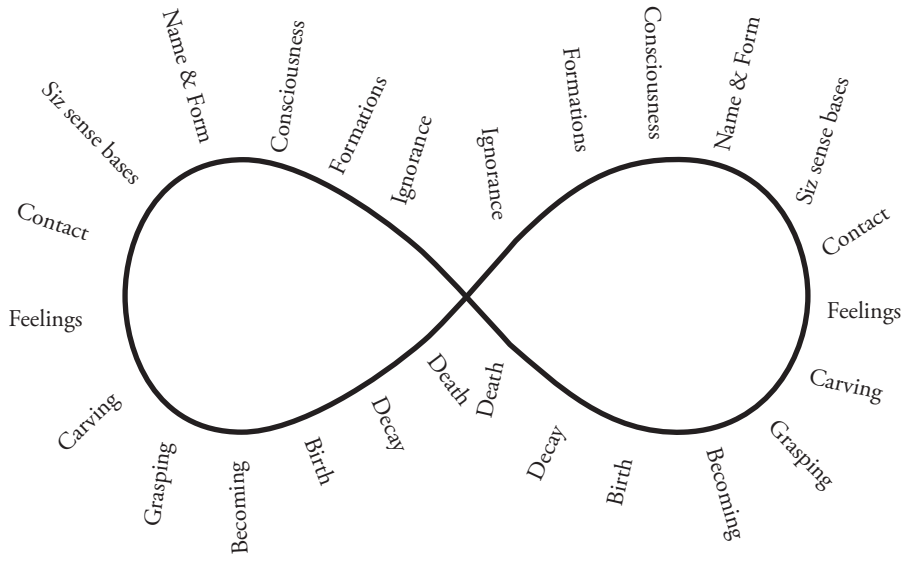
Eight-fold path of an Arahath



The danger

In this state of mind and the process that is leads to is very well connected to the Dependent Origination – Rising of the world through one self alone. When one craves for life... desire for life, arises desire of grasping for life, when desire of grasping for life, arises desires of becoming valuing life and decision of living, when desire for becoming arises, Birth with desire for life arises, with birth all things start to decay with the conditions of impermanence, arises Death and at the moments of death arises, Ignorance with the desire for life itself to live again and again. Arising formations....Arising consciousness again and again.

- *Vijjacharana* -

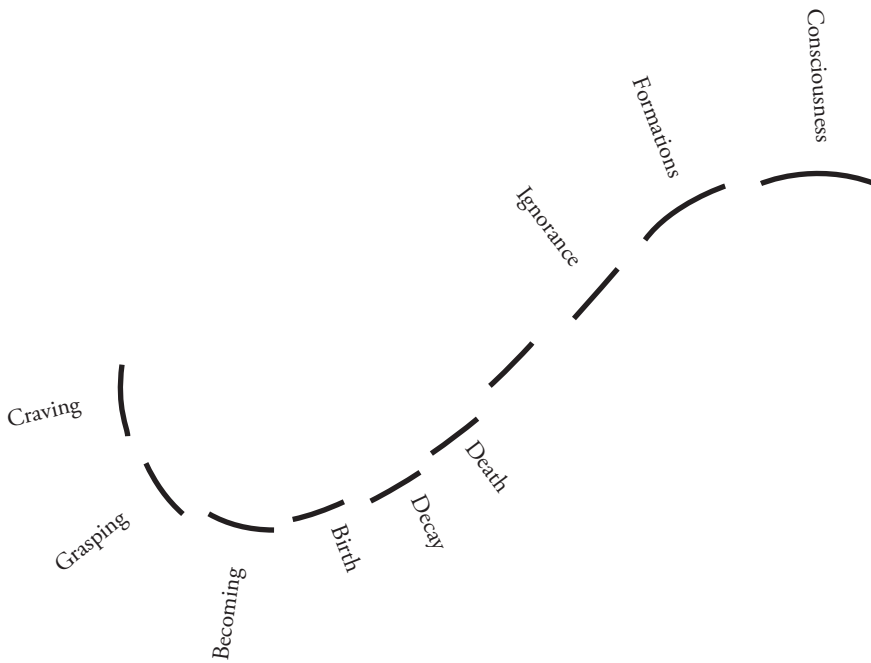


Eight-fold path of an Arahath

•Power of decisions - Arahath

Nissaranaya – Escape

One sees the wrong view in decisions and arrives at the eightfold path. When the path is being practiced with each step, one gains perfect understanding, perfect thoughts, perfect speech, perfect action, perfect living, perfect effort, perfect awareness, perfect concentration, perfect wisdom is gained. Through the wisdom realisations are made. Finally, a living being has the realisation of the powerful decision – to detach desires regarding tangible pleasures...dawns at the realisations of Arahath the Fully Enlightened One.



Science of an Arahath

Detachment of desire towards ignorance
detaches mental formations
Detachment of desire towards mental formations
detaches consciousness
Detachment of desire towards consciousness
detaches name and Form
Detachment of desire to name & Form
detaches six sense bases
Detachment of desire towards six sense base
detaches contact
Detachment of desire towards contact
detaches feelings
Detachment of desire towards feeling
detaches craving
Detachment of desire towards craving
detaches grasping
Detachment of desire towards grasping
detaches becoming
Detachment of desire towards becoming
detaches birth
Detachment of desire towards birth
detaches decay & death
Detachment of desire towards decay and death
Ends the desire towards the creation of Life.

13

Capacity of Realizations

Capacity of Realisations

Dhammapadaya

Verse 58 & 59

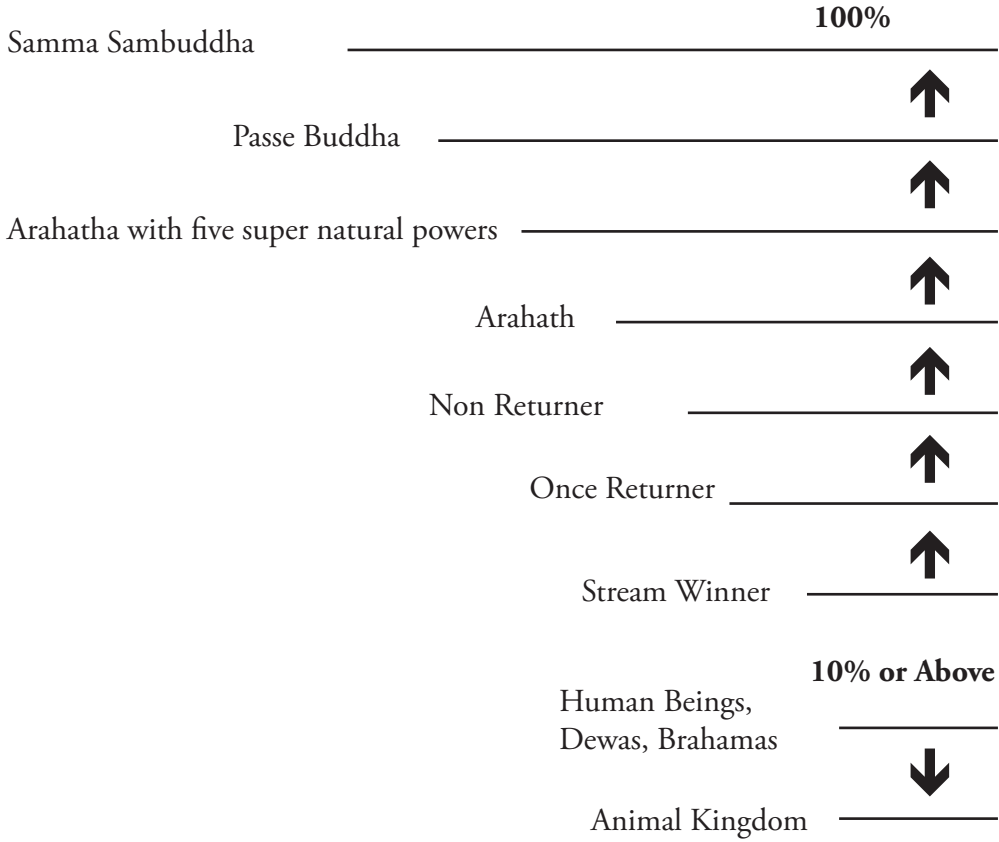
*As upon a heap of
rubbish thrown on the
highway, a sweet smelling,
lovely lotus may grow, even
so amongst worthless beings, a
disciple of the Fully Enlightened
One outshines the blind
(ignorant) world lings
in wisdom.*

Capacity of Realisations

The capacity of realisations in all living being is a definitive measure that could be taken as the realisations that one has towards life. All life forms and all living beings are aware of certain things regarding life and its survival, but to know the unknown and see the unseen reality of life and death is a completely different matter that many would want to know but only a very few would realise.

The most definitive measure that one could have is the complete realization of Nibbana which is beyond life and existence. The measures are then been categories in different ways as to the knowledge and the realizations that a living being could have.

In this high level, knowledge gained becomes wisdom, wisdom gained brings one reflections, reflections bring you to realizations, Realization brings forth Enlightenment.



Capacity of Realisations

Animal Kingdom:

The vastness of the animal kingdom could not be numbered and all living being who are seen and unseen have fallen in to this state of depravation. All living beings who are in this state of animal kingdom has a karmic factor that has brought them to this state. Negative karma pulls them back towards negativeness of the animal kingdom rebecoming and rebirth becomes a very hard fact to get out of this realm due to the negatives of thoughts and the negative karma which gets accumulated. In this realm of the animal kingdom the, capacity of realisation does not bring a living being to fall in to the path of stream winner.

Dhammapadaya

Verse 17

*The evil
doer laments here,
he laments here-after.
He laments in both worlds.
He laments thinking that
he has done evil.
He laments even more when he
goes to the woeful state.*

Capacity of Realisations

Human beings Deva, Brahama:

As to the state of realisations and the capacity of realization of living beings, all realms and worlds which are connected to Brahma and Deva and all Human world are a much higher state than the animal worlds or the states of hell. Therefore, it is a possibility to follow in to the path of the stream winner and as the capacity of realisation regarding the true danger of attraction and the endless suffering which it creates could be reflected and realised in this states.

Dhammapadaya

Verse 8

*Whoever
lives contemplating
“the Impurities”, with senses
restrained, in food moderate, full
of faith, full of sustained energy,
him Mara overthrows not,
as the wind (does not
overthrow) a rocky
mountain.*

Capacity of Realisations

100 Lay People	= 1 person who follows the Eight Fold path, Gains the realizing Capacity of 84,000, in Realizing the Ultimate Realization of Nibbana
1 Stream Winner has the capacity of	= 100 x 84,000
1 Once Returner has the capacity of	= 100x100x84,000
1 Non Returner has the capacity of	= 100x100x100x84,000
1 Arahath the capacity of	= 100x100x100x100x84,000

Capacity of Realisations -

Stream Winner

The realisation of the stream winner is regarding the concept of Attraction – The attraction to desire, Danger – The danger of impermanence of the desired and the suffering that it causes towards all living beings. Escape – All living being wants a solution out of suffering, but end with a very temporally solution which causes suffering in the long run but it needs a complete and permanent solution which lies only in the path of Nibbana. With the realisation, the Stream Winner travels through the true path, never again to fall out of the true path.

In gaining the wisdom in the stage of stream winner, a person is completely away from falling into the four derivative states of hell, animal kingdoms asura worlds, peratha worlds, kumbanda worlds. Rebirth or rebecoming of a living being who has entered the Stream Winner state of mind, rebirth only takes place in human worlds, Deva or Brahma worlds. Most importantly the path to end all suffering is secured by the wisdom of Stream Winner.

Dhammapadaya

Verse 34

*As a fish drawn away
from its watery abode and
thrown on land this mind quivers
all over. Hence the realm of
Mara (Death) should
be abandoned*

Capacity of Realisations

Once Returner

The realisation in the Once returner stage, is due to the fact of the person realising the suffering through all tangible and desirable attachments, recognises the fire that burns as pain that has been inflected, completely detached. In this stage of Once returner, this particular name gives the meaning as a person tends to arrive on planet earth just once, even in a different rebirth. To enjoy the intangible pleasures that this world offers. More likely a person's rebirth at this stage of Once Returner, forms in a place of Deva worlds.

Dhammapadaya

Verse 113

*Though one should live a hundred years
without comprehending
how all things rise and pass away,
yet better, indeed, is a single day's life
of one who comprehends
how all things rise and pass away.*

Capacity of Realisations

Non-Returner

Being in search of the wisdom of intangible attachment. One gains the wisdom. The danger that is being attached with all intangible thoughts, concepts and ideas to gain the desired pleasures. Further on it reveals the escape of letting go.... Detachment of tangible and intangible desires of such desires. In the meaning of Non-returner, it should be understood that a person gaining the wisdom never returns to planet earth, or kama worlds, further on proceeds in a rebirth to the higher states of the worlds of Bahama.

Dhammapadaya

Verse 31

*The bhikkhu who
delights in vigilance
and who looks with fear on
negligence advances like fire
burning all fetters,
small and large*

Capacity of Realisations

Arahath (The Realised One)

Finally, the great wisdom and realisation dawns in a person. The complete detachment of all forms of desire, detachment of all forms of hate, detachment from all forms of delusion. Delusion which one has been attached with the thinking patterns of desire. Finally desire is detached with the highest realisations of....

Complete detachment of material forms of life or being in existence

Complete detachment of immaterial forms of life or beings in existence

Complete detachment of pride

Complete detachment of agitation

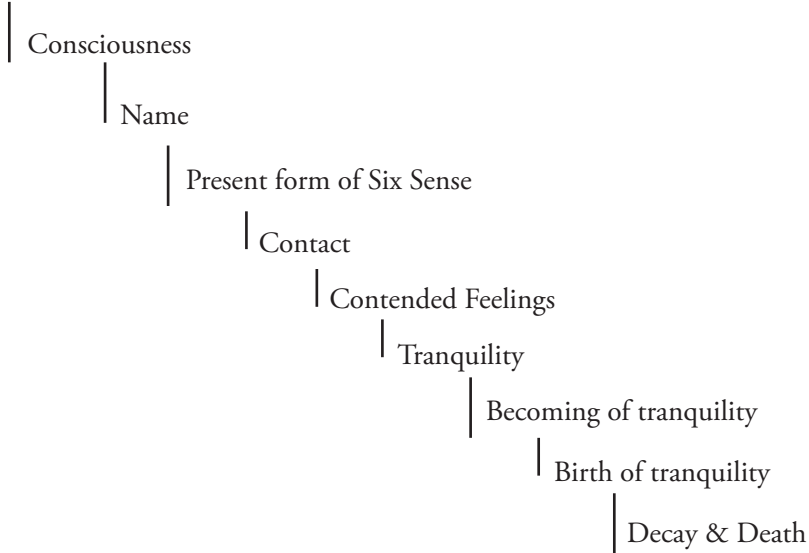
Complete detachment of ignorance

Thus, ends all forms of suffering and the samsara chakra,

In the wisdom and realisation of, the ultimate realization...Nibbana,
Niwana.

Dependent Origination of an Arahath

Tranquility, Calmness
Based formations



Tripitakeya

The path of Discriminations

Page : 105

492. Purity in seeing: At the moment of the stream-entry path seeing is purified. At the moment of the fruition of stream entry seeing is purified. At the moment of the once-return path ... At the moment of the fruition of once return ... At the moment of the non-return path ... At the moment of the fruition of non-return ... at the moment of the arahant path... at the moment of the fruition of arahantship seeing is purified.

- *Vijjacharana* -

493. *Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of penetrating the includability of all ideas as one, and of their difference and unity, is knowledge of purity in seeing'.*

Dhammapadaya

Verse 95

*Like the earth, the Arahant is patient and when
provoked does not respond in anger. He is comparable
to an Indakhila. He is serene and pure
like a lake free from mud. For such a balanced
one there will be no more rebirth*

Capacity of Realisations

Passé Buddha

Passé Buddha attains Arahath without the teaching of anyother person. A PasséBuddha realises the Four Noble Truths and breaks that chains of samsara. With his own capacity of the great wisdom. One such Buddha who is pure as he, has no more becoming's or births in any worlds or realms.

A Passé Buddha's realization capacity is extremely high to be able to realises the ultimate truth on his own, without any guidance from any living being, but a PasséBuddhu Rajananwahense is unable to teach the ultimate truth to any living being. A PasséBuddhu Rajananwahense, does not have the capacity of wisdom to explain in detail of theUniversal Truths, which is The Four Noble Truths.

Capacity of Realisations

Samma Sambuddha

A Samma Sam Budu Rajananwahense is the most- pure individual, who has realised the Ultimate Realisation of Nibbana. He has gained this wisdom of the Four Noble Truths, without the teachings of any living being, in any world.

The most precious and unsurpassed wisdom of a Samma Sambuddha is the wisdom of the complete, Universal Knowledge. A Samma Sambuddha, is so wise to be able to explain the knowledge which is needed, to follow the path to attain Nibbana. A Samma Sambuddha is glorified as the Master of the Science – Vijjacharana Sampanna. Teaching the wisdom of the real science to all living beings in all the worlds. It is only through this wisdom that living beings, are able to end all forms of suffering and attain Nibbana.

Tripitakaya:

The path of discrimination

Page 133

All-seer: In what sense All-seer?

There are fourteen kinds of Enlightened One's knowledge:

Knowledge of suffering is an Enlightened One's knowledge.

Knowledge of the origin of suffering...

Knowledge of the cessation of suffering...

Knowledge of the way leading to the cessation of suffering ...

Knowledge of the discrimination of meanings ...

Knowledge of the discrimination of ideas ...

Knowledge of the discrimination of language ...

Knowledge of the discrimination of perspicuity ...

Knowledge of the penetration of others' faculties ...

Knowledge of beings' biases and underlying tendencies ...

Knowledge of the Twin Metamorphosis ...

Knowledge of the attainment of the Great Compassion ...

Omniscient knowledge is an Enlightened One's knowledge ...

Unobstructed knowledge is an Enlightened One's knowledge ...

These are the fourteen kinds of Enlightened One's knowledge. Of these fourteen kinds of Enlightened One's knowledge, eight are shared by disciples and six are not shared by disciples.

Here in this world is naught unseen by him,

Naught uncognized, and naught unknowable;

He has experienced all that can be known:

Therefor the Perfect One is called All-seer.

14

Seventy Seven
Realisation of
Enlightenment

Seventy-Seven Realisations of Enlightenment

Tripitakeya :

Melinda : 315.318

Cessation of the world

*“As a lotus is unwetted by water,
Nibbana is unsoiled by the defilements,
Like water it cools the fever of defilements*

And

quenches the thirst of craving.

Like medicine,

it protects beings who are poisoned by the defilements.

Cares for the diseased of suffering

And

nourishers like nectar”

Tripitakaya

The Path of discrimination

Page 329 & 330

Dhamma Chakkapawathwana Suttraya

“There is this noble actuality of suffering: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, dissociation from what is liked is suffering, not to get what one wants is suffering- in short, the five aggregates [as objects] of clinging is suffering

“There is this noble actuality of the origin of suffering: it is craving which produces renewed being, is accompanied by delight and greed delighting in this and that; in other words, craving for sensual desires, raving for being, craving for non-being.

“There is this noble actuality of the cessation of suffering: it is the remain less fading away and cessation of that same craving, the denying, relinquishing, leaving, rejecting of it.”

“There is this noble actuality of the way leading to the cessation of suffering: it is this noble eightfold path, that is to say: right view, right thought, right speaking, right acting, right living, right effort, right mindfulness, right concentration”.

The actuality of life and death is being comprehensively analysed through the dependent origination. The words of Lord Buddha speaks to all living beings, leading the path to Ultimate Nibbana. In disclosing the path, it is said that if one knows the dependent origination, and see the wisdom of the cessation of dependent origination, has been in the past, it is at present

and will be in the future, the only way to end, all forms of suffering. This is the only way to complete tranquility.

Through the wisdom of the dependent origination and in the wisdom of ceasing the dependent origination, one sees the unseen; the reality of life and one sees the unseen, the reality of death and all that is in between the moments of Life and Death. This will be realised, by one who strives to end all sansara sufferings, it will be realised by one who seeks the truth in all living existence. Such a person, who decides carefully, has the will to foresee the reality of the Universal Science and will discover the Science of the Science.

Seventy-Seven Realisations of Enlightenment

1. *This is Ignorance – Avidhya.*
2. *This is the origin of Ignorance.*
3. *This is the cessation of Ignorance.*
4. *This is the path leading to the cessation of Ignorance.*
5. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
6. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
7. *Even this finest knowledge will pass away, it is impermanent.*
8. *This is Mental Formations – Sankara.*
9. *This is the origin of mental formations.*
10. *This is the cessation of mental formations.*
11. *This is the path leading to the cessation of mental formations.*
12. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
13. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
14. *Even this finest knowledge will pass away, it is impermanent.*
15. *This is the Consciousness - Vinyannaya*
16. *This is the origin of the consciousness.*
17. *This is the cessation of consciousness*
18. *This is the path leading to the cessation of the consciousness.*
19. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
20. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

21. *Even this finest knowledge will pass away, it is impermanent.*
22. *This is Name and Form – Nama- Rupa*
23. *This is the origin of name & form.*
24. *This is the cessation of name & form.*
25. *This is the path leading to the cessation of name & form..*
26. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
27. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
28. *Even this finest knowledge will pass away, it is impermanent.*
29. *This is the Six Senses - Salayathana*
30. *This is the origin of six senses.*
31. *This is the cessation of six senses..*
32. *This is the path leading to the cessation of six senses.*
33. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
34. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
35. *Even this finest knowledge will pass away, it is impermanent.*
36. *This is the Contact - Sparsha*
37. *This is the origin of contact.*
38. *This is the cessation of contact.*
39. *This is the path leading to the cessation of contact.*
40. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
41. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
42. *Even this finest knowledge will pass away, it is impermanent.*

- *Vijjacharana* -

43. *This is the Feeling - Vedana*
44. *This is the origin of feeling.*
45. *This is the cessation of feeling.*
46. *This is the path leading to the cessation of feeling.*
47. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
48. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
49. *Even this finest knowledge will pass away, it is impermanent.*
50. *This is the Craving - Thanha*
51. *This is the origin of craving.*
52. *This is the cessation of craving.*
53. *This is the path leading to the cessation of craving.*
54. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
55. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
56. *Even this finest knowledge will pass away, it is impermanent.*
57. *This is the Grasping - Upadana*
58. *This is the origin of grasping.*
59. *This is the cessation of grasping.*
60. *This is the path leading to the cessation of grasping.*
61. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
62. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
63. *Even this finest knowledge will pass away, it is impermanent.*
64. *This is the Becoming - Bawa*
65. *This is the origin of becoming.*

66. *This is the cessation of becoming.*
67. *This is the path leading to the cessation of becoming.*
68. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
69. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
70. *Even this finest knowledge will pass away, it is impermanent.*
71. *This is the Birth – Jathi. Decay & Death – Jara Marana*
72. *This is the origin of Birth, Decay and Death.*
73. *This is the cessation of Birth, Decay and Death.*
74. *This is the path leading to the cessation of Birth, Decay and Death.*
75. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
76. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
77. *Even this finest knowledge will pass away, it is impermanent.*

Seventy-Seven Realisations of Enlightenment

1. *This is Ignorance – Avidhya.*

Being ignorant to the principal fact of life, all living beings are deceived by their own thoughts. The ignorance is not due to any external factors which causes suffering but it is purely created by one's own thinking pattern for craving. Craving for the process of desire; to be able to be alive, to have the pleasures of life. Ignorance is such, that it covers the true suffering of all life forms in all different realms and worlds, for a very temporally happiness and pleasure that does not last, seems to be real in that moment of time, due to the fact of a deceiving ignorance, which covers the impermanence of life and time.

2. *This is the origin of Ignorance.*

Ignorance arises due to not knowing; the real suffering of life, the cause of suffering, the ceasing of suffering, and the path which leads the way to cease all suffering.... An illuminated, deceitful state of mind, which craves for life and with craving for life, arises been ignorant to the true fact of suffering.

3. *This is the cessation of Ignorance.*

Detachment of craving, towards life and the existence of life ceases ignorance. When the craving process which forms the creation of mind, is completely detached it ceases ignorance.

4. *This is the path leading to the cessation of Ignorance.*

The only way to cease the suffering created by ignorance is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

5. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of the mind and its governing factor of ignorance, one let goes of the desire and value towards ignorance. It ceases the wanting, and craving nature of been attached to life. The desire for life detaches, the creation of the mind with such delusions, detaches. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom, one sees the fact of ignorance which forms the mind. Realisations are dawn. Enlightenment is attained.

6. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of the fact of ignorance. When a person let goes of the desire towards ignorance, it ceases the wanting, the craving nature towards life and the creation of mind. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Enlightenment is attained.

7. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of Ignorance, the origin of Ignorance, the ceasing of the Ignorance and the path leading to cessation of the Ignorance and its creation of mind is impermanent. This finest knowledge which is the only key to end the suffering of all sansara will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

8. *This is Mental Formations /Fabrications – Sankara.*

It's a collection of formations - information through the process of thoughts, which fabricates the mental state in different levels and times. Every single thought is due to mental formations, the complete process of information. In the dependent origination this is known as Formation – Mental Fabrications. It is further known, as the way we register the events in life, this gets collected as data, forming mental fabrications.

9. *This is the origin of mental formations.*

Dependent on Ignorance, arises Formations - Mental Fabrications. The process of thoughts, that follows through to fabricate the delusional state of mind, making all dreams believable and achievable. Giving hope to new and unsatisfied dreams. Making hopes and all dreams seem like it's in one's reach – the process of thoughts which follow such ideas are based on a fabricated illuminated a deceitful state of mind.

10. *This is the cessation of mental formations.*

Realising that thoughts accrue due to events which have happened in this life or even in another life time and realising the attraction towards the mental fabrications, is the cause of suffering. Any further desire towards the thoughts which is known as mental formations, hate towards the process of thoughts, delusion towards the process of thoughts, will lead into more suffering. Letting go of the illusion beneath the mental formations sets one free. There are no more reasons to give, in forming the thought process which leads to the very existence of life.

11. *This is the path leading to the cessation of mental formations.*

The only way to cease the suffering created by the mental formations is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

12. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of the mental formations, one lets go of the desire towards the formations. It ceases the wanting, craving nature of the process of thoughts. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

13. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of the mental formations. When a person let goes of the desire towards the mental formations, it ceases the wanting, and craving nature towards the process of thoughts. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

14. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of the Mental Fabrications, the origin of the Mental Formations - Fabrications, the ceasing of the Mental Formations - fabrications and the path leading to cessation of the Mental Formations is impermanent. This finest knowledge which is the only key to end the suffering of all sansara will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

15. *This is the Consciousness – Vinyannaya*

It is only through the Consciousness, that one is able to fully identify

everything which is connected to life. Therefore, it plays an important role in the formation of life, creating the sense of awareness in life. The process of connecting information which is already gathered by mental fabrications, now takes on another level of forming it into identification, opinions and perseverance. This process which takes place is known as the Consciousness.

When the above takes its place, the MIND is been formed.

16. *This is the origin of the Consciousness.*

Dependent on the Mental Fabrications, arises Consciousness. The process of identification and awareness of thoughts does not remain just in the levels of being aware of such things. It gets stained by the desired attractions of life and the wanting and craving comes into play. This is the distraction of the Consciousness and a 'Desired Consciousness', consciousness with hate and delusion takes its new place. The illusion of the Consciousness is born in creating life over and over again in the conscious, subconscious state of mind.

17. *This is the cessation of Consciousness*

Realising that the desired attraction towards the consciousness is the cause of suffering, this is the main key. Any further desire towards the consciousness, a consciousness filled with hate and delusion will lead into more suffering. Letting go of the illusion beneath the consciousness, sets one free from the consciousness. There are no more reasons to give, in forming the consciousness which craves for the existence of life.

18. *This is the path leading to the cessation of the Consciousness.*

The only way to cease the suffering created by the consciousness, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. one practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

19. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When the delusion, of the impermanent state of the consciousness is realised, one let goes of the desire towards the illusion of the consciousness. It ceases the wanting, craving nature of the delusional consciousness. When the eight - fold path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

20. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of the Consciousness. When a person let goes of the desire towards the consciousness, it ceases the wanting, craving nature towards the 'consciousness'. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

21. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of the Consciousness, origin of the illusion of Consciousness, the ceasing of the Consciousness and the path leading to the cessation of Consciousness, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled...

22. This is Name and Form – Nama- Rupa

Dependent on Consciousness arises Name and Matter (Form).

Name is psychological. It is the power of the ideas processed, which forms in as micro cells forming into rays of energy and beams of light. Which in turn follows in forming an aura with psychological energy beams.

Name – Psychological consist of five main factors

1. Rupa – Visual perception
2. Vedana – Sensation of feelings
3. Sannya – Perception of identification
4. Sankara – Mental formations
5. Vinnayana – Consciousness

Matter – Form

This process then turn into ‘matter’ or known as ‘form’, which consist of four elements. Earth, Water, Fire, Wind the main combinations

Solidity, fluidity, heat and motion.

Solidity – The matter which consist of, hardness or the tactile factor.

Fluidity – The matter consist of, liquidity and flowing basis.

Heat –The matter consists of, a factor of warmth.

Motion –The matter consist of, a factor of movement.

23. *This is the origin of Name & Form.*

Dependent on Consciousness arises Name and Matter.

The process of identification and awareness of thoughts, does not remain just in the levels of being aware of such things. It gets stained by the desired attractions of life and the wanting, craving process takes place. This is the distraction of name and form. A desired name and form, is stained by hate, and a delusional name and form takes its new place. The illusion of the name and form is born.

24. *This is the cessation of Name & Form.*

Realising that there is a desired attraction towards the name and form which cause suffering, this is the main key. Any further desires towards the name and form, creates another name and form -with delusion leading into more suffering. Letting go of the illusion beneath the name and form, sets one free. There are no more reasons to give, in forming the existence of life.

25. *This is the path leading to the cessation of Name & Form.*

The only way to cease the suffering created by name and form, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead, completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

26. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of the name and form, one let goes of the desired illusion which creates the name and form. It ceases the wanting, craving nature of the delusion. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

27. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of Name and Form. When the desire towards the 'name and form' is clearly seen it reflects on the suffering caused. This wisdom ceases the wanting, craving nature towards the name and form. The path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

28. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of Name and Form, the origin of the Name and Form, the ceasing of the Name and Form and the path leading to the cessation of the Name and Form, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled.....

29. *This is the Six Senses – Salayathana*

The main combinations of name and matter arises the development of the body. With the formulation of each cell, the body starts to form, which comprises the six senses. The development of each of these six senses are given life, with the desired attachments, one has created during a certain life time. The valuation that is given in perfecting different task using the sixsenses, results in developing the same kind of senses in a different life time withskills that are perfected,again the attachment in having the senses is created in the mind

Eye with sight, Ear with sound, Nose with smell, Tongue with taste
Body with touch, Mind with thoughts

30. *This is the origin of six senses.*

Dependent on Name and Form, arise the development of Six Senses. The development of Senses, does not last in this same manner as it gets stained by desired pleasures which the sight brings, the desired pleasures that the sound brings the desired pleasures that the smell brings, the desired pleasures that taste brings, the desired pleasures that touch brings, the desired pleasures that thoughts bring, keeps the chains of suffering alive through the process of the dependent origination.

31. *This is the cessation of six senses.*

Realising that the desired pleasures towards the Six Senses is the cause of suffering, this is the main key. Any further desire towards the Six senses, filled with hate and delusion, will lead into more suffering. When a person has a medical issue to undergo a specific type of surgery, where things can only be mended for a period of time. Especially when a person gets sick with a terminal deceases – the impermanent fact of life rises in full force.

Letting go of the illusion beneath the Six Senses, sets one free. There are no more reasons to give, in forming the existence of life through the attachment of the six senses.

32. *This is the path leading to the cessation of six senses.*

The only way to cease the suffering which is held by the delusion of the Senses, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. one practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

33. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of the Six Senses, one let goes of the desire towards the illusion of the Senses. It ceases the wanting, and craving nature of the delusional creation of the Six Senses.

When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

34. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of the SixSenses. When a person let goes of the desire towards the senses, it ceases the wanting, craving nature towards the Senses. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

35. *Even this finest knowledge will pass away, it is impermanent.*

This knowledge of the Six Senses, origin of the illusion of Six Senses, the ceasing of the Six Senses and the path leading to the cessation of Six Senses, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled.....

36. *This is the Contact – Sparsha*

The contact is made through the basis of the six senses and the outside objects or elements. There is also a much deeper version to the meaning of Contact as follows;Six senses and the Contact of the mind. In order to receive the awareness of the Senses –the arising of Contact needs to be active.Which refers as the ‘Contact’ which is known in the dependent origination.

This takes place in line with the dependent origination. – rising of the world. It is purely because of ‘contact’ that one is able to identify each phrase of the six senses.

Contact of Eye – Consciousness of Sight

Contact of Ear – Consciousness of Sound

Contact of Nose – Consciousness of Smell

Contact of Tongue – Consciousness of Taste

Contact of Body – Consciousness of Touch

Contact of Mind – Consciousness of Thoughts

37. This is the origin of the Contact.

Development of the Six Senses arises Contact.

The process of contact, does not remain just in the levels of being aware of such things. It gets stained by the desired attractions of life and the wanting, craving nature of the contact of mind. This is the distraction of the ‘contact’ and a desired contact with hate and delusion takes its new place. The illusion of the ‘contact’ is born.

38. This is the cessation of Contact

Realising the desired attraction towards the Contact is the cause of suffering, this is the main key. Any further desire towards the process of contact, filled with hate, or delusion, will lead into more suffering. Letting go of the illusion beneath the contact, sets one free. There are no more reasons to give, in forming the existence of life.

39. *This is the path leading to the cessation of the Contact.*

The only way to cease the suffering created by the Contact, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

40. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

Through the wisdom, the delusion of the impermanent state of the Contact is seen, one let goes of the desire towards this illusion of Contact and its process of creating the mind. It ceases the wanting, craving nature of the delusional contact. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

41. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of the contact. When a person let goes of the desire towards the contact, it ceases the wanting, craving nature. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

42. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of the Contact, origin of the illusion of Contact, the ceasing of the Contact and the path leading to the cessation of Contact, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled.....

43. *This is Feeling - Vedana*

Through ‘Contact’ we gather information regarding the ‘Six Senses’ which helps in the identification of certain things and situations in life. After the process of identification through Consciousness and Contact, the information gathered in the mind is sorted out and decisions are being made, accordingly to the feelings that takes place in the mind.

These said decisions leads to certain and specific types of Feelings, as mentioned above. It’s another mental frame work, which we make decisions. Based upon needs in life, Feelings of pleasant, feeling unpleasant or neural Feelings are created.

44. *This is the origin of Feeling.*

Dependent on the Contact arises Feeling.

The process of identification of Feelings does not remain just in the levels of being aware of such feelings. It gets stained by the desired attractions of life and the wanting, craving part in wanting to feel creates

the suffering over and over in life. This is the distraction of feelings and the desired feelings, feelings of hate, feelings of a delusion, takes its new place. The illusion of Feelings are born.

45. *This is the cessation of Feeling.*

Realizing that the desired attraction towards Feelings ultimately brings suffering, this is the main key. Any further desire towards the Feelings, filled with hate and delusion, will lead into more suffering. Letting go of the illusion beneath the feelings sets one free. There are no more reasons to give, in forming the existence of life due to the need of wanting to feel is detached.

46. *This is the path leading to the cessation of Feeling.*

The only way to cease the suffering created by the feeling, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. one practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

47. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of Feelings, one let goes of the desire towards the illusion of feelings. It ceases the wanting, craving nature of the delusion and illusion created by

feelings. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

48. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the illusion, the impermanent state of Feeling. When a person let goes of the desire towards feeling. It ceases the wanting, and craving nature. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

49. *Even this finest knowledge will pass away, it is impermanent.*

This finest knowledge of Feelings, origin of the illusion of Feelings, the ceasing of the Feeling and the path leading to the cessation of Feelings, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled.....

50. *This is the Craving - Thanha*

The firm idea that one holds dear, thinking that dreams do come true someday; forms the deepest attachment of Craving. Yes the dreams may come true – but at the same time it only last for a while and fades away, revealing the process of change and impermanence fact of life, which is

evident in life. One craves in feeling the same way, having the same things to be treasured, bringing life and the entire mess of craving.

51. *This is the origin of the Craving.*

Dependent of Feeling arises Craving.

Refusing to except the change and the suffering attached to this change, all living beings in all realms and different worlds craves for a better life in a better day. To experience, the pleasure that the mind holds dear and cannot let go. Which leads to clinging, craving, giving it a value that is only based on one's own mind. Therefore it needs to be understood that the feeling of craving proceeds feather, craving for life, to be able to feel life which interns is craving for existence, which leads into suffering.

Only to find the value given changes with time, changes again and again leading to cravings yet again....from one life to another...leading to suffering yet again...The illusion of the Craving is born.

52. *This is the cessation of Craving.*

Realising that the desired attraction towards Craving, is the cause of suffering, this is the main key. Any further desire towards the craving, filled delusional craving is a complete illusion, which will lead only into more suffering. Letting go of the illusion beneath craving, sets one free. There are no more reasons to hold on to craving for all life forms, which forms the existence of life, with craving as its core nature.

53. *This is the path leading to the cessation of the Craving.*

The only way to cease the suffering created by Craving, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. one practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

54. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the delusion, the impermanent state of the illusion that forms all Craving, the desire towards the illusion of craving is detached. It ceases the wanting, craving nature of the delusion. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

55. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the delusion, the impermanent state of Craving. It ceases the wanting, and craving nature. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

56. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of Craving of all living beings, origin of the illusion of Craving, the ceasing of Craving and the path leading to the cessation of Craving, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is reveled.....

57. *This is the Grasping - Upadana*

One needs to keep it, protects it and preserve it more and more. That too builds the process of thoughts into grasping, to hold on to what has been in one's position, collecting and gathering things with great dedication. The more value one gives to things, individuals or feelings, the more time spent, the more time you dedicate, the more money spent, a person automatically gets more and more attached.

58. *This is the origin of the Grasping.*

Dependent on Craving, arises Grasping.

It is purely due to the fact of craving that one keeps on grasping for more, in life. To be fulfilled with what you have is never enough; living beings gets attached to all forms of grasping. The illusion of Grasping is born.

Another level of Grasping is the grasping of the formation of mind. The creation of mind is so deceitful that living becomes a grasping process. Unknowingly it which leads to suffering.

59. *This is the cessation of Grasping*

Realising the desired pleasures towards Grasping, is the cause of suffering, this is the main key. Any further - desire towards grasping with hate and delusion, will lead into more suffering. Letting go of the illusion beneath the process of grasping sets one free. There is no more desire in forming the existence of life.

60. *This is the path leading to the cessation of the Grasping.*

The only way to cease the suffering created by Grasping, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. one practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

61. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

The delusion, the impermanent state of grasping is seen through the wisdom. One let goes of the desire towards the illusion of grasping, in wanting to hold on to the process of life. It ceases the wanting, craving nature of grasping. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

62. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the impermanent state of grasping. When a person decides to let go of desire, it ceases the Grasping nature. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

63. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of the process of Grasping, origin of the illusion of Grasping, the ceasing of Grasping and the path leading to the cessation of Grasping, is impermanent. This finest knowledge which is the only key to end the suffering of all sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world as it should be treasured.

Science of the Science is revealed.....

64. *This is the Becoming - Bawa*

Personality at large is formulated by moment to moment 'Becoming' of such a nature. Desired behavior patterns of people form the core factor of Becoming, which one has natured all through life and even lifetimes. Certain qualities, of good and bad, follow along through this process of Becoming.

65. *This is the origin of the Becoming.*

Dependent on Grasping, arises Becoming.

The arising of Ignorance, creates and natures the rising of Becoming, of that which one yearns to be...If a person craves for sensual desires, it becomes a pattern of thinking and the personality of a person forms as 'Becoming a person' who yearns for all such desires. Another version of becoming; Craving for Becoming with such a nature to experience life, to become in order to experience the entire forms of existence arises Becoming and becoming of life

66. *This is the cessation of Becoming.*

Realising that the desired pleasure towards the moment to moment process of becoming, is the cause of suffering, this is the main key. Any further attractions towards desired living form energises the entire process of Becoming. Becoming arises purely because of the illusion of the delusion which is unseen, will lead into more suffering. Letting go of the illusion beneath the process of a moment to moment Becoming of life, sets one free from suffering. The illusion of becoming with attachment to the forming of existence is seen, for its true nature..

67. *This is the path leading to the cessation of the Becoming..*

The only way to cease the suffering created by Becoming, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead a person completely out of all suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom

realisations are made. Finally, Enlightenment is attained.

68. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When the impermanent state of a moment to moment Becoming is seen through wisdom, one let goes of the desire towards the illusion of Becoming. It ceases the wanting, craving nature of grasping and ceases the core fact of Becoming. The complete escape of Becoming with such a nature. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

69. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the impermanent state of Becoming, when a person let goes of the desire. It ceases the craving nature of becoming. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realisations are made. Finally, Enlightenment is attained.

70. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of a moment to moment Becoming, origin of the illusion of Becoming, the ceasing of the Becoming and the path leading to the cessation of Becoming, it is impermanent. This finest knowledge which holds the key to end all suffering of the eternal sansara, will prevail only for a time and it will once again be forgotten by the world. Therefore this knowledge is impermanent, will not last in the world as it should be treasured.

Science of the Science is revealed.....

71. *This is the Birth – Jathi, Decay & Death – Jara Marana*

Becoming of the nurtured thoughts brings life to birth. A living form is created, to engage in that most wanted aspects of life. To experience being loved again, to experience being honored again, to experience knowledge again, to build all things materialistically again, to feel responsible again, to be a mother, father, sister brother, wife , husband, son or daughter again to full fill all duties that was left out in another birth.

The entire process of life has one thing in common Decay, as all things and situations change, perceptions starts to change with time. Along with the change of perceptions, things which were very desirable at one-point starts to change. When the desire change, decisions which are interconnected regarding life, changes as well. This is known as the actuality of ‘Impermanence – Decay’

Decay - in every single stage is experienced in life and it is largely due to the fact of ‘change’ – the decaying process - impermanence. This is the basic truth in life, that we experience, but refuse to realise because of the dedicated seeking of pleasures in life, the hidden face of suffering is unseen. With decay follows the mess of Death and finally death is the only evident truth there is to life. Where Life begins Death follows....

72. *This is the origin of the Birth, Decay & Death – Jara Marana*

Dependent on Becoming, arises Birth.

The arising of ignorance creates and natures the rising of Becoming, of that which one yearns to be...If a person craves on the of sensual desires it becomes a pattern of thinking and the personality of a person forms, on ‘Becoming a person’ who yearns for all sensual desires. Moment to moment becoming, arises moment to moment birth of such a nature. birth connects

and builds the chains of the dependent origination and the rising of the world within this is known as the theory of Self within and it also creates another world which seems to be outside.

Dependent on Birth, arises Decay of the entire process with the fact of impermanence which finally seems to be following into Death. All birth is subjected to a process of decay of its own nature and eventually the death of the very same nature follows.

73. *This is the cessation of Birth, Decay & Death.*

Realising that the desired pleasures towards life and the craving for existence in any life form arises Becoming of Birth, this is the cause of suffering, this is the main key. Any further attractions towards any forms of life and the Becoming of life; leads the way to becoming and arises birth, birth due to desire, the illusion of the delusion, will be the creation of suffering. Letting go of the delusion, beneath the process of a moment to moment birth, sets one free from the illusion. There are no more reasons to give.... in forming the existence of life or the existence of Birth and the core which is interconnected as forming of existence.

Dependent on Birth, arises Decay and Death.

Birth gives life to all beings on different realms or worlds. When life occurs, with life arises the process of Six Senses and Contact. Through Contact arises Feelings. Feeling which has been laminated with lust, hate and delusions arises Craving. Wanting to have more by Grasping leads to Becoming and Becoming which one has yearned for Birth and with Birth follows the impermanence of Decay.

74. *This is the path leading to the cessation of the Birth, Decay & Death.*

Realising the illusion towards desired pleasures in life craves for Birth but ends with Decay and Death, the impermanence is the cause of suffering, this is the main key. Any further attractions towards any forms of life through the craving of Becoming, leads the way to Birth, again creating the mass of suffering.

Letting go of the illusion beneath the process of birth the craving for life in any form of existence and seeing the unavoidable fact of decay and death which is linked with suffering, this complete realisation sets one free from Ignorance. There is no more facts of illusion in realising the craving which is formed by becoming in existence through becoming of birth in forming the existence of life, with the core fact of Ignorance.

Death therefor, is again and again arisen with Ignorance 'To have all that I desire and dreamed in life' and to achieve the happiness which was lost with death, one clings to Ignorance in the hope of having, gaining.... Again, and again the moment of becoming is formed with ignorance. The chains of Sansara follows with suffering.....Again and again the rising of the world within takes place. The Core of the dependent origination takes its new place as the mass mess of Ignorance governs, the entire chain of Existence, creating the illusion of an eternal sansara which at one time is clearly visible through the wisdom of Samma Yanna, known as the Perfect Wisdom.

The only way to cease the suffering created by Birth, is to follow the eight-fold path. Leading from perfect understanding to perfect thoughts, perfect speech, perfect actions, perfect living, perfect effort, perfect mindfulness, perfect concentration to perfect wisdom. One practices the path, the only path that will lead a person completely out of all suffering.

When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

75. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

When one sees through the impermanent state of moment to moment creating of Birth and the Decay with impermanence, one let goes of the desire towards the illusion of Ignorance. It ceases the Ignorant nature of Birth. Ceasing the core fact of Ignorance ceases the core fact of Decay and Death .When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

76. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*

Even in the future, one needs to see through the impermanent state of the creation of Life – Birth. When a person let goes of the desired Ignorance, it ceases the Craving, the very nature of Becoming, ceases Birth and finally ceases Decay and Death. The core fact of ignorance which holds the entire mess of the dependent origination is forever ceased. There are no more Births, which gives Suffering. When the path is being practiced with each step, knowledge is gained. Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained. This is the Science of The Science.

77. *Even this finest knowledge will pass away, it is impermanent.*

Even this knowledge of the moment to moment process of Ignorance, Birth, Decay and Death, origin of the illusion of Ignorance, Birth, Decay

and Death, the ceasing of the Ignorance, Birth, Decay and Death. The path leading to the cessation of the Ignorance, Birth, Decay and Death belongs to a state of impermanence. This finest knowledge which holds the key to end all suffering of the eternal sansara, will prevail only for a time and it will be, once again forgotten by the world. Therefore this knowledge is impermanent, will not last in the world at it should be treasured.

Science of the Science is revealed.....

Meditation:

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.

1. *This is Ignorance – Avidhya.*
2. *This is the origin of Ignorance.*
3. *This is the cessation of Ignorance.*
4. *This is the path leading to the cessation of Ignorance.*
5. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*

- Vijjacharana -

6. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
7. *Even this finest knowledge will pass away, it is impermanent.*

Seventy-Seven Realisations of Enlightenment

Breathe

Be aware of your breath....

8. *This is Mental Formations – Sankara.*
9. *This is the origin of mental formations.*
10. *This is the cessation of mental formations.*
11. *This is the path leading to the cessation of mental formations.*
12. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
13. *In the future if one will realize the ultimate realisation, it will only be through this wisdom.*
14. *Even this finest knowledge will pass away, it is impermanent.*
15. *This is the Consciousness - Vinyannaya*
16. *This is the origin of the consciousness.*
17. *This is the cessation of consciousness*
18. *This is the path leading to the cessation of the consciousness.*
19. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
20. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
21. *Even this finest knowledge will pass away, it is impermanent.*
22. *This is Name and Form – Nama- Rupa*
23. *This is the origin of name & form.*

- Vijjacharana -

24. *This is the cessation of name & form.*
25. *This is the path leading to the cessation of name & form..*
26. *In the past if one has realized the ultimate realisation, it has been through this wisdom.*
27. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
28. *Even this finest knowledge will pass away, it is impermanent.*
29. *This is the Six Senses - Salayathana*
30. *This is the origin of six senses.*
31. *This is the cessation of six senses..*
32. *This is the path leading to the cessation of six senses.*
33. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
34. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
35. *Even this finest knowledge will pass away, it is impermanent.*
36. *This is the Contact - Sparsha*
37. *This is the origin of contact.*
38. *This is the cessation of contact.*
39. *This is the path leading to the cessation of contact.*
40. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
41. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
42. *Even this finest knowledge will pass away, it is impermanent.*
43. *This is the Feeling - Vedana*

44. *this is the origin of feeling.*
45. *This is the cessation of feeling.*
46. *This is the path leading to the cessation of feeling.*
47. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
48. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
49. *Even this finest knowledge will pass away, it is impermanent.*
50. *This is the Craving - Thanha*
51. *This is the origin of craving.*
52. *This is the cessation of craving.*
53. *This is the path leading to the cessation of craving.*
54. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
55. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
56. *Even this finest knowledge will pass away, it is impermanent.*
57. *This is the Grasping - Upadana*
58. *This is the origin of grasping.*
59. *This is the cessation of grasping.*
60. *This is the path leading to the cessation of grasping.*
61. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
62. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
63. *Even this finest knowledge will pass away, it is impermanent.*

- Vijjacharana -

64. *This is the Becoming - Bawa*
 65. *This is the origin of becoming.*
 66. *This is the cessation of becoming.*
 67. *This is the path leading to the cessation of becoming.*
 68. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
 69. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
 70. *Even this finest knowledge will pass away, it is impermanent.*
 71. *This is the Birth – Jathi. Decay & Death – Jara Marana*
 72. *This is the origin of Birth, Decay and Death.*
 73. *This is the cessation of Birth, Decay and Death.*
 74. *This is the path leading to the cessation of Birth, Decay and Death.*
 75. *In the past if one has realised the ultimate realisation, it has been through this wisdom.*
 76. *In the future if one will realise the ultimate realisation, it will only be through this wisdom.*
 77. *Even this finest knowledge will pass away, it is impermanent.*
- *This is the finest wisdom of the Universal Science. It finally breaks the unseen chains of suffering the entire mess of Sansara. This wisdom brings you complete and unchanged, peace, tranquility and calmness..... The Wisdom of Nibbana. The Science of Science.*

15

Science of
an Arahath

- *The Science of Science* -

Science of an Arahath

*When a spiritual process,
becomes a Living Reality...
Few,
Among many, finds the Path.
The
Wisdom of an Arahath,
Becomes,
The Science of Science,
Vijja Charana*

Science of an Arabhath

Through the advanced theories and new findings of science, phenomenal technologies are been developed. The advanced science technologies varies in to every corner of ongoing developments and future developments. Many cities are being dedicated to these new findings. Government grants or individual grants are given out freely for further development of such projects. Countries spend an immense amount of money in the new and enhancement of technologies.

Covering a diversity of various fields from medical science, to microbiology, architecture to engineering, finances and banking to agriculture, healthy food, education to clothing, transportation to motor engineering, space craft developments, city development to telecommunications a variety of new and exciting ways of science is been explored, developed and advanced in every imaginable way.

All this development aims highly on having a better life, a fulfilling life, in making people happy, secure and safe. In making living more exciting and rewarding, in making everyone secure.... Safe from the dangers of life.... every science theory is based on making life better or the world a better place to live in.....

And through all of the effort to make the planet Earth a better place, still there is so much which goes neglected before our very eyes....

Human life loses its value day by day, year by year, generation by generation. Even through the advancement of science and newfound medications, we still have not been able to find one medication which cures all types of sicknesses. In all the countries we have so many talented and gifted doctors and surgeons but not one of them is qualified or skilled

enough to perform a surgery on the entire body and cure a sickness. We develop many of methods, new ways of agriculture but still we are unable to feed the world out of hunger. Developments in the deep sea and all types of irrigation methods are found but we are still unable to cease the thirst of the world. The sky scrapers reach such heights in redesigning our skylines, in the so-called developed cities but still we're unable to give shelter to all the families of the world..... and then suddenly we discover; by using all the resources which is naturally gifted to all humans and animals by the Earth for many centuries we are losing natural resources.... And then suddenly the world is not enough anymore....

Science of an Arabhath

In trying to protect the most basic form of life – Life has become so precious and human existence has become such a treat.... trying to grow trees in Mars and have water and oxygen in other planets, we look for other worlds to base the humankind, new found theories of science... Science is newly wrapped in a new and exciting way so that it covers its true nature, it is been presented to us in such a way that we except and believe in a newfound future through Science. This we call the development of the science.... Destroying one world and building another world... Maybe in this new-found world.... There would be a better tomorrow.... Where happiness is forever, where no baby cries of hunger and no mother dies of sickness....

Is this what you call Science??? Or is it the height of Ignorance?

Ignorant to the real truth of life and how life with all the illusions deceives all living beings alike.... The changing moment in life, events of life, making it to be impermanent and not lasting. The preciously found happiness lasts only for such a short time before it disappears into nothing and teaching the lesson of impermanence throughout time. We are knowledgeable enough to learn all the thesis in theory but ignorant to the wisdom of the universe. The greatest teaching ever to be found.

To be able to find a way which ceases the entire mess of continued suffering, this remains to be the greatest wisdom of the real science – and so, a new light dawns with the wisdom of Vijjacharana Sampanna.

The darkness and illusions of the Ignorance- which conceals the suffering of all life existence is surpassed by the arising light of Vijjacharana which means the real science of the science. Truth in life, due to the

impermanent fact of suffering, all living beings have the greatest danger of suffering. The universal truth could not be concealed, and so arises Vijjacharana.

In Pali Vijja or Vidhya in Sanskrit means - Wisdom of the true universal science.

Charana means – Bearing thewise conduct.

Sampanna means - Qualities are imbedded.

The complete meaning:

Vijja Charana Sampanna

Bearing and wisdom of the True Universal Science.

Insight Power – Vijja Charana

Tripitakeya

The path of Discriminations

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455. Insight power: in what sense is insight a power?

Through contemplation of impermanence it is unshakable by perception of permanence, thus insight is a power. Through contemplation of pain it is unshakable by perception of pleasure, thus insight is a power. Through contemplation of not self it is unshakable by perception of self... Through contemplation of dispassion it is unshakable by delight... Through contemplation of fading away it is unshakable by greed ... Through contemplation of [99] cessation it is unshakable by arising ... Through contemplation of relinquishment it is unshakable by grasping, thus insight is a power.

It is unshakable, immovable and cannot be shifted by ignorance and by the defilements and aggregates that accompany ignorance, thus insight is a power..... This is insight as a power.

Arahath

Arahath - The Realised One

Finally, the great wisdom and realisation dawns in a person. The complete detachment of all forms of desire, detachment of all forms of hate, detachment from all forms of delusion. Delusion which one has been attached with the thinking patterns of desire. Finally desire is detached with the highest realisations.

- Complete detachment of material forms of life or being in existence
- Complete detachment of immaterial forms of life or beings in existence
- Complete detachment of pride
- Complete detachment of agitation
- Complete detachment of ignorance

Thus, ends all forms of suffering and the sansara chakra, In the wisdom and realisation of, the ultimate realisation...Nibbana, Niwana.

This is Vijjacharana – The power of Insight

Vijja the science of insight cannot be shifted by Ignorance, cannot be shifted by Craving, it cannot be shifted by Grasping, it cannot be shifted by Becoming, Birth or by Death.

One knows all that one needs to know; the wisdom is completed. One has seen all that needs to be seen, the realization is completed. One has achieved all that needs to be achieved, Nibbana is attained. The Science of an Arahath is Vijjacharana Sampanna, bearing the power of insight science.

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ANALYSIS OF DEPENDENT ORIGATION

1. ANALYSIS ACCORDING TO THE DISCOURSES

225. Because of ignorance activities arise; because of activities consciousness arises; because of consciousness mind and matter arise; because of mind and matter six bases arise; because of six bases contact arises; because of contact feeling arises; because of feeling craving arises; because of craving attachment arises; because of attachment becoming arises; because of becoming birth arises; because of birth ageing-death-sorrow-lamentation-pain (physical)-mental pain-despair arise. Thus is the arising of this whole mass of suffering.

226. Therein what is ignorance? Absence of knowledge of suffering, absence of knowledge of the cause of suffering, absence of knowledge of the cessation of suffering, absence of knowledge of the way leading to the cessation of suffering. This is called ignorance.

Therein what is 'because of ignorance activities arise'? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant), bodily activity, verbal activity, mental activity.

Therein what is activity producing good (resultant)? Good volition characteristic of the plane of desire, characteristic of the plane of form, occasioned by giving, occasioned by morality, occasioned by meditation. This is called activity producing good (resultant).

Therein what is activity producing bad (resultant)? Bad volition characteristic of the plane of desire. This is called activity producing bad (resultant).

Therein what is activity producing unshakeable (resultant)? Good volition characteristic of the formless plane. This is called activity producing unshakeable (resultant).

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Therein what is bodily activity? Bodily volition is bodily activity; verbal volition is verbal activity; mental volition is mental activity. These are called 'because of ignorance activities arise'.

227. Therein what is 'because of activities consciousness arises'? Eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This is called 'because of activities consciousness arises'.

228. Therein what is 'because of consciousness mind and matter arise'? There is mind; there is matter. Therein what is mind? The aggregate of feeling, aggregate of perception, aggregate of mental concomitants. This is called mind. Therein what is matter? The four great essentials and the material qualities derived from the four great essentials. This is called matter. Thus is this mind and this matter. This is called 'because of consciousness mind and matter arise'.

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The four great essentials and that material quality depending on which mind-consciousness-element exists. This is called matter. Thus is this mind and this matter. This is called mind and matter.

Therein what is 'because of mind and matter there are six bases rooted in mind and matter'? [153] Eye base, ear base, nose base, tongue base, body base, mind base. This is called 'because of mind and matter there are six bases rooted in mind and matter'.

Therein what is 'because of the sixth base there is contact rooted in the sixth base'? That which is contact, contacting, act of contacting, state of contacting. This is called 'because of the sixth base there is contact rooted in the sixth base'.

Arabhath

The most important fact of consideration is how the mind gets developed; the arising of the conscious state is dependent on the mental activities, the process of thoughts or known as mental fabrications.

Following the arising of matter, with aggregates(material quality, feeling, perception, mental formations, consciousness) the elements contributing to arise the six senses, the base for all thoughts are formed. In this sense, the eye base, ear base, nose base, tongue base, body base and mind base which connects to every aspect of the consciousness. The fundamental base is the consciousness, the eye base is a new face of this consciousness which is arisen at the moment again and again by the conscious state of the mind. Furthermore in this same regard every aspect of each of the bases ear, nose, tongue, body and mind arises, with the fundamental base of a consciousness in the mind. Due to this process of arising the six-sense consciousness, again it has a vise versa effect and creates the conscious mind again. The mind gets created.

Due to this arising of the six-sense consciousness the concept of SELF is born. One tends to think that the eye is in the body and the objects are out of the body, I see the objects and I see the world. But in actual fact SEEN factor is all in the mind – the conscious state of the mind shows an eye and an outside world. The illusion that a self-exist continues in this Patten, due to the delusion being enhance by the mind.

The theory of Self ?

Tends to think; it is because of the eye that we see, but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really see things. It is the consciousness which defines,

- *Vijjacharana* -

we have seen. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

The theory of Self ?

Tends to think that it is because of the ear that we hear things; but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really hear things. It is the consciousness which defines, we have heard. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

Arabhath

The theory of Self ?

Tends to think that it is because of the nose that we smell things; but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really feel smell of things. It is the consciousness which defines, what we have smelt. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

The theory of Self ?

Tends to think that it is because of the tongue that we taste things; but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really feel taste things. It is the consciousness which defines, we have tasted. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

The theory of Self ?

Tends to think that it is because of the body that we are able to touch things; but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really feel the touch. It is the consciousness which defines, we have touched. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

The theory of Self ?

Tends to think that it is because of the mind that we are able to think of things; but in actual fact it is because of the contacted feeling of the consciousness, in the state of mind, that we really feel the thoughts and

know that we are thinking. It is the consciousness which defines, we have been thinking or thought of something. An illusion, seems to be real. It is arisen due to an illusion through the consciousness.

With these fabricated activities the conscious state of the mind is arisen, the entire world forms, with this conscious state of the mind.

HOW DOES THE WORLD GET CREATED???

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THE TRUTH OF THE CAUSE

203. Therein what is the Noble Truth of the cause of suffering?

That craving which is cause of becoming again, is accompanied by passionate lust, is strong passion for this and that. For example; craving for sense pleasure, craving for becoming, craving for non-becoming.

This same craving when arising where does it arise; when settling where does it settle? Whatever in the world is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear. :P: In the world

nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world visible (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles. In the world audible (objects). :P: In the world odorous (objects). In the world sapid (objects). In the world tangible (objects). In the world ideational (objects) are lovely things, pleasant things; herein this craving when arising arises; herein when settling settles.

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear consciousness. :P: In the world nose consciousness. In the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

HOW DOES THE WORLD GET CREATED???

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THE TRUTH OF THE CAUSE

In the world eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world feeling born of ear contact. : P : In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of body contact. In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world perception of visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world perception of audible (objects). :P: In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world volition concerning visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles. In the world volition concerning

audible (objects). :P: In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises; herein when settling settles.

In the world craving for visible (objects) is a lovely thing, pleasant thing; herein this craving when arising arises ; herein when settling settles. In the world craving for audible (objects).

HOW DOES THE WORLD GET CREATED???

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THE TRUTH OF THE CAUSE

The world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when arising arises ; herein when settling settles.

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*Therein what is 'because of contact there is feeling rooted in contact'?
That which is mental ease, mental pleasure, easeful pleasant
experience born of mental contact, easeful pleasant feeling born of
mental contact. This is called 'because of contact there is feeling
rooted in contact'.*

*Therein what is 'because of feeling there is craving rooted in feeling'?
That which is lusting, infatuation, :P: infatuation of consciousness.
This is called 'because of feeling there is craving rooted in feeling'.*

*Therein what is 'because of craving there is attachment rooted in
craving'? That which is wrong view, resorting to wrong view, :P:
base of heresy, inverted grip. This is called 'because of craving there
is attachment rooted in craving'. :P: Therefore this is called "thus is
the arising of this whole mass of suffering".*

(HERE ENDS) ROOT TETRAD

The feelings are arisen because of the rooted contact and once again, its back tracks to the mind and it's conscious Feeling of Contact. All mental pleasures in which ever form pleasant, unpleasant, pleasant nor unpleasant is being experienced due to the fact of the contacted feeling of the mind; it is the conscious state of the mind which tells that this feelings has arisen yet again.

Another new face of the consciousness is the Contacted Feelings and being conscious of the feelings. Because of the contacted feelings of the consciousness, it arises craving; this too is formed by the conscious state of

the mind, again the mind or conscious state of the mind says that craving for such things are arisen. Yet again has arisen another new face of the consciousness. Once craving is arisen, the attachment towards the craving once again is been stated by the consciousness of the mind. Another new face is created as the consciousness of Grasping and the attachment to grasping arises.

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attachment of (wrong) habits and practices, the attachment of soul-theory. This is called 'because of craving attachment arises'.

234. Therein what is 'because of attachment becoming arises'? Becoming by way of twofold division: Is action-becoming; is resultant-becoming. Therein what is action-becoming? Activity producing good (resultant), activity producing bad (resultant), activity producing unshakeable (resultant). This is called action-becoming. Also all action leading to becoming is action-becoming. Therein what is resultant-becoming? Becoming (in the plane of) desire, becoming (in the plane of) form, becoming (in the) formless (plane), perception-becoming, non-perception-becoming, neither perception nor non-perception-becoming, single aggregate becoming, four aggregate becoming, five aggregate becoming. This is called resultant-becoming. This is called 'because of attachment becoming arises'.

235. Therein what is 'because of becoming birth arises'? That which for this or that being in this or that category of beings is birth, genesis, entry, full existence, the appearance of the aggregates, the

acquiring of the bases. This is called 'because of becoming birth arises'.

236. Therein what is 'because of birth ageing and death arise'? There is ageing; there is death. Therein what is ageing? That which for this or that being in this or that category of beings is ageing, decrepitude, broken teeth, grey hair, wrinkled skin, the dwindling of life, decay of the controlling faculties. This is called ageing.

Therein what is death? That which for this or that being from this or that category of beings is decease, passing away, breaking up, disappearance, dying, death, the completion of the life-span, the breaking up of the aggregates, the laying down of the body, the destruction of the controlling faculty of vital principle. This is called death. Thus is this ageing and this death. This is called 'because of birth ageing and death arise'.

237. Therein what is sorrow? (That which) To one afflicted by misfortune through relatives or to one afflicted by misfortune through wealth or to one afflicted by misfortune through disease

Arahath

The face of a conscious grasping with attachment, arises the becoming of such a nature. Becoming takes place in two different forms, with each second of becoming, that very nature of being in Contact with the mind is formed. By being in Contact with the mind also means consciousness is arisen. The force of thinking is arisen. Being aware is arisen, and all living beings gets attached to this consciousness which illuminates the fact of being alive. All living beings craves for being 'consciously alive'.

The other aspect of Becoming such with Activity. Activity of Good – Kusala mula, Activity of Bad – Akusala mula both connects to the original fact of being and becoming of such nature. Craving for consciously been alive in different forms and worlds....

In the second aspect this results in Becoming in the planes of.....

Planes of Desire – kama worlds

Planes of Form – Rupa worlds

Planes of Formless - Arupa worlds

Perception Becoming – planes Vinyana

Non - perception becoming – Asanya planes

Neither perception nor non - perception becoming –Newasannya
Nasannya planes

The mind with attachment craving towards the state of life, becomes in the state of living. In the planes and worlds shown above. This state of mind which is born of 'Becoming' is due to the illusion fact of the Consciousness.'

The Conscious mind searches for a way to be in existent in any form of life – Birth in any form. Birth means the very second or moment of

‘Becoming consciousness’. the entire creation of the mind happens at the split second when the becoming of a conscious state of mind is arisen which also means the birth of consciousness. This process takes place due to the Ignorance of craving for life and desire towards living in Becoming – Life. when life arises it follows through the same process of decay and death... Beginning again with the mess of Ignorance; the process with a conscious mind, governs the entire process known as the dependent origination.

Arabhath

Conscious state of the mind governs the Mental Formations
Conscious state of the mind governs the Consciousness
Conscious state of the mind governs the Name and Matter
Conscious state of the mind governs the Six-Sense base
Conscious state of the mind governs the Contact
Conscious state of the mind governs the Feeling
Conscious state of the mind governs the Craving
Conscious state of the mind governs the Grasping
Conscious state of the mind governs the Becoming
Conscious state of the mind governs the Birth
Conscious state of the mind governs the Decay and Death
Conscious state of the mind governs the Ignorance.....
and Ignorance governs the conscious state of mind

In each and every second which passes by in Birth or the attachment to the existence of Life. The Complete and entire mess of suffering continue due to the main fact of a delusional state of consciousness that we call the MIND. Controlling each and every aspect of life, making the illusion grow bigger and bigger with time. Making the reality totally unseen by the fact of ignorance which follows in every single stage. The illusion of the mind continues fabricating a world which seems to be real in every single way.

Until the process of decay states to happen another face of the consciousness showing with death. The death which follows is a moment to moment becoming process, which arises decay and death of the very nature of becoming.

There is another meaning of death; the experience that is stated as the body dies; again this concept of death of the body is shown due to

the consciousness of the mind. Death is due to the changing effect of the karmic energy together with ignorance which fuels this entire process.

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3. THE TRUTH OF CESSATION

204. Therein what is the Noble Truth of the cessation of suffering? That which is the entire dispassionate cessation of, the forsaking of, the discarding of, the freedom from, the non-attachment to that same craving. This same craving when being abandoned where should it be abandoned; when ceasing where does it cease? Whatever in the

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THE TRUTH OF CESSATION

world is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world what is a lovely thing, pleasant thing? In the world eye is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear. :P: In the world nose. In the world tongue. In the world body. In the world mind is a lovely thing, pleasant thing;

*herein this craving when being abandoned should be abandoned;
herein when ceasing ceases.*

*In the world visible (object) is a lovely thing, pleasant thing; herein
this craving when being abandoned should be abandoned; herein
when ceasing ceases. In the world audible (object). :P : In the
world odorous (object). In the world sapid (object). In the world
tangible (object). In the world ideational (object) is a lovely thing,
pleasant thing; herein this craving when being abandoned should
be abandoned; herein when ceasing ceases.*

Arabhath

The creation of the world. The eye the valuation that is given to the eye, valuing the eye to be a precious part of the body. See through the reality of the creation of the body and the attachment of valuation in the mind for such a body. Attachment with ear, nose, tongue, body, mind. Detach the valuation given in the mind towards the body. Be known of the new face of the consciousness being shown regarding a body base of such six senses.

The creation of the world. The visible object, thinking that this object is so lovely and is pleasurable. The valuation given in the mind for such objects needs to be identified. The attachment toward the valuation in the mind needs to be detached regarding the objects that is seen, heard, smelt, tasted, touched, thought. Another new face of the consciousness is shown with the objects and the six senses. Detach the value which is given through the consciousness regarding the conscious state of seen, hearing, smelling, tasting, touching, thinking.

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THE TRUTH OF CESSATION

In the world eye consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear consciousness. :P: In the world nose consciousness. In the world tongue consciousness. In the world body consciousness. In the world mind consciousness is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world ear contact. :P: In the world nose contact. In the world tongue contact. In the world body contact. In the world mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world feeling born of eye contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases. In the world feeling born of ear contact. :P: In the world feeling born of nose contact. In the world feeling born of tongue contact. In the world feeling born of body contact. In the world feeling born of mind contact is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

- *Vijjacharana* -

In the world perception of visible (objects). In the world perception of audible (objects). In the world perception of odorous (objects). In the world perception of sapid (objects). In the world perception of tangible (objects). In the world perception of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

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THE TRUTH OF CESSATION

In the world volition concerning visible (objects). In the world volition concerning audible (objects). In the world volition concerning odorous (objects). In the world volition concerning sapid (objects). In the world volition concerning tangible (objects). In the world volition concerning ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world craving for visible (objects). In the world craving for audible (objects). In the world craving for odorous (objects). In the world craving for sapid (objects). In the world craving for tangible (objects). In the world craving for ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

In the world thinking of visible (objects). In the world thinking of audible (objects). In the world thinking of sapid (objects). In the world thinking of tangible (objects). In the world thinking of ideational (objects) is a lovely thing, pleasant thing; herein this craving when being abandoned should be abandoned; herein when ceasing ceases.

**THIS IS CALLED THE NOBLE TRUTH OF THE
CESSATION OF SUFFERING**

Arabath

The consciousness of the eye, the awareness that one has regarding the visibility is always highly valued. It is therefore misinterpreted that the consciousness of the visibility is there because of the eye, but in actual fact it is because of the mind, the consciousness of mind shows that it is visible.

Explaining this very same thing in a deeper way is know that consciousness has many different faces. A new face of the consciousness is the ‘visibility due to the Contact of the mind and its conscious state of the mind’. Another new face forms with the contact made to the conscious state of the mind generates as a Feeling. ‘The feeling again is another face of the mind.’ This face has the ‘feeling of the visibility which is linked with the conscious state of the mind again. ‘I am able to SEE the outside objects due to the consciousness of the mind.’ The concept or theory of I, Me and MYSELF is created due to this main misinterpreted meaning. It should be known as the consciousness has its face created, the visible object and the eye, both of these aspect are been able to be recognized only through the consciousness of the mind and so this should be known as the consciousness with a new face. Both visible objects and the eye are one; Seen through the Consciousness of the Mind. Therefore it is not a question of ‘I am looking at an object’ BUT it should be known as ‘through the consciousness both the eye and visible objects are been seen.’

Many a times the highest valuation is given to the consciousness – the awareness is valued, and so follows the face of Contact born of the consciousness, Feeling born of the consciousness and then followed with another completely different face of the mind which is Craving. Craving is another face of the consciousness that many gets completely attached. Interlinked with the perception – the new face of the consciousness. The visible abject is perceived is such a way that it forms the idea that “I am

able to perceive such things in this way, or Myself perception regarding things are in such away ”

When this attachment interlinked with craving and the perception of attachment due to the consciousness of the mind it takes its new shape – the illusion of the mind is seen as reality. The desire covers the reality; therefore the illusion of the consciousness needs to be seen for what it really is and completely detached. Detached the value given to the consciousness, as it frees from the delusional state of consciousness.

When the delusional state of the consciousness is seen for its real nature Becoming of such is detached. Becoming of such a conscious state of the mind is completely detached. All forms of Birth craving for existence is detached.

In the Path of Arabhath

(The five main defilements which are in the higher category)

- *Rupa raga – Greed for material forms of life or being in existence*
- *Arupa raga – Greed for immaterial forms of life or being in existence*
- *Mannya – Pride*
- *Uddachcha – Agitation*
- *Avidya - Ignorance*

In the Realization of an Arahath

- *Complete detachment of material forms of life or being in existence – Detachment of the soul theory of Me, Myself and I through the detachment of material quality (Rupa)*
- *Complete detachment of immaterial forms – Detachment of Contacted feelings.*
- *Complete detachment of pride – Detachment of perceptions*
- *Complete detachment of agitation – Detachment of mental formations*
- *Complete detachment of ignorance–Detachment of the consciousness of beings in existence or life in any form of existence.*

This is only seen for its truenature, through the Wisdom and Realization of the Real and True Science. The only truth that there ever was and there ever will be The Universal Truth. Stillness Prevails....The Science of an Arahath is reviled.

Arahath

*Detachment of Aggregates which arises the consciousness detaches
the defilements of the Arahath path*

Detachment of Material Quality (Rupa)	—————→	Complete detachment of material forms
Detachment of Feelings (Vedana)	—————→	Complete detachment of immaterial forms
Detachment of Perception (Sannya)	—————→	Complete detachment of pride
Detachment of Mental Formation (Sankara)	—————→	Complete detachment of agitation
Detachment of Consciousness (Vinyana)	—————→	Complete detachment of ignorance

Ceasing the Dependent Origination - Ceasing Defilements

Ceasing Ignorance	—————→	<i>Ceasing Ignorance - Avidya</i>
Ceasing Formations	—————→	<i>Ceasing Agitation - Uddacha</i>
Ceasing Consciousness	—————→	<i>Ceasing Conceit (pride) - Mannya</i>
Ceasing Name & Form	—————→	<i>Ceasing Greed for immaterial (being) - Arupa Raga</i>
Ceasing Six sense bases	—————→	<i>Ceasing Greed for material (being) - Rupa Raga</i>
Ceasing Contact	—————→	<i>Ceasing Desire and lust for Intangible</i>
Ceasing Feelings	—————→	<i>Ceasing Desire and lust for Tangible</i>
Ceasing Craving	—————→	<i>Ceasing Contagion of rite and titual,</i>
Ceasing Grasping	—————→	<i>Ceasing Dount and wavering</i>
Ceasing Becoming	—————→	<i>Ceasing The individual-group-view,</i>
Ceasing Birth	—————→	
Ceasing Decay & Death	—————→	

Arahath

The Eight-Fold Path which starts from Arahath Path and bring the ultimate realization of an Arahath.

Perfect Understanding:

The theory of I, Me, Myself is detached.

Perfect Thought:

The desire for mental fabrications through the contact of the consciousness is detached.

Perfect Speech:

The differences of dhamma in variations of words which are used to describe the dhamma is been completely understood. The knowledge of words and phrases, surpasses in to a wisdom. With this newfound wisdom all forms of Material Qualities which are known as Rupa is detached. So ends the Rupa Raga – Greed for material forms of life.

Perfect Action:

All actions in all different worlds and realms are seen for its true nature and the value given for such a conscious state in these worlds are detached.

Perfect Livelihood:

The desire for becoming the form of life is identified and all its consciously named decisions which are forming life is understood.

Perfect Effort:

The Effort used for maintaining this very existence is understood. Consciousness and Contact of the consciousness is understood.

Arahath

The Eight-Fold Path which starts from Arahath Path and bring the ultimate realisation of an Arahath.

Perfect Mindfulness / Awareness:

The consciousness and becoming process which is inter linked with the Becoming of the very same consciousness is understood.

Perfect Concentration:

The ignorance, consciousness and the becoming of a consciously aware mind is understood. This mind is the creation of the world with ignorance and life in existence is understood. The desire for life is understood and the attachment towards the consciousness to sustain life is understood, due to this very reason the decay and death plays its part and so the entire mess of all suffering is born – this is understood. Realising this final realisation is dawn.

Perfect Wisdom:

When this final realisation regarding the interconnections between Ignorance, Consciousness of the Mind and the becoming process of desiring life in existence is understood and the suffering caused by the mess is also understood. The ignorance which created the desire for life is completely detached. The desire of becoming is detached, the desire of a consciousness is detached. The desire for existence is detached.

Perfect Realisation:

The knowledge which brings this wisdom is completely understood. The wisdom is only a wisdom this too is understood, the longing for such wisdom is also understood. This wisdom is there only to realises the ultimate realisation is also understood. This greatest wisdom which is the

- *Vijjacharana* -

universal truth is there in order to realise the ultimate realisation and then this greatest wisdom is detached as well. Completely and entirely detached from all forms of attachments.

*The Science of an Arahath is reveled, a gift for the entire Universe.
Origination & Ceasing*

*When Becoming is originated,
The Mind is created*

*When the Mind get originated,
The Existence is created*

*When the Existence is originated,
Life is created*

*When Life is originated,
Self is created*

*When Self is originated,
The World is created*

*When the World is originated,
Suffering gets created.....*

*When the World is ceased,
Origination of Self is ceased*

*When the creation of Self is ceased,
The origination of Existence is ceased*

- The Science of Science -

*When the origination of Existence is ceased,
Life is ceased*

*When the origination of Life is ceased,
The existence of Mind is ceased*

*When the origination of Mind is ceased,
The existence of Becoming is ceased*

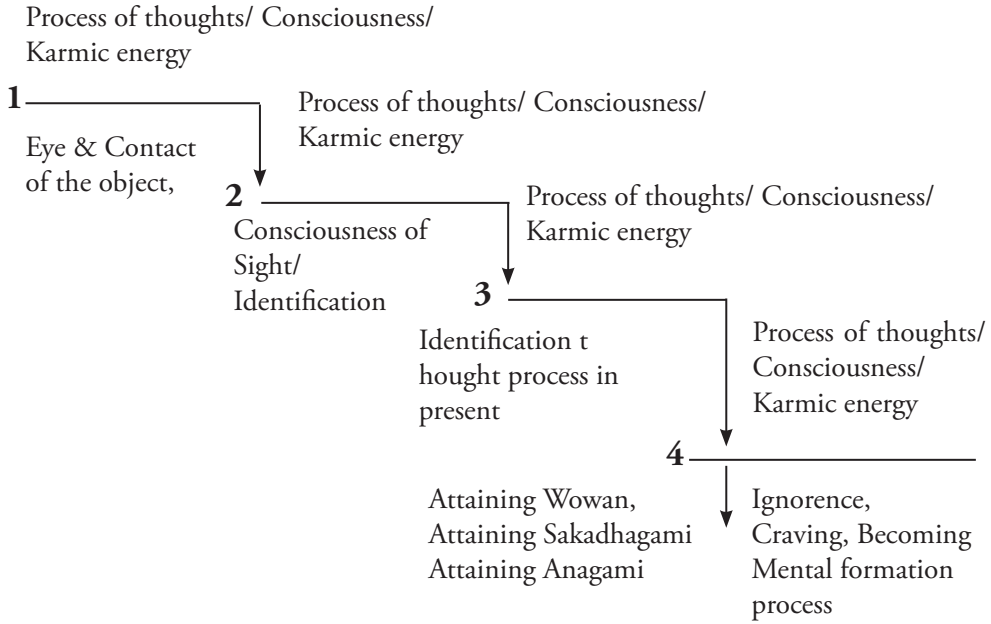
*When the origination of Becoming is ceased,
The existence of Suffering is ceased....*

16

Porecessing of
Thoughts
Arahath

Processing of Thoughts - Arabhath

Processing of Thoughts



As in the graph the thought process, consciousness or which is known as the awareness and the karmic energy follows.

1. The eye and the first contact of the object.
2. The consciousness plays it part of identifying the objects – the in a pure mental process, all such senses as sound, smell, taste, touch and thoughts are identified by the consciousness.
3. The identification is made and is been identified as the present moment. Seen someone in the present moment, hearing something in the present moment, smelling something in the

- Vijjacharana -

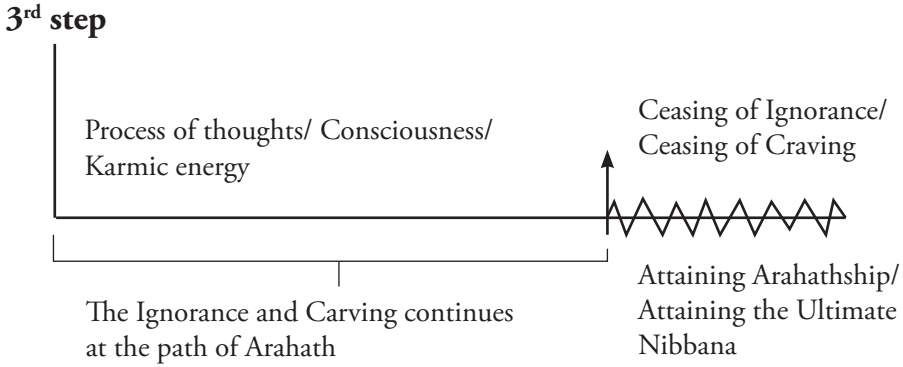
present moment, touching something in the present moment, thinking something in the present moment.

4. The carving and grasping process takes place with desire, hate, delusion. Becoming of such a nature takes place, bringing birth of such a nature this entire process is due to ignorance. This 4th step is where all living beings gets attached to desire, and therefore when attaining certain stages of the

Eight - Fold path and realizing the true nature of the attachments which brings suffering, detachment of desire takes place. This helps in attaining Sowan – Steam Winner stage, Sakadhagami – Once Returner, Anagami – Non - Returner stage.

Processing of Thoughts - Arahath

Processing of Thoughts

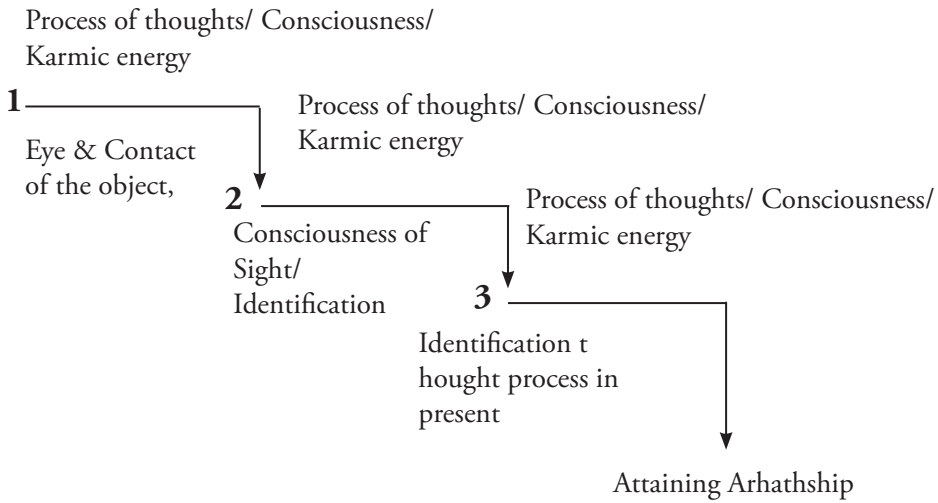


In this graph, the process of thoughts continues with the consciousness and the karmic energy. The 3rd step of the process, where there was attachment to desire hate and delusion with craving, grasping and becoming with ignorance will not continue. The desired attachment with craving, grasping is been detached. In becoming of such a desired nature is being detached therefore birth is detached and Ignorance is detached. By the complete detachment of Ignorance, the entire process of the dependent origination falls apart. The cycle of the sansara is broken and therefore it's the end of Suffering. Attaining Arahathship, Attaining the tranquility and calmness of Nibbana.

Dhamma Padaya

*This world is blind.
Here there are few who
clearly see. As birds escaping
from a net, few go to a
blissful state.*

Processing of Thoughts - Arabhath



In the mind of an Arabhath,

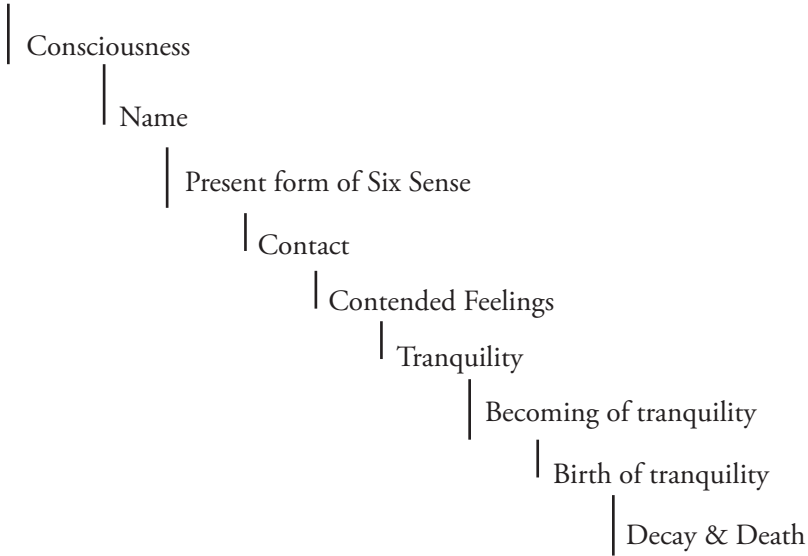
1. 1st Step process of thoughts with the consciousness and karmic energy continues. The eye and the first contact of the object.
2. 2nd Step, the consciousness plays its part of identifying the objects – the in a pure mental process, all such senses as sound, smell, taste, touch and thoughts are identified by the consciousness.
3. 3rd Step, the identification is made and it is been identified as the present moment. Seen someone in the present moment, hearing something in the present moment, smelling something in the present moment, touching something in the present moment, thinking something in the present moment.

4. Arahathship has been achieved but such a pure person continues with life doing all duties, peaching the sacred Dhamma and meditating, without the attachments of desire, hate, and delusion. In doing so, is in a complete sense of calmness. Where serenity follows in which ever thing the Arahath does.
5. The Science of the Science is therefore lived as an example for all living beings to follow. Where suffering ends there is complete stillness and tranquility.

Thought Process of an Arahath

Dependent Origination of an Arahath

Tranquility, Calmness
Based formations



1. In this graph, there is no Ignorance as you can see, as Ignorance is completely detached.
2. It starts with a tranquility - based mind with calm thoughts as formations.
3. The tranquility arises the consciousness which is clam. The consciousness is not stained or laminated by lust, hate or delusion.

4. Which arises Name – only the Name is there as it is psychological. It is the power of the ideas processed, which forms in as micro cells forming into rays of energy and beams of light. Which in turn follows in forming an aura with psychological energy beams.

Thought Process of an Arahath

Name consisting of mental faculties:

Rupa – Visual perception

Vedana – Sensation of feelings

Sannya – Perception of identification

Sankara – Mental formations

Vinnayana – Consciousness

The Form or the Matter part does not exist as there is no attachment in forming a body for future life's to be lived. In the mind of Arahath there is no attachment with desire for living and existing further in to other lives, that desire is completely detached.

5. Name arises Present Six Senses, only the present six senses exists, until the karmic energy is there in an Arahath and when the karmic energy ends the death happens. There is no development for future six senses of bodies to be alive. The attachment towards the six senses are completely detached.
6. Present Six Senses arises, Contact. The contact of the objects and the contact of the mind with the awareness and consciousness.
7. Present Contact arises Contended Feelings, feelings of pleasant, unpleasant, and neutral. There is no attachment with desire towards pleasant feelings, hate towards unpleasant feelings, delusion towards neutral feelings.

8. Contended Feelings arises Tranquility. This tranquility is the stillness of the mind. It does not seek of any further attachments of desire from the world.
9. Tranquility arises Becoming. Becoming such a nature of tranquility
10. Becoming of tranquility arises Birth of tranquility and calmness in the mind.
11. Birth of tranquility stays on as a state of mind which is filled with calmness and serenity. Whoever the physical body starts to Decay and so the decaying process takes place.
12. Decay of the body arises Death of the Arahath. The most significant fact of Death of an Arahath is that the Arahath has detached all Ignorance – the core factor of desire towards living, existing in some form or the other. This core fact which gives life to desire, is completely detached....And so an arahant's death is known as a Parinirwanaya – the Ultimate attainment of Nibbana.

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17

Different features
of an Arahath

Different features of an Arahath

All Arahath have the same understanding and the realisation when it comes to Nibbana. An Arahath has detached all desires, hate and delusions, but after attaining Arahathship certain Arahath gains certain special abilities. All Arahath does not have the same abilities. A person needs to understand the differences between Arahath's, the features of Arahath which some of the Arahath have and does not have.

One needs to understand at this point, that an Arahath does to develop oneself with such abilities but it just forms after attaining Arahathship, after a period of time. Most of the times an Arahath may not even know he/she has such special abilities and then there are Arahath who does not have any such abilities. Even though an Arahath does not have special abilities it does not mean this pure person has not realised and attain Nibbana. It is a very large mistake in the society today and it was the same mistake made in the times of lord Buddha, where lord Buddha himself has tried to correct wrong view regarding Arahath's. In society many people believed 'if a person has attained Arahathship, that person should have supernormal powers.' This is incorrect, the realisation towards Nibbana is something which is very different from the supernormal powers that an Arahath gains after attaining Nibbana.

The five different features of Arahath are listed as follows for greater understanding and to clear most of the doubts which may arise regarding the different features of Arahath.

- *Vijjacharana* -

Five different features of Arahath

1st Feature

- *Listening to the dhamma disclosure a person could attain Arahathship. Does not have the ability in dhayana meditation*
- *Develops between 1st to 4th dhayana meditations, proceeds on Vipassana meditations and attains Arahathship.*
- *Does not possess the faculties of super natural powers*

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KNOWLEDGE OF THE ACTUALITIES

567. How is there knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering?

568. Knowledge in one who possesses the path is knowledge of suffering and it is knowledge of the origin of suffering and it is knowledge of the cessation of suffering and it is knowledge of the way leading to the cessation of suffering.

Herein, what is knowledge of suffering?

Any understanding, act-of-understanding, investigation, reinvestigation, investigation-of-ideas, noting, noticing, taking notice, learning, skill, cleverness, estimation, ratiocination, scrutiny, over-all-ness, good-sense, piloting, insight, full-awareness, spur, understanding, understanding as faculty, understanding as power, understanding as weapon, understanding as stronghold, understanding as light, understanding as illumination, understanding as lighting up, understanding as treasure, non-delusion, investigation of ideas, right view, that arises contingent upon suffering: this is called knowledge of suffering.

Any understanding, ... right view, that arises contingent upon the origin of suffering: ...

- *Vijjacharana* -

Any understanding, ... right view, that arises contingent upon cessation of suffering: ...

Any understanding, ... right view, that arises contingent upon the way leading to the cessation of suffering: this is called knowledge of the way leading to the cessation of suffering.

569. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering'.

Five different features of Arahath

2nd Feature

- *Has developed meditations up to eight levels of dhyana meditations and continues on vipassana meditation - attains Arahathship.*
- *Does not have the ability of super natural powers*

Different features of an Arabh

Tripitakeya

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THE ACTUALITIES

564. *How is it that understanding of the meaning of full understanding is knowledge of suffering, that understanding of the meaning of abandoning is knowledge of origin, that understanding of the meaning of realizing is knowledge of cessation, that understanding of the meaning of developing is knowledge of the path?*

565. *Suffering has the meaning of oppressing, meaning of being formed, meaning of burning up, meaning of change, as its meaning of full understanding. Origin has the meaning of accumulating, meaning of source, meaning of bondage, meaning of impediment, as its meaning of abandoning. Cessation has the meaning of escape, meaning of seclusion, meaning of not being formed, meaning of deathlessness, as its meaning of realizing. The path has the meaning of outlet, meaning of cause, meaning of seeing, meaning of predominance, as its meaning of developing.*

566. *Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of full understanding is knowledge of suffering, understanding of the meaning of abandoning is knowledge of origin, understanding of the meaning of realizing is knowledge of the meaning of cessation, understanding of the meaning of developing is knowledge of the path'.*

Five different features of Arahath

3rd Feature

- *Has developed eight levels of dhayana and the Nirodha Samapathi which is known as the 9th level continues on vipassana meditation and attains Arahathship.*
- *Has the ability of the three form of science;*
 - * *Penetration of wills (chetho pariya yanaya)*
 - * *Recollectoin of past life's (pubbe niwasanusathi yanaya)*
 - * *Exhaustion of Cankers (Asrawakkaya Yanaya)*

Five different features of Arahath

4th Feature

- *Has developed eight levels of dhayana and the Nirodha Samapathi which is known as the 9th level continues on vipassana meditation and attains Arahathship.*
- *Has the ability of the three form of science;*
 - * *Penetration of wills (chetho pariya yanaya)*
 - * *Recollectoin of past life's (pubbe niwasanusathi yanaya)*
 - * *Exhaustion of Cankers (Asrawakkaya Yanaya)*
- *The divine Eye (dinna chakku), Purification of the Ear principle (Dinna Sotha)*

Five different features of Arahath

5th Feature

- *Has developed eight levels of dhyana and the Nirodha Samapathi which is known as the 9th level continues on vipassana meditation and attains Arahathship.*
- *Has the ability of the three form of science;*
 - * *Penetration of wills (chetho pariya yanaya)*
 - * *Recollection of past life's (pubbe niwasanusathi yanaya)*
 - * *Exhaustion of Cankers (Asrawakkaya Yanaya)*
- *Has Super normal powers of Irddhi vidha*
- *The divine Eye (dinna chakku), Purification of the Ear principle (Dinna Sotha)*
- *Ability of delivering the dhamma disclosure; is known as the discriminations*
 - * *Knowledge of discrimination of meaning -*
(Attha suddhika patisambide yanaya)
 - * *Knowledge of discrimination of ideas -*
(Dhamma suddhika patisambide yanaya)
 - * *Knowledge of discrimination of language -*
(Niruthi suddhika patisambide yanaya)
 - * *Knowledge of discrimination of perspicuity/Cassession -*
(Patibana suddhika patisambide yanaya)

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SUPERNORMAL POWER (SUCCESS) – Irdhi vidha yanaya

524. How is it that understanding of the meaning of succeeding by defining body and cognizance as one and by steadying easy perception and quick perception is knowledge of the kinds of success (supernormal powers)?

525. Here a bhikkhu develops the basis for success that possesses both concentration due to zeal and volitional-formation to endeavor. He develops the basis for success that possesses both concentration due to energy and volitional-formation to endeavor. He develops the basis for success that possesses both concentration due to cognizance and volitional formation to endeavor. He develops the basis for success that possesses both concentration due to inquiry and volitional-formation to endeavor.

526. He completely develops and completely educates his cognizance in these four bases for success, and makes it malleable and wieldy.

527. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he mounts his body upon his cognizance, and he mounts his cognizance upon his body, he converts his cognizance to accord with his body and he converts his body to accord with his cognizance, he steadies his cognizance to accord with his body and he steadies his body to accord with his cognizance. Having converted his cognizance to accord with his body and converted his body to accord with his cognizance, having steadied his cognizance

to accord with his body and steadied his body to accord with his cognizance, he dwells with easy perception and quick perception permeating his body.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of success (supernormal power). He enjoys the various kinds of success (supernormal powers); having been one, he becomes many, having been many, he becomes one; he appears and vanishes; he goes unhindered through walls, through enclosures, through mountains, as though in open space; he dives in and out of the earth as though in water, he goes on unbroken water as though on earth; seated cross-legged he travels in space like a winged bird; with his hands he touches and strokes the moon and sun so mighty and powerful; he wields bodily mastery even as far as the Brahma World.

528. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of the meaning of succeeding by defining body and cognizance as one and by steadying easy perception and quick perception is knowledge of the kinds of success (supernormal powers).'

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DibbaSothaYanaya

[112] [CHAPTER LI. — PURIFICATION OF THE EAR PRINCIPLE]

529. *How is it that understanding of fathoming sound signs in their difference and unity due to intervention of applied-thought is knowledge of purification of the ear principle?*

530. *Here a bhikkhu develops the basis for success ... [and so on as in § 525].*

531. *He completely develops ... [and so on as in § 526].*

532. *Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he gives attention to the sound sign of far-off sounds and he gives attention to the sound sign of nearby sounds, he gives attention to the sound sign of gross sounds and he gives attention to the sound sign of subtle sounds and he gives attention to the sound sign of very soft sounds; he gives attention to the sound sign of sounds in the eastern direction and... in the western direction and... in the northern direction and... in the southern direction and ... in the eastern intermediate direction and ... in the western intermediate direction and ... in the northern intermediate direction and ... in the southern intermediate direction and he gives attention to the sound sign of sounds in the downward direction and he gives attention to the sound sign of sounds in the upward direction.*

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of purification of the ear element, with the divine ear principle, which is purified and surpasses the human, he hears both kinds of sounds, the divine and the human, those that are far as well as near.

533. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming sound signs in their difference and unity due to intervention of applied-thought is knowledge of purification of the ear principle'.

Tripitakeya

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Chethopariyayanaya

PENETRATION OF WILLS (HEARTS)]

534. How is it that understanding of fathoming behavior of consciousness in its difference and unity by [observing] confidence [and nonconfidence] in the [six] faculties [beginning with that of the eye] due to intervention by three types of cognizance's is knowledge of penetration of wills (hearts)?

535. Here a bhikkhu develops the basis for success ... [and so on as in§525].

536. He completely develops ... [and so on as in §526]...

537. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he understands [the intervention of the three types of cognizance] thus: 'This materiality is originated by the joy faculty, this materiality is originated by the grief faculty, this materiality is originated by the equanimity faculty'.

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of penetration of wills (hearts).

Penetrating with his heart the hearts of other beings, of other persons, he understands them thus: he understands greedy cognizance as greedy, ungreedy cognizance as ungreedy; he understands hating cognizance as hating, unhating cognizance as unhating; he understands deluded cognizance as deluded, undeluded cognizance as undeluded; he understands cramped cognizance as cramped, distracted cognizance as distracted; he understands exalted cognizance as exalted, he understands surpassed cognizance as surpassed, unsurpassed cognizance as unsurpassed; he understands concentrated cognizance as concentrated, unconcentrated cognizance as unconcentrated; he understands liberated cognizance as liberated, unliberated cognizance as unliberated.

538. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming behavior of consciousness in its difference and unity by [observing] confidence [and non-confidence] in the [six] faculties [beginning with that of the eye] due to intervention of three types of cognizance is knowledge of penetration of wills (hearts)'.

Tripitakeya

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PubbeNiwasanusathiYanaya

RECOLLECTION OF PAST LIFE

539. *How is it that understanding of fathoming ideas conditionally-arisen through intervention of difference and unity [respectively] in [unprofitable and profitable] action is knowledge of recollection of past life?*

540. *Here a bhikkhu develops the basis for success ... [and so on as in §525].*

541. *He completely develops ... [and so on as in §526].*

542. *Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he understands thus: ‘When this exists, that comes to be; with the arising of this, that arises. That is to say: with ignorance as condition there are formations; with formations as condition, consciousness; with consciousness as condition, mentality-materiality; with mentality-materiality as condition, the six fold base; with the six fold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; with birth as condition there are ageing and death, and sorrow and lamentation, pain, grief and despair; thus there is the arising of this whole mass of suffering’.*

With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of recollection of his past life; he recollects his manifold past life, that is to say: 'One birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world contraction, many eons of world expansion, many eons of world contraction and expansion; there I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a race, with such an appearance, such was my food, such my experience of pleasure and pain, such the end of my life span; and passing away from there, I appeared here'; thus with its aspects and particulars he recollects his manifold past life .

543. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of fathoming ideas conditionally-arisen through intervention of difference and unity [respectively] in [unprofitable and profitable] action is knowledge of recollection of past life'.

Tripitakeya

The path of Discriminations

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DibbaChakkuyanaya

THE DIVINE EYE

544. How is it that understanding of seeing as the meaning signs of visible objects in their difference and unity by means of illumination is knowledge of the divine eye?

545. Here a bhikkhu develops the basis for success ... [and so on as in §525].

546. He completely develops ... [and so on as in §526].

547. Having completely developed and completely educated his cognizance in these four bases for success, and made it malleable and wieldy, he gives attention to the perception of light, he steadies the perception of day: 'As the day is, so is the night; as the night is so is the day'.

With his heart thus open and unenclosed he develops it accompanied by illumination.

548. With his cognizance thus developed, purified and brightened, he directs, he inclines, his cognizance to the knowledge of the passing away and rearing of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and rearing, inferior and superior, fair and ugly, happy or unhappy in their

destination; he understands beings

as faring according to their actions: 'These worthy beings, who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, acquirers of actions due to wrong views, have, on the break-up of the body, after death, rearisen in a state of deprivation, in an unhappy destination, in perdition,

in hell; but these worthy beings, who are well conducted in body, speech and mind, not revilers of Noble Ones, right in their views, acquirers of actions due to right view, have, on the break-up of the body, after death, rearisen in a happy destination, in the heavenly world'; thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and rearing, inferior and superior, fair and ugly, happy or unhappy in their destination; he understands beings as faring according to their actions.

549. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of seeing as the meaning signs of visible objects in their difference and unity by means of illumination is knowledge of the divine eye'.

Tripitakeya

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Asrawakkayeyanaya

EXHAUSTION OF CANKERS

550. How is it that understanding as mastery of three faculties in sixty-four aspects is knowledge of exhaustion of cankers?

551. Of what three faculties?

Of the I-shall-come-to-know-the-unknown faculty, of the final-knowledgefaculty, and of the final-knower faculty.

552. How many places does the I-shall-come-to-know-the-unknownfaculty go to? How many places does the final-knowledge faculty go to?How many places does the final-knower faculty go to?The I-shall-come-to-know-the-unknown faculty goes to one place, tothe stream-entry path. The final-knowledge faculty goes to six places,to the fruition of stream entry, to the once-return path, to thefruition of once return, to the non-return path, to the fruition of non-return,and to the arahant path. The final-knower faculty goes to oneplace, to the fruition of arahantship.

553. At the moment of the stream-entry path theI-shall-come-to-know-the-unknown faculty is equipped with resolution by the faith faculty,equipped with exertion by the energy faculty, equipped with establishmentby the mindfulness faculty, equipped with non-distraction by theconcentration faculty, equipped with seeing by

the understanding faculty, equipped with cognition by the mind faculty, equipped with delight by the joy faculty, equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the stream-entry path all ideas born [at that moment], except for cognizance originated materiality, are profitable, free from cankers, lead out, lead to dispersal, belong to the supramundane, have nibbana as their supporting-object.

At the moment of the stream-entry path the I-shall-come-to-know-the-unknown faculty has these eight faculties for its canescent equipment, for its mutual equipment, for its support equipment, for its associate equipment, they accompany each other, are canescent, are conjoined, are associated; they are its aspects and its equipment.

554. At the moment of the fruition of stream entry the final-knowledge faculty is equipped with resolution by the faith faculty, equipped with exertion by the energy faculty, equipped with establishment by the mindfulness faculty, equipped with non-distraction by the concentration faculty, equipped with seeing by the understanding faculty, equipped with cognition by the mind faculty, equipped with delight by the joy faculty, equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the fruition of stream entry all ideas born [at that moment] are all indeterminate; except for cognizance-originated materiality, they all are free from cankers, belong to the supramundane, have nibbana as their supporting object.

At the moment of the fruition of stream entry the final-knowledge faculty has these eight faculties for its canescent equipment, for

its mutualequipment, for its support equipment, for its associate equipment, they accompany each other, are canescent, are conjoined, are associated; they are its aspects and equipment.

555. At the moment of the once-return path...

556. At the moment of the fruition of once return ...

557. At the moment of the non-return path...

558. At the moment of the fruition of once return ...

559. At the moment of the arahant path...

The final-knowledge faculty is equipped with resolution by the faithfaculty ... [and so on as above] ... equipped with the predominance of the occurring continuity by the life faculty.

At the moment of the arahant path all ideas born [at that moment], except for cognizance-originated materiality, are profitable, free from cankers, lead out, lead to dispersal, belong to the supramundane, have nibbana as their supporting object.

560. At the moment of the fruition of arahantship the final-knowerfaculty is equipped with resolution by the faith faculty, ... [and so on]... equipped with the predominance of the continuity by the life faculty. At the moment of fruition of arahantship all ideas born [at that moment] are indeterminate; except for cognizance-originated materiality, they all are free from cankers, belong to the supramundane, have nibbana as their supporting object.

- *Vijjacharana* -

At the moment of fruition of arahantship the final-knower faculty has these eight faculties for its canescent equipment, for its mutual equipment, for its interdependent equipment, for its associate equipment, they accompany each other, are canescent, are conjoined, are associated; they are its aspects and its equipment.

So these eight octads amount to sixty-four (aspects).

561. Cankers: What are these cankers? They are the canker of sensual desires, the canker of being, the canker of views, the canker of ignorance.

562. Where are these cankers exhausted?

By the stream-entry path the canker of views is completely exhausted, the cankers of sensual-desires, being and ignorance, powerful enough to lead to states of deprivation are exhausted, these cankers are exhausted here

By the once-return path the gross canker of sensual-desires is exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the non-return path the canker of sensual-desires is completely exhausted, and the cankers of being and ignorance coefficient with that are exhausted. These cankers are exhausted here.

By the arahant path the canker of being and the canker of ignorance are completely exhausted. These cankers are exhausted here.

Tripitakeya

The path of Discriminations

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Sudhikapatisambideyanaya – Attha, Dhamma, Niruthi, Patibana

THE DISCRIMINATIONS

570. How is there knowledge of discrimination of meaning, knowledge of discrimination of ideas, knowledge of discrimination of language, knowledge of discrimination of perspicuity?

571. The discrimination of meaning is knowledge of meanings, the discrimination of ideas is knowledge of ideas, the discrimination of language is knowledge of sorts of language, the discrimination of perspicuity is knowledge of sorts of perspicuity.

Understanding of differences in meaning is knowledge of discrimination of meaning. Understanding of differences in idea is knowledge of discrimination of ideas. Understanding of differences in language is knowledge of discrimination of language. Understanding of differences in perspicuity is knowledge of discrimination of perspicuity.

Understanding of definition of meanings is knowledge of discrimination of meaning...

Understanding of noting meanings is knowledge of discrimination of meaning...

- *Vijjacharana* -

Understanding of noticing meanings is knowledge of discrimination of meaning...

Understanding of the categories of meanings is knowledge of discrimination of meaning...

Understanding of the evocation of meanings is knowledge of discrimination of meaning...

Understanding of the lighting up of meanings is knowledge of discrimination of meaning...

Understanding of making meanings shine forth is knowledge of discrimination of meaning...

Understanding of explaining meanings is knowledge of discrimination of meaning ... Understanding of explaining perspicuity is discrimination of perspicuity.

572. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Knowledge of discrimination of meaning, knowledge of discrimination of ideas, knowledge of discrimination of language, knowledge of discrimination of perspicuity.'

Tripitakaya

The Path of Discrimination

Page 395 & 396

TREATISE ON MARVELS (METAMORPHOSIS)

‘Bhikkhus, there are these three kinds of marvel (metamorphosis). What three? The marvel of success, the marvel of disclosure, the marvel of advice.

‘And what, bhikkhus, is the marvel of success? Here, bhikkhus, a bhikkhu enjoys the various kinds of success (supernormal powers); having been one, he becomes many, ... [and so on as in Tr. I §527 up to] ... he wields bodily mastery even as far as the Brahma world. This, bhikkhus, is called the marvel of success.

‘And what, bhikkhus, is the marvel of disclosure? Here, bhikkhus, someone, by means of a sign [such as a posture], discloses that ‘Your mind is thus, your mind is so, your cognizance is such’, and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, but also, by having heard the sound of human beings or non-human beings or deities, he discloses that ‘Your mind is thus, your mind is so, your cognizance is such’, and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, and he not only discloses by having heard the sound of human beings or non-human beings or deities, but also, by having heard the sound of the intervention of applied thought in one exercising applied or sustained thought, he discloses that ‘Your mind is thus, your mind is so, your cognizance is such’, and even if he discloses much, it is as he says it is and not otherwise. And here, bhikkhus, someone not only discloses by means of a sign, and he not

only discloses by having heard the sound of human beings or non-human beings or deities, and he not only discloses by having heard the sound of the intervention of applied thought in one exercising applied and sustained thought, but also, by penetrating with his will the will of one possessed of concentration without applied and sustained thought, he understands that 'The mind formations of this worthy one are so disposed that next upon this cognizance of his he will have such and such an applied-thought', and even if he discloses much, it is as he says it is and not otherwise. This, bhikkhus, is called the marvel of disclosure.

'And what, bhikkhus, is the marvel of advice? Here, bhikkhus, someone advises thus 'Exercise applied-thought thus, do not exercise applied-thought thus; give attention thus, do not give attention thus; abandon this, undertake this, abide in this'. This, bhikkhus, is called the marvel of advice.

'These, bhikkhus, are the three kinds of marvel' (A i 170).

Renunciation succeeds (ijjhati): this is success (iddhi). It metamorphoses (patiharati) zeal for sensual-desires: this is a metamorphosis (pātihāriya). All those who are possessed of that renunciation are pure in cognizance and without commotion in thought: this is metamorphosis by disclosure. That renunciation ought to be cultivated thus, ought to be developed thus, ought to be made much of thus: this is metamorphosis by advice.

Non-ill-will succeeds ... [and so on with the rest of the seven hindrances and their opposites, the four jnana's, the four immaterial attainments, the eighteen principal insights, and the four paths, but not fruitions — see Tr. I §§36-40]...

The arahant path succeeds (ijjhati): this is success (iddhi). It metamorphoses (patiharati) all defilements: this is metamorphosis (pātihāriya). All those who are possessed of that arahant path are pure in cognizance and without commotion in thought: this is metamorphosis by disclosure. That arahant path ought to be cultivated thus, ought to be developed thus, ought to be made much of thus, mindfulness ought to be established in accordance with it thus: this is metamorphosis by advice.

Renunciation succeeds: this is success. It metamorphoses zeal for sensual-desires: this is a metamorphosis. The success (iddhi) and the metamorphosis (pātihāriya) constitute what is called metamorphosis by success (iddhi-pātihāriya). Non-ill-will succeeds:... [and so on as above up to]... The arahant path succeeds: this is success. It metamorphoses all defilements: this is a metamorphosis; the success and the metamorphosis constitute what is called metamorphosis by success.

*End of Treatise on Marvels (Metamorphosis). * **

18

Decoding
Dependent
Origination

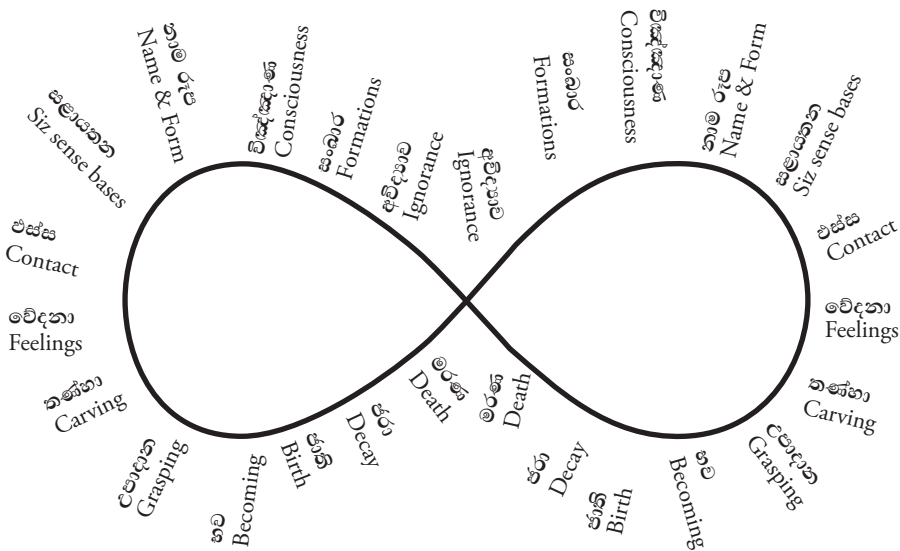
Vijjacharana Sampanna .Science of Science

Decoding – Dependent Origination

Rising of the world - Dependent Origination

අවිද්‍යාව	—————>	Ignorance	—————>	Aviddya
සංඛාර	—————>	Formations	—————>	Sankara
විඤ්ඤාණය	—————>	Consciousness	—————>	Vinyana
නාමරූප	—————>	Name & Form	—————>	Nama Rupa
සලායතන	—————>	Six sense bases	—————>	Salayathana
ස්පර්ශ	—————>	Contact	—————>	Sparsha
වේදනාව	—————>	Feelings	—————>	Vedhana
තණ්හා	—————>	Craving	—————>	Thanha
උපාදාන	—————>	Grasping	—————>	Upadhana
භව	—————>	Becoming	—————>	Bawa
ජාති	—————>	Birth	—————>	Jathi
ජරා මරණ	—————>	Becay & Death	—————>	Jara marana

Rising of the world - Dependent Origination



Tripitakeya

The path of Discriminations

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[CHAPTER XLII. - FATHOMING]

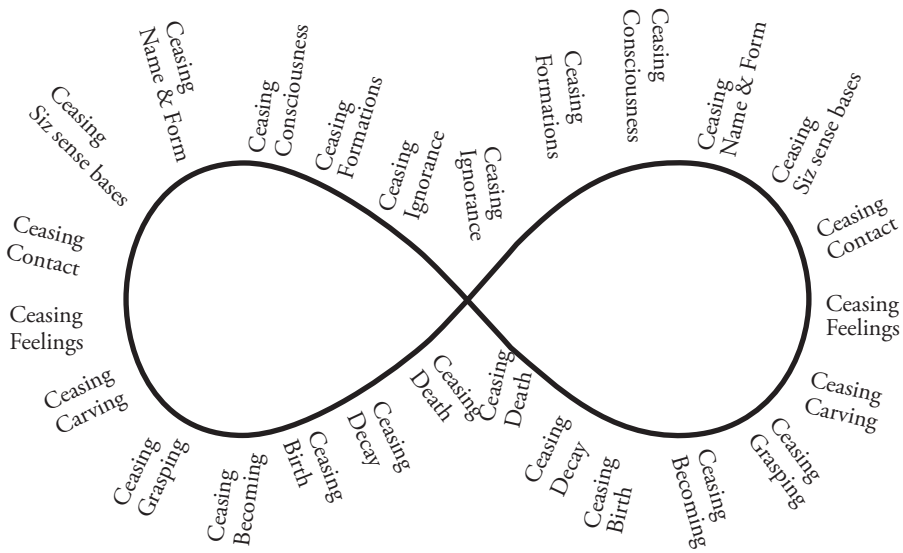
497. How is it that understanding due to what is touched is knowledge as fathoming?

498. He touches materiality as impermanent, touches it as painful, touches it as not self; whatever he touches, that he fathoms, thus understanding due to what is touched is knowledge as fathoming. He touches feeling... perception... formations ... consciousness ...

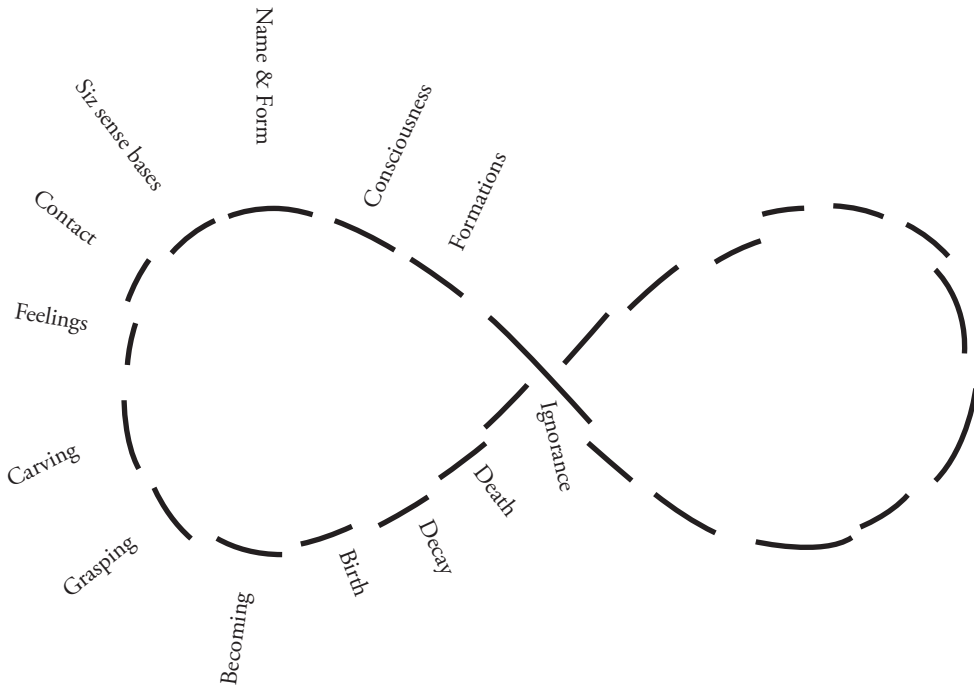
He touches eye as impermanent, ... [and so on with the rest of the 201 ideas listed in §5 up to]... He touches ageing-and-death as impermanent, touches it as painful, touches it as not self; whatever he touches, that he fathoms, thus understanding due to what is touched is knowledge as fathoming.

499. Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding due to what is touched is knowledge as fathoming'.

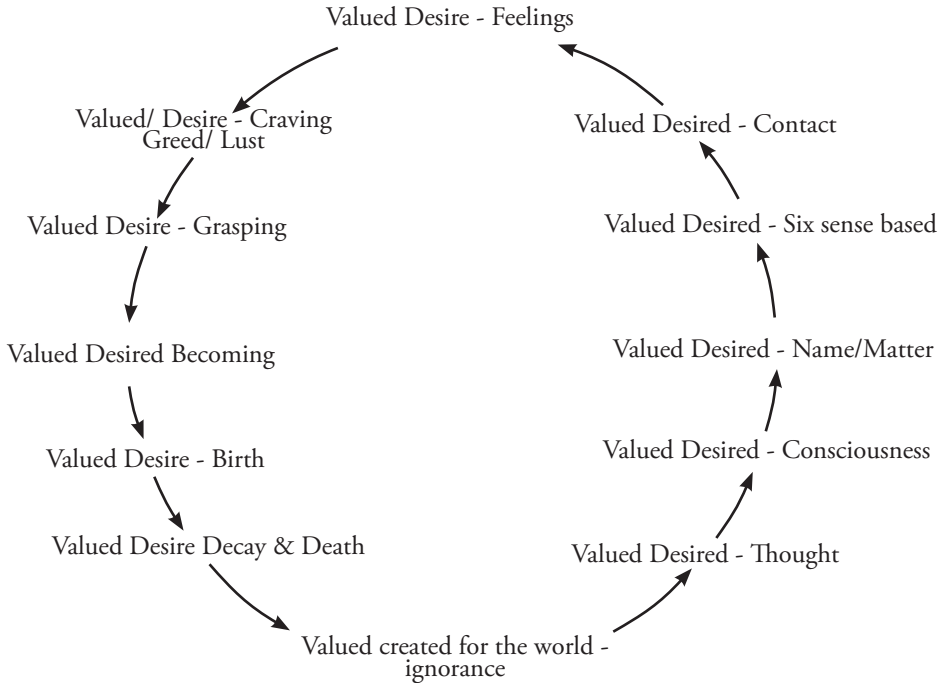
Dependent Origination - Ceasing of the world



Ceasing of the Dependent Origination



Decoding – Dependent Origination



Tripitakeya

Kindred Sayings *Book : 2*

Book of Nidana

Page : 16

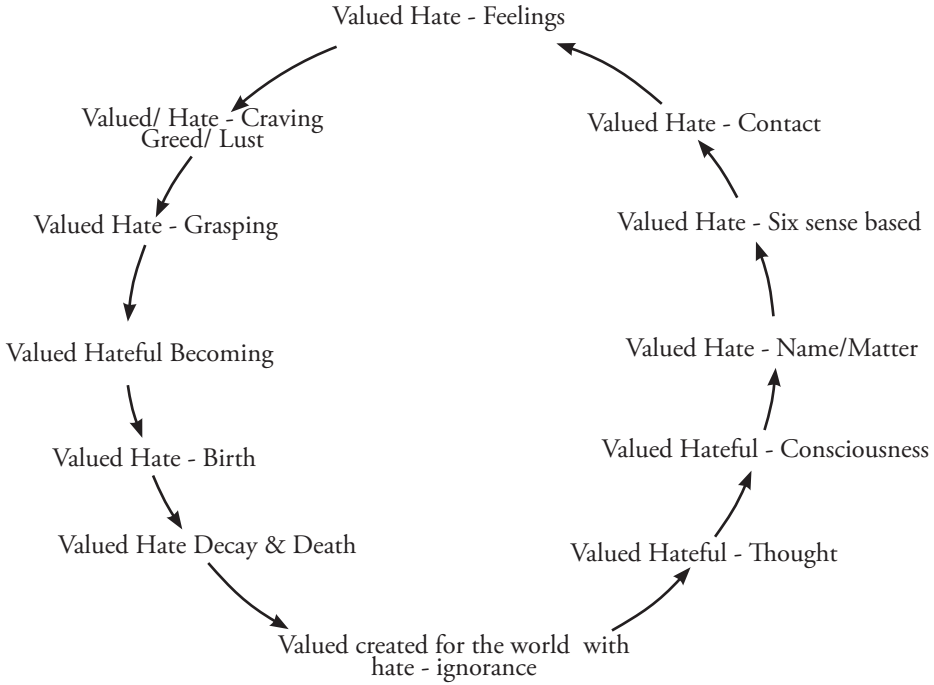
The Nidana Book

by ignorance activities come to pass, conditioned by activities consciousness; thus arise name-and-shape, sense, contact, feeling, craving, grasping, becoming, birth, decay-and-death, grief, suffering. .. But from utter fading away and ceasing of ignorance, activities and the rest,

Comes the ceasing of activities, consciousness and the rest.

Even such is the ceasing of this entire mass of ill.

Decoding – Dependent Origination

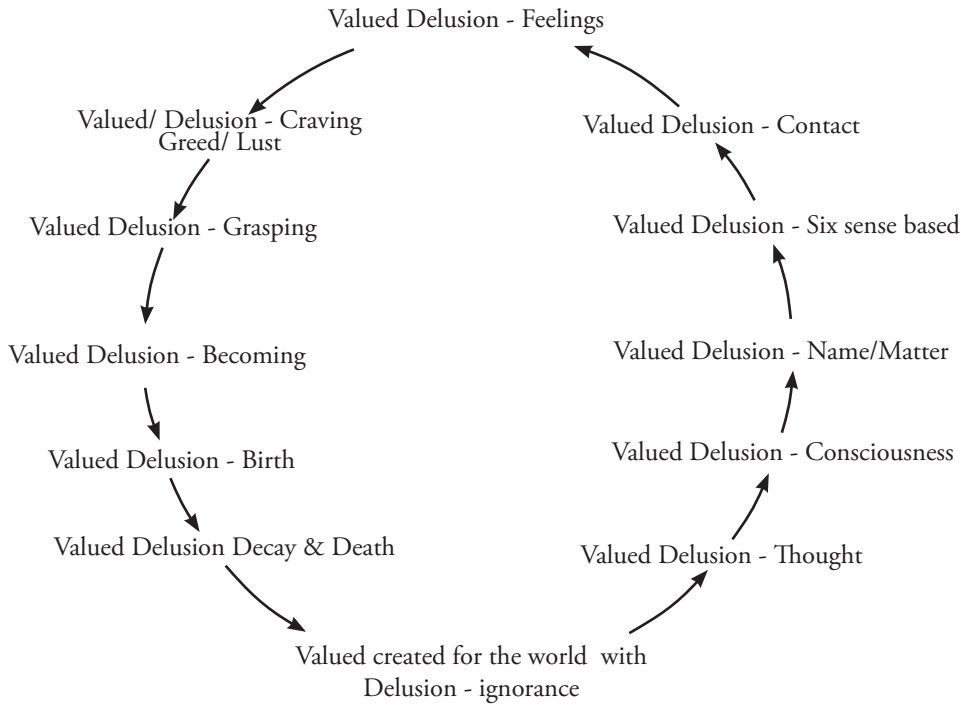


Dhammapadaya

Verse: 202

*There is
no fire like lust,
no crime like hatred.
There is no sorrow like the
constituents of existence,
no happiness higher
than tranquility.*

Decoding – Dependent Origination



Tripitakaya:

The path of Discrimination

Page 10

Bhikkhus, all is to be directly known?

Mind is to be directly known, ideas are to be directly known, mind consciousness is to be directly known, mind contact is to be directly known, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be directly known',

Tripitakeya

The path of Discriminations

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ATTAINMENT OF CESSATION

451. How is it that understanding as mastery owing to possession of two powers, to the tranquillization of three formations, to sixteen kinds of behavior of knowledge, and to nine kinds of behavior of concentration is knowledge of the attainment of cessation?

452. Of two powers: the two powers, the serenity power and the insight power.

What is serenity as a power? Non-distraction as unification of cognizance through renunciation is serenity as a power. Non-distraction as unification of cognizance through non-ill-will is serenity as a power. Non-distraction as unification of cognizance through perception of light ... [and so on as in §442 up to] ... Non-distraction as unification of cognizance through breathing out contemplating relinquishment is serenity as a power.

453. Serenity power: In what sense is serenity a power?

Through the first jhana it is unshakable by the hindrances; thus serenity is a power. Through the second jhana ... [complete as in §449 up to] ... Through the attainment of the base consisting of neither perception nor non-perception it is unshakable by perception of the base consisting of nothingness, thus serenity is a power.

- *Vijjacharana* -

It is unshakable, immovable and cannot be shifted by agitation and by the defilements and aggregates that accompany agitation, thus serenity is a power.

This is serenity as a power.

Dhamma Padaya:

*“ Though one should live a hundred years
without comprehending how all things rise and pass away,
yet better, indeed, is a single day’s life
of one who comprehends
how all things rise and pass away.”*

Decoding

Budu Guna . The Buddha

ඉතිපි සෝ හගවා, අරහං, සම්මා සම්බුද්ධෝ,
විජ්ජාචරණ සම්පන්නෝ, සුගතෝ, ලෝක විදු,
අනුත්තරෝ පුරිස ධම්ම සාරථී,
සත්තා දේව මනුස්සානං,
බුද්ධෝ හගවාති...

Ethipi So Bagawa

The most exceptionally venerated and deeply respected.

Arahan

One who holds no desire to the six-sense consciousness.

Samma Sambuddho

The fully enlightened Exalted one

Vijjacharana Sampanno

*One who has ceased ignorance and arises in the universal science.
The bearer of wisdom, of the true universal Science.*

Sugatho

One who is in complete tranquility. One who excels in calmness

Loka Vidu

*Knower of all three worlds. Kama loka, Rupa loka, Arupa loka and
the impermanent states of all such worlds.*

Anuththaro Purisa Dhamma Sarathi

*Bearing the wisdom of the Four Noble Truths. The Sri Sath Dham-
maya.*

- *Vijjacharana* -

Saththa Dewa Manussano

The masters among mankind and devas. Teachers of mankind, devas and brahmas.

Buddho

An awakened one. One who has broken the chains of becoming and birth. Ceasing the suffering for all eternity.

Bagawathi

One who is precious among many.

Decoding - Budu Guna

Ceasing Formations	—————→	Arahan
Ceasing Ignorance	—————→	Vijjacharana Sampanno
Ceasing Consciousness	—————→	Samma Sambuddho
Ceasing Contact	—————→	Loka Vidu
Ceasing Feelings	—————→	
Ceasing Name & Form	—————→	Sugatho
Ceasing Six sense bases	—————→	
Ceasing Craving	—————→	Purisa Dhamma Sarathi
Ceasing Becoming	—————→	Buddho
Ceasing Grasping	—————→	Dewa Manussanan
Ceasing Birth	—————→	
Ceasing Decay & Death	—————→	Bagawathi

Dhamma Padaya

THERE IS NO WISDOM

IN THOSE WHO DO NOT THINK

There is no concentration in one who lacks wisdom, nor is there wisdom in him who lacks concentration. In whom are both concentration and wisdom he, indeed, is in the presence of Nibbana.

Tripitakaya:

Book of kindred sayings book 5

Page 239

*Monks, if, emphasizing desire, a monk lays hold of concentration,
lays hold of one-pointedness of mind,
this act is called 'desire-concentration'.*

*He generates desire for the non-arising of ill,
unprofitable states that have not yet arisen:
he makes an effort, sets going energy, he lays hold of and exerts his
mind (to this end).*

*He generates desire for the abandoning of ill,
unprofitable states that have arisen: he makes an effort...
He generates desire for the arising of profitable states not yet arisen:
he makes an effort...*

*He generates desire for the establishing, for the non-confusion, for
the more-becoming, for the increase, cultivation and fulfilment
of profitable states that have arisen: he makes an effort, sets going
energy, he lays hold of and exerts his mind (to this end).*

Decoding

Dham Guna . The Sri Sath Dhamma

Suwakhatho Bagawatha Dhammo

The concept of cause and effect is explained in the dhamma, in accordance with the dependent origination.

Sandhitiko

One finds the wisdom of the realization due to the purity which lies in the mind.

Akaliko

Meanings of the Dhamma remains the unchanged for all time, for all eternity.

Ahipasiko

The ceasing – falling of the Dependent Origination.

Opanaiko

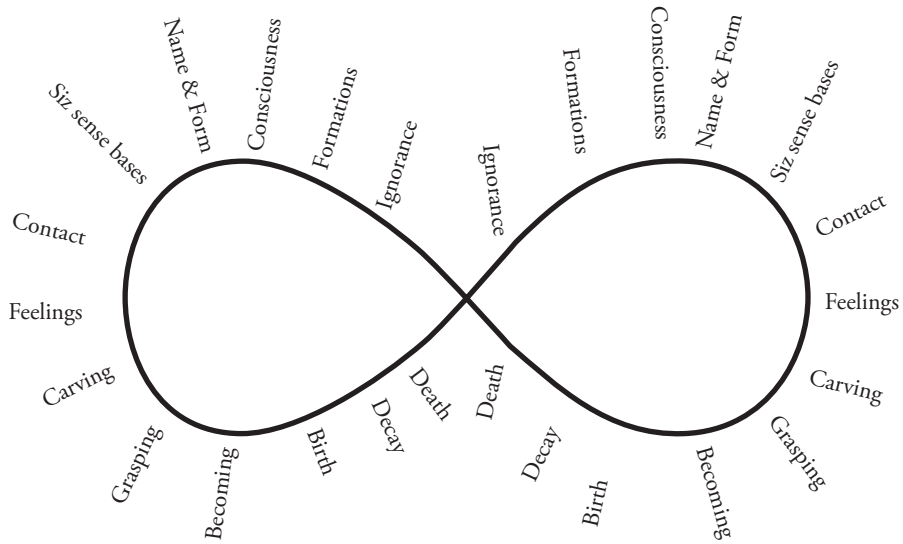
Arising of the Dependent Origination

Pachathamwedhithabhowinyohithi

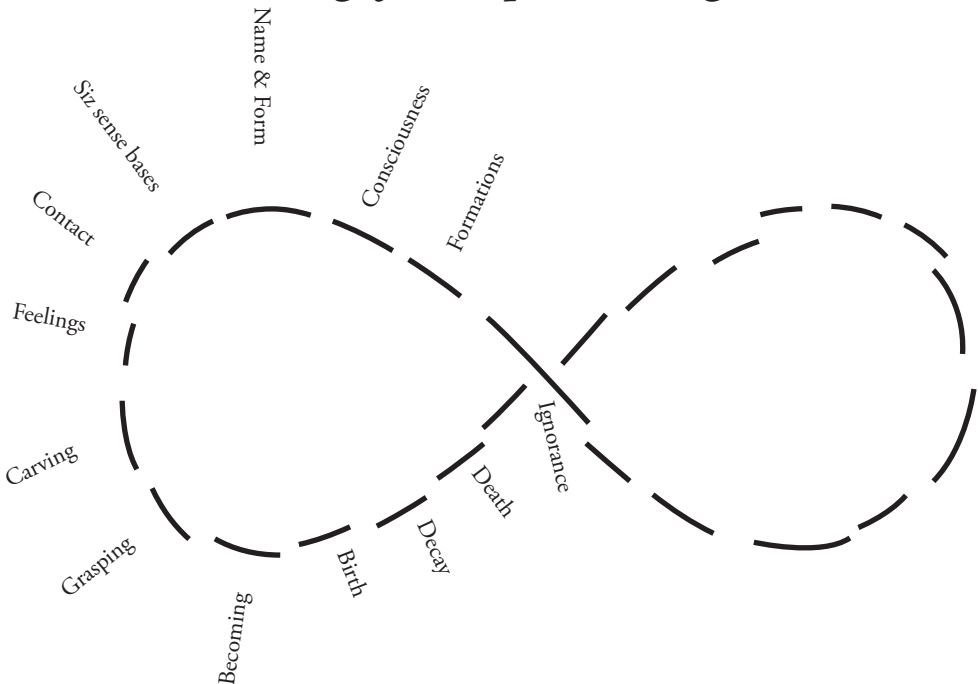
After attaining the wisdom of Sothapanna – Stream Winner, one could find the path to the universal wisdom through the methods of deep insights. One travels in the path obtaining the wisdom to end all suffering, free from all Sansara forming.

Decoding - Dham Guna

Dependent Origination - Ceasing of the world



Ceasing of the Dependent Origination



Decoding

Sangha Guna . The Suprime Order of Sangha

Supatipanno bagawatho sawaka sango

The Sangha, who is in the ways of calmness and tranquility.

Ujupatipanno bagawatho sawaka sango

The Sangha, who is straight forward in all ways.

Nyaya patipanno bagawatho sawaka sango

The Sangha, who has come to know of the ways of the Four Noble Truths

Samichi patipanno bagawatho sawaka sango

The Sangha, who is dutifull and fair in all decesions

Yadhidanchathari Purisayugani, Attapurisa puthgala

In this manner there in four pairs, and eight individuals.

Ase bagawatho sawaka sango

This is the suprime order of Sangha

Ahunchiyo

They, whohave the True Knowledge of Dhamma

Pahunchiyo

They who have the True wisdom of Dhamma

- *Vijjacharana* -

Dakkinehiyo

They who have seen True Dhamma

Anjalikaranehiyo

They who have let gone the defilements

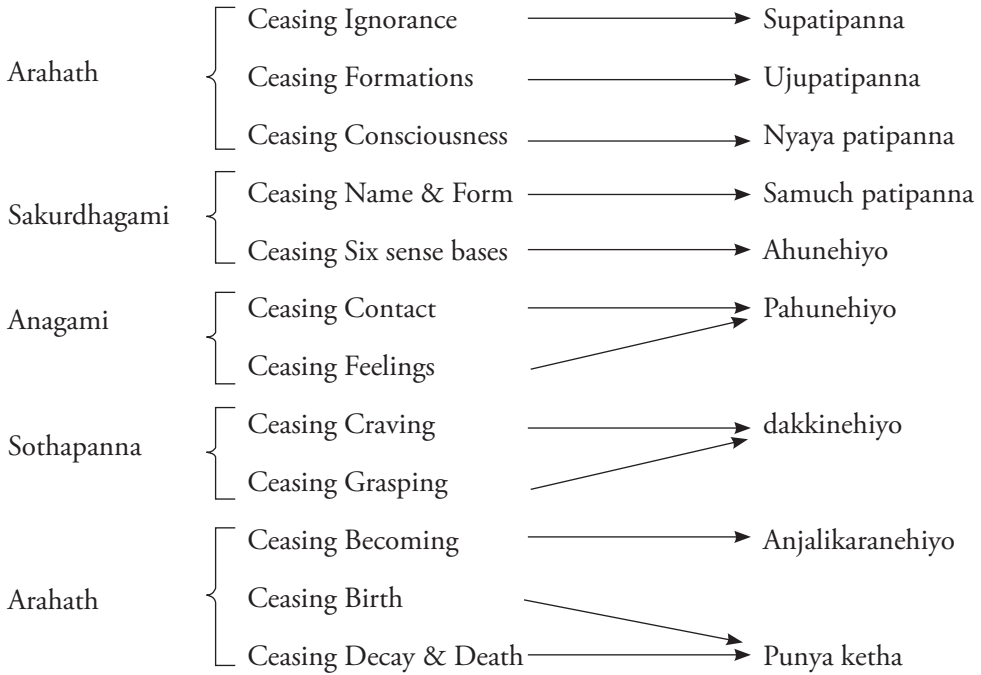
Anutharan punyaketthan

They who will remain to be the most precious among many

Loka Saathi

In all the worlds.

Decoding - Sanga Guna



- *SabbaPapassaAkaranan*
May you be free from all wrong doings
May you be free from all desirable attractions
- *KusalassaUpasampada*
May all the goodness come to flourish
- *SachitthaPariyoDapanan*
May your thoughts be pure
- *Ethan BuddanaSasanan*
This is the greatest teachings of all lord buddhas

- *Vijjacharana* -

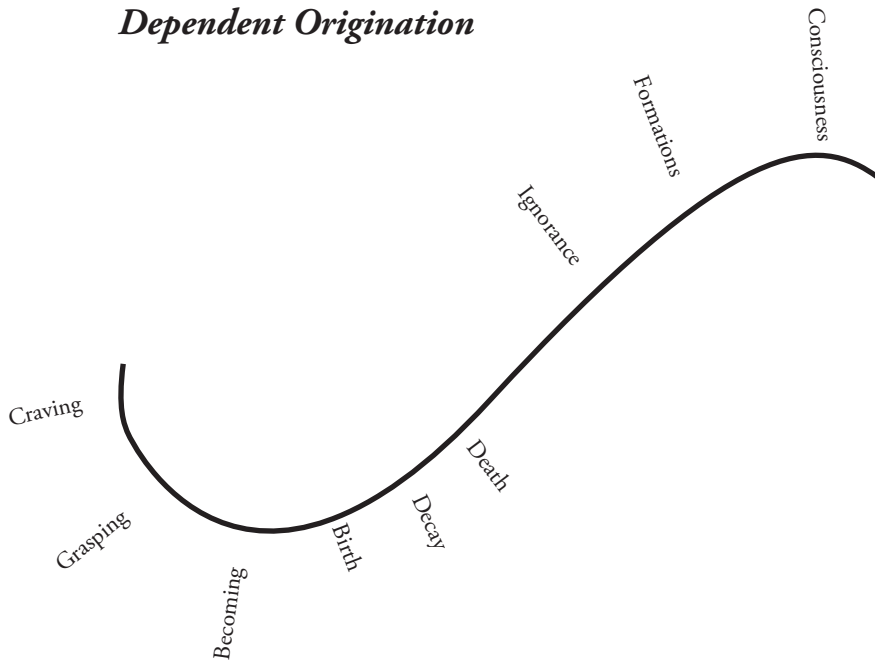
Dhamma Padaya

*Pubbenivasam yo vedi
saggapayan ca passati
Athojatikkhayampatto
abhinnavosito muni
Sabbavositavosanam
tam ahambrumibrahmanam*

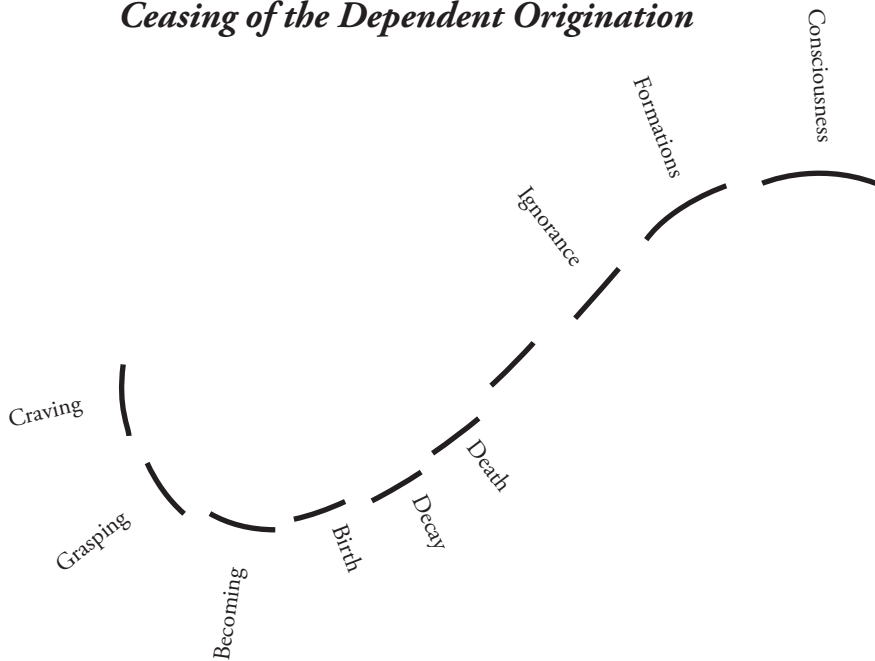
*That sage who knows his former abodes, who sees
the blissful and the woeful states, who has
reached the end of births, who, with superior
wisdom, has perfected himself, who has
completed (the holy life), and reached the end of
all passions, - him I call a brahmana.*

Decoding– Pachupanna . passing moments

Dependent Origination



Ceasing of the Dependent Origination



- *Vijjacharana* -

Decoding– Pachupanna . passing moments

This Gatha reveal's the decoding in pachupanna – arising & ceasing of all, in the passing moment....

Yecha dhamma athithacha

As the dhamma which was in the past

Yech dhamma anagatha

As to the dhamma which will be in the future

Pachupannach ye dhamma

The rising and ceasing of all things in a single present moment – this is the dhamma of all existence. Of all tangible things and intangible feelings, of all living beings.

Ahan wandhami sabbadha

This is the knowledge of dhamma which should be realized.

Naththime saranan anyan, Buddho me saranan waran

There is no other refuge in ending all life suffering, the only way is by ceasing the suffering in Becoming.

Athena sachcha wadena, hothu me jaya mangalan

Realizing this Universal Truths will bring the Ultimate Tranquility and such is the highest auspiciousness there is.

Ethan santhan, Ethan praneethan

The only calmness and the only happiness

Yadidan sabba sankara samatho

*come through the ceasing of all desires, ceasing of all
desirable thoughts & desirable formations*

Sabupadhi patinissago

Understanding all impurities, free from all desirable attachments

Thanhakkayo,

Free from craving

Virago

free from desire

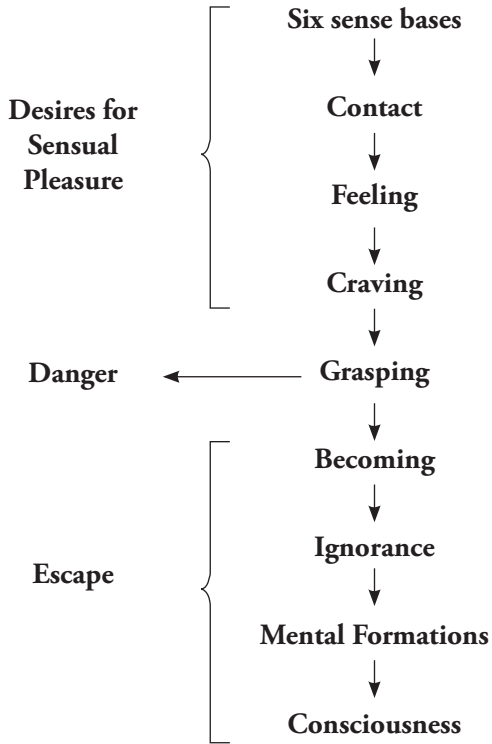
Nirodho

free from attachments

Nibbananthi

The ultimate realization of nibbana

- *Vijjacharana* -
Decoding Attraction, Danger, Escape



Dhamma padaya

INCREASE YOUR WISDOM

*Yoga vejayatibhūri
ayogabhurisankhaya
Etamdvedhapathamñatva
bhavayavibhavaya ca
Tath' attanamniveseyya
yathabhuripavaddhati*

- *The Science of Science* -

Verily, from meditation arises wisdom.

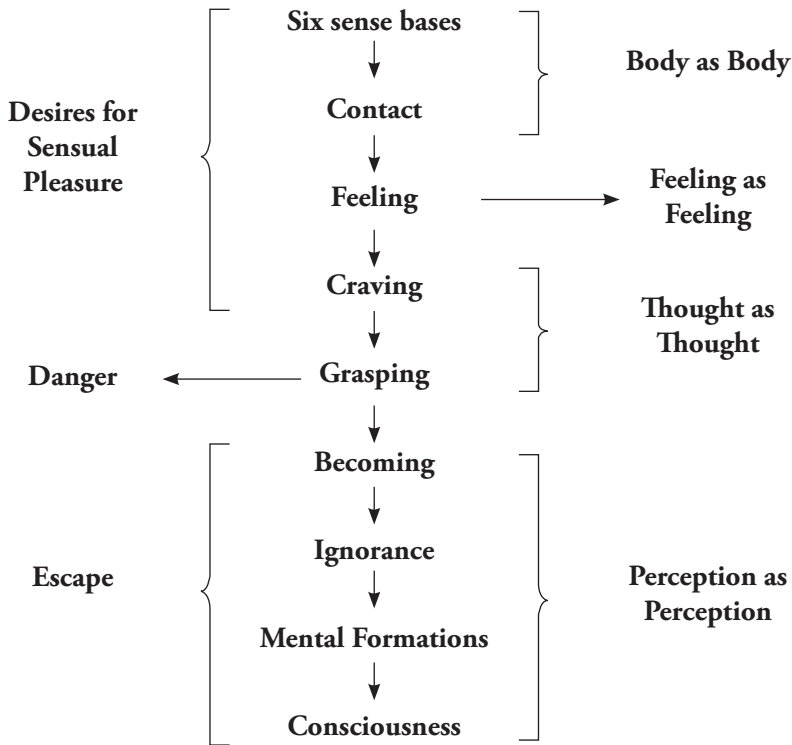
Without meditation wisdom wanes.

*Knowing this twofold path of gain and loss,
let one so conduct oneself that wisdom may increase.*

*Vijjacharana Sampanna .Science of Science
Decoding - Four Foundations of Mindfulness
(Sathara sati Pattanaya)*

- Vijjacharana -

Decoding Attraction, Danger, Escape



Tripitakaya

Kindred Sayings 4

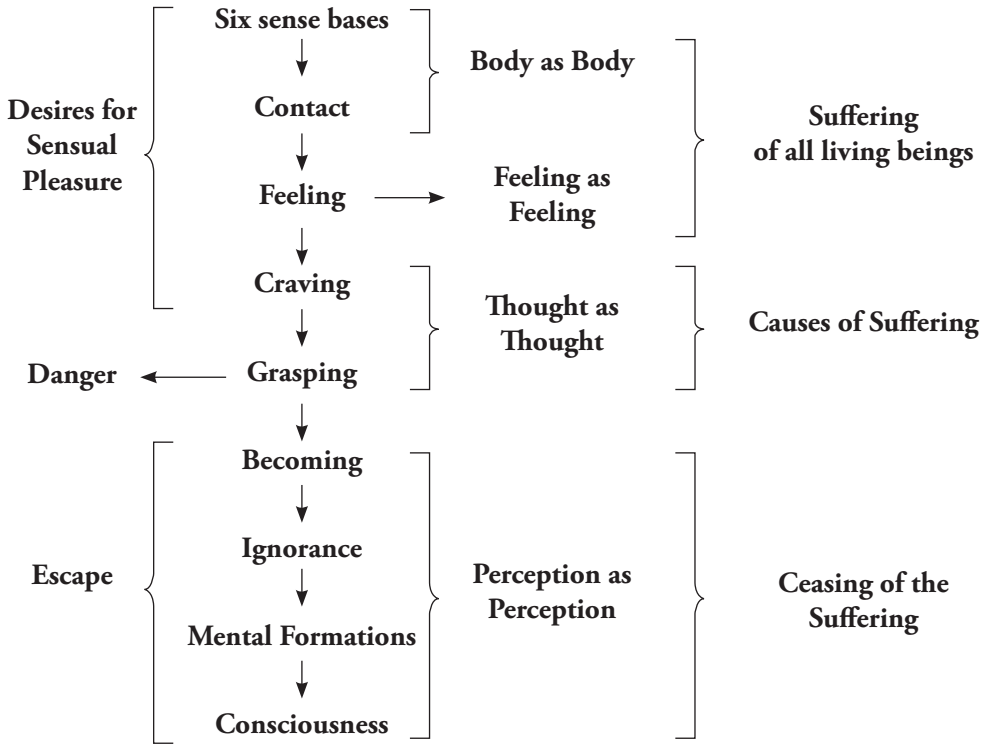
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‘ Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality. And what, brethren, is manifested as it really is?

The impermanence of the eye, brethren, is manifested as it really is. Objects, eye-consciousness, eye-contact, the weal or woe or neutral state experienced that arises owing to eye-contact,—the impermanence of that also is manifested as it really is. So also, of the other sense-organs.

Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality.’

Decoding - Four Noble Truths



Tripitakaya

Path of discrimination

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“Bhikkhus, when a bhikkhu sees any formation as pleasant it is not possible that he shall make a choice in conformity, and... [and so, on as in up to] or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees all formations as painful it is possible that he shall make a choice in conformity, and... [and so, on as in up to]... or the fruit of arahant ship.

- *Vijjacharana* -

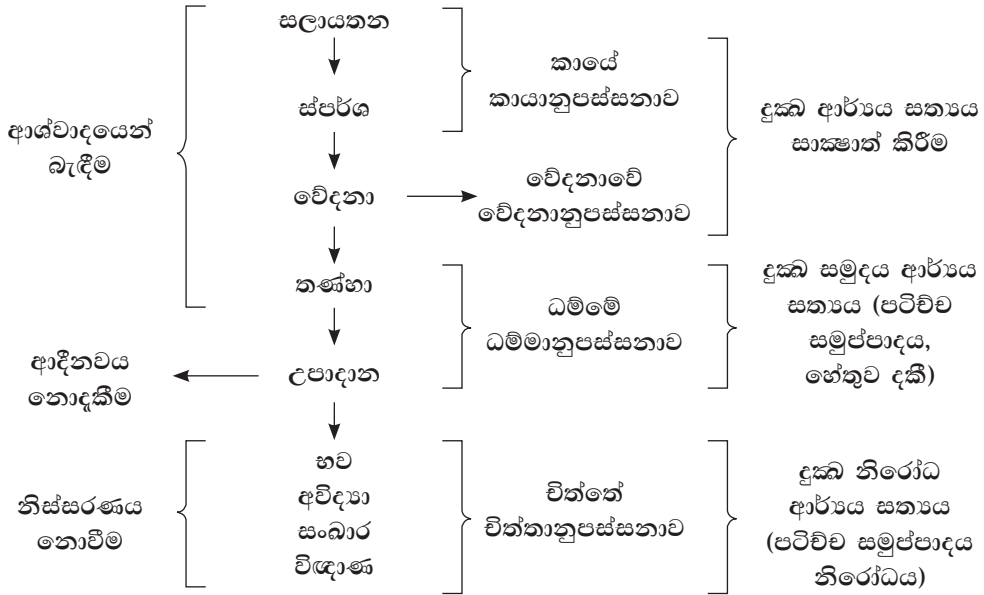
“Bhikkhus, when a bhikkhu sees any idea as self it is not possible that he shall make a choice in conformity, and... [and so, on as in up to] or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees all ideas as not self it is possible that he shall make a choice in conformity, and...

[and so on as in up to]... or the fruit of arahant ship

‘Bhikkhus, when a bhikkhu sees nibbana as painful it is not possible that he shall make a choice in conformity, and.. [and so, on as in up to]... or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees nibbana as pleasant it is possible that he shall make a choice in conformity, and...

[and so on as in up to] or the fruit of arahant ship.

Decoding - Four Noble Truths



Tripitakaya:

Book of kindred sayings book 5

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Monks, there are these four bases of psychic power. What four?

Herein a monk cultivates that basis of psychic power of which the features are desire. ... energy... thought...investigation, (in each case) together with the co-factors of concentration and struggle.

These indeed, monks, are the four bases of psychic power.

It is by the fact of cultivating and making much of these four bases of psychic power, monks, that the Tathāgata is called 'Arahant, a Fully Enlightened One.'

- *Vijjacharana* -
Science of an Arahath
Powers of four (Sathara Irddhi Padha)

Desire

Desire is to be reflected as wanting to meditate in a higher level of one pointedness and desire to concentrate on understanding, regarding the phenomenal factors of attachments to all desires and pleasurable things both tangible and intangible. Desire to concentrate on arising, in finding the danger attached to all pleasurable things and the escape that one should realise in all forms of living. Desire therefore is to be realised in wanting to meditate in this higher level which helps insight reflections.

Thought

Thoughts to be reflected; as the identification of the thought processes. Reflecting on the things that were unnoticed thoughts. Actions that were unnoticed and word that were in one way or the other has been attached with pleasurable desires. This in return creates suffering of all kinds. The understanding wisdom of the through process is to be developed in gaining this particular power which makes the realisation towards Nibbana.

Energy

Energy is to be reflected as pure willpower that one should have in reaching the final goal of Nibbana. Mostly, one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time, before it fades away. The willpower or energy in this sense needs to be accumulated and reflected upon which is a key point in realising Nibbana.

Investigation

Lastly, the point of investigation in all things concerning oneself, your reactions to things and non-reactions to things. Investigation becomes a power of its own. When applied in such away so that you are able to see the unseen reality of things by pure investigation of one's own mind, and the thought process which it dearly clings too

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Sri Guthama
Samma Sambuddha
Maha Sanga
Rathnaya

Vijjacharana Sampanna .Science of Science

Sri Guthama Samma Sambuddha . Maha SangaRathnaya

The Samma Sambuddha

Tripitakeya

The path of Discriminations

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[Knowledge Not Shared By Disciples]

[CHAPTER LXVIII – PENETRATION OF OTHERS' FACULTIES]

573. What is the Perfect One's knowledge of penetration of others'faculties?

574. Here the Perfect One (tathāgata) sees beings as with little dust ontheir eyes, as with much dust on their eyes, as with keen faculties, as withdull faculties, as of good parts, as of bad parts, as easy to instruct, as hardto instruct, and also some who see fear in the other world and in what is censurable, and also some who see no fear in the other world and in what is censurable.

575. With little dust on their eyes, with much dust on their eyes:

A person with faith has little dust on his eyes; a person without faithhas much dust on his eyes. An energetic person has little dust on his eyes;an idle person has much dust on his eyes. A person with establishedmindfulness has little dust on his eyes; a forgetful person has much duston his eyes. A concentrated person has little dust on his eyes; an unconcentratedperson has much dust on his eyes.

- *Vijjacharana* -

A person with understanding has little dust on his eyes; a person without understanding has much dust on his eyes.

576. *With keen faculties, with dull faculties:*

A person with faith has keen faculties; a person without faith has dull faculties ... [and so on with rest of the five faculties].

577. *Of good parts, of bad parts:*

A person with faith is one of good parts; a person without faith is one of bad parts...

578. *Easy to instruct, hard to instruct:*

A person with faith is easy to instruct; a person without faith is hard to instruct...

579. *Also some who see fear in the other world and in what is censurable and also some who see no fear in the other world and in what is censurable:*

A person with faith sees fear in the other world and in what is censurable; a person without faith sees no fear in the other world and in what is censurable ... a person without understanding sees no fear in the other world and in what is censurable.

580. *World:*

World of aggregates, world of principles, world of bases, world of misfortune, world productive of misfortune, world of good fortune, world productive of good fortune.

One world: All beings subsist by nutriment.

Two worlds: Mentality and materiality.

Three worlds: Three kinds of feeling.

Four worlds: Four kinds of nutriment.

Five worlds: Five aggregates as objects of clinging.

Six worlds: Six internal bases.

Seven worlds: Seven stations of consciousness.

Eight worlds: Eight worldly ideas.

Nine worlds: Nine abodes of beings.

Ten worlds: Ten bases [excluding mind and ideas].

Twelve worlds: Twelve bases.

Eighteen worlds: Eighteen principles.

581. What is censurable:

All defilements are censurable, all misconduct... all volitional formations... all actions that lead to being are censurable.

582. So sharp perception of terror of the world as just described, for the censurable as just described, is established, as it were of a murderer with poised weapon.

583. He knows and sees and recognizes and penetrates these five faculties in these fifty aspects.

This is the Perfect One's knowledge of penetration of others' faculties.

[CHAPTER LXIX. — *BIASSES AND UNDERLYING TENDENCIES*]

584. *What is the Perfect One's knowledge of beings' biasses and underlying tendencies?*

585. *Here the Perfect One knows beings' biasses, he knows their underlying tendencies, he knows their behaviour, he knows their resolutions, he knows beings as capable and incapable.*

586. *What is beings' bias?*

Beings are either supported by some such view of being or supported by some such view of non-being as this: 'The world is eternal' or 'The world is not eternal' or 'The world is finite' or 'The world is infinite' or 'The soul and the body are the same' or 'The soul is one, the body another' or 'A Perfect One is after death' or 'A Perfect One is not after death' or 'A Perfect One both is and is not after death' or 'A Perfect One neither is nor is not after death'. Or else, avoiding both these extremes, they either choose in conformity [with supramundane knowledge] with respect to ideas dependently arisen through specific conditionality or they acquire correct knowledge.

He also knows them as pursuing sensual-desires thus: 'This person gives importance to sensual desires, is biassed towards sensual desires, is resolute upon sensual desires'. He also knows them as pursuing renunciation thus:

'This person gives importance to renunciation, is biassed towards renunciation, is resolute upon renunciation'. He also knows them as pursuing ill-will thus: 'This person gives importance to ill-will, is biassed towards ill-will, is resolute upon ill-will'. He also knows them as pursuing non-ill-will thus: 'This person gives importance

to non-ill-will, is biassed towards non-ill-will, is resolute upon non-ill-will'. He also knows them as pursuing stiffness-and-torpor thus: 'This person gives importance to stiffness-and-torpor, is biassed towards stiffness-and-torpor, is resolute upon stiffness and-torpor'. He also knows them as pursuing perception of light thus: 'This person gives importance to perception of light, is biassed towards perception of light, is resolute upon perception of light'.

This is beings' bias.

587. *What is beings' underlying tendency?*

There are seven underlying tendencies: Underlying tendency to greed for sensual-desire, underlying tendency to resistance, underlying tendency to conceit (pride), underlying tendency to [wrong] view, underlying tendency to uncertainty, underlying tendency to greed for being, underlying tendency to ignorance.

Wherever in the world there is anything lovable and likable, there the underlying tendency to greed for sensual-desire underlies. Wherever in the world there is anything unlovable and unlikable, there the underlying tendency to resistance underlies. So upon these two ideas ignorance grows, and the conceit (pride), and [wrong] view and uncertainty may be regarded as coefficient with that. This is beings' underlying tendency.

588. *What is beings' behaviour?*

Volitional-formation of merit, volitional-formation of demerit, and imperturbable volitional-formation — either with minor result or major result.

This is beings' behaviour.

589. What is beings' resolution?

There are beings resolute upon what is inferior, and there are beings resolute upon what is superior. Beings resolute upon what is inferior cultivate, frequent and welcome those resolute upon what is inferior.

Beings resolute upon what is superior cultivate, frequent and welcome those resolute upon what is superior. Also in the past beings resolute upon what is inferior cultivated, frequented and welcomed those resolute upon what is inferior, and beings resolute upon what is superior cultivated, frequented and welcomed those resolute upon what is superior. Also in the future beings resolute upon what is inferior will cultivate, frequent and welcome those resolute upon what is inferior, and beings resolute upon what is superior will cultivate, frequent and welcome those resolute upon what is superior.

This is beings' resolution.

590. What are incapable beings?

Any beings that are possessed of obstruction by action, possessed of obstruction by defilement, possessed of obstruction by action-result, without faith, without zeal, without understanding, and incapable of alighting upon the certainty of rightness in profitable ideas — these are incapable beings.

591. What are capable beings?

Any beings that are not possessed of obstruction by action, not possessed of obstruction by defilement, not possessed of obstruction by action-result, have faith, have zeal, have understanding, and are capable of alighting upon the certainty of rightness in profitable

ideas — these are capable beings. This is the Perfect One's knowledge of beings' biases and underlying tendencies.

[CHAPTER LXX. - THE TWIN METAMORPHOSIS
(MARVEL)]

592. What is the Perfect One's knowledge of the Twin Metamorphosis (Marvel)?

593. Here the Perfect One performs the Twin Metamorphosis (Marvel), which is not shared by disciples.

594. He produces a mass of fire from the upper part of his body and a shower of water from the lower part of his body: he produces a mass of fire from the lower part of his body and a shower of water from the upper part of his body.

He produces a mass of fire from the east side of his body and a shower of water from the west side of his body: he produces a mass of fire from the west side of his body and a shower of water from the east side of his body.

... from the right eye ... left eye ... from the left eye ... right eye ...

... from the right ear... left ear...

... from the right nostril... left nostril...

... from the right shoulder... left shoulder...

... from the right hand ... left hand...

- *Vijjacharana* -

... from the right flank... left flank ...

... from the right foot... left foot...

... from each finger and toe ... each space between the fingers and toes...

He produces a mass of fire from each hair and a shower of water from each hair: he produces a mass of fire from each hair's pore and a shower of water from each hair's pore.

595. Amid the six colours of blue and yellow and red and white and pink and transparent the Blessed One walks while his created image stands or sits or lies down, the Blessed One stands while his created image walks or sits or lies down, the Blessed One sits while his created image walks or stands or lies down, the Blessed One lies down while his created image walks or stands or sits, the created image walks while the Blessed One stands or sits or lies down, the created image stands while the Blessed One walks or sits or lies down, the created image sits while the Blessed One walks or stands or lies down, the created image lies down while the Blessed One walks or stands or sits.

This is the Perfect One's knowledge of the Twin Metamorphosis (Marvel).

[CHAPTER LXXL - THE GREAT COMPASSION]

596. *What is the Perfect One's knowledge of the attainment of the Great Compassion?*

597. *Upon the Enlightened Ones, the Blessed Ones, who see in many aspects, there descends the Great Compassion for beings.*

Upon the Enlightened Ones, the Blessed Ones, who see thus 'Worldly life is burning' there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'worldly life drives on'...

... 'Worldly life moves on'...

... 'Worldly life is on the wrong road'...

... 'The world has no lastingness and is led on'...

... 'The world has no shelter and no protector'...

... 'The world has nothing of its own, it has to leave all and pass on'

...

... 'The world is incomplete, insatiate, and the slave of craving'...

... 'Worldly life is without shelter'...

... 'Worldly life is without shield'...

... 'Worldly life is without refuge'...

... 'Worldly life is no refuge'...

- *Vijjacharana* -

... *'The world is agitated and uncalm'...*

... *'Worldly life is wounded by darts, pierced by many darts; there is none other than myself to draw out the darts'...*

... *'Worldly life is darkened by a shadow of unknowing, with a locked dungeon of defilement; there is none other but myself to show the light'...*

... *'Worldly life goes in ignorance, it is blind, it is enclosed in an egg[of ignorance], is a tangled skein, a knotted ball [of thread], a matted web of tares, is not exempt from the round of rebirth in states of deprivation, unhappy destinations and perdition'...*

... *'Worldly life is infected by the corruption of the poison of ignorance, is a mire of defilement'...*

... *'Worldly life is a maze of greed, hate and delusion; there is none other than myself to unmake the maze'...*

... *'Worldly life is involved in a web of craving'...*

... *'Worldly life is enveloped in the net of craving'...*

... *'Worldly life is carried away by the stream of craving'...*

... *'Worldly life is fettered by the fetter of craving'...*

... *'Worldly life is underlain by the underlying tendency to craving'...*

... *'Worldly life is tormented by the torment of craving'...*

... *'Worldly life is anguished with the anguish of craving'...*

... *'Worldly life is involved in the web of views'...*

... 'Worldly life is enveloped in the net of views'...

... 'Worldly life is carried away by the stream of views'...

... 'Worldly life is fettered by the fetter of views'...

... 'Worldly life is underlain by the underlying tendency to views'...

... 'Worldly life is tormented by the torment of views'...

... 'Worldly life is anguished with the anguish of views' ...

... 'Worldly life is committed by birth'...

... 'Worldly life is underlain by ageing'...

... 'Worldly life is haunted by affliction'...

... 'Worldly life is struck down by death'...

... 'Worldly life is based on suffering'...

... 'Worldly life is caught up by craving'...

... 'Worldly life is hemmed in by the wall of ageing'...

... 'Worldly life is hemmed in by the snare of death'...

... 'Worldly life is bound by great bonds: by the bond of greed, by the bond of hate, by the bond of delusion, by the bond of conceit (pride), by the bond of views, by the bond of defilement, by the bond of misconduct. There is none other than myself to free it from the bonds'...

... 'Worldly life has entered a great crowded tunnel; there is none

- *Vijjacharana* -

otherthan myself to show the wide open space'...

... 'Worldly life is impeded by a great impediment; there is none otherthan myself to sever its impediment'...

... 'Worldly life has fallen into a great chasm; there is none other thanmyself to lift it out of the chasm'...

... 'Worldly life has entered a great wilderness, there is none other thanmyself to get it across the wilderness'...

... 'Worldly life has entered upon a great roundabout; there is noneother than myself to free it from the roundabout'...

... 'Worldly life is blocked up in a great ravine; there is none otherthan myself to lift it out of the ravine'...

... 'Worldly life founders in a great slough, there is none otherthan myself to lift it out of the slough'...

... 'Worldly life is vulnerable'...

... 'Worldly life is burning with the fire of greed, the fire of hate, thefire of delusion, the fires of birth, ageing and death, sorrow and lamentation,pain, grief and despair; there is none other than myself to extinguishthe fires'...

... 'Worldly life, like one led off [to execution] is punished with neverany shelter, like a malefactor whose sentence is carried out upon him'...

... 'Worldly life is bound together by vile things and is founded uponhurtfulness; there is none other than myself to free it'...

... 'Worldly life has no helper and has reached a state of utter wretchedness; there is none other than myself to shield it'...

... 'Worldly life is overwhelmed by suffering, and has long been oppressed by it'...

... 'Worldly life is ever hungry, ever thirsty'...

... 'Worldly life is blind and sightless'...

... 'Worldly life has lost its leader and has no guide'...

... 'Worldly life has got lost on the wrong way and missed the straightroad; there is none other than myself to lead it to the noble way'...

... 'Worldly life has gone adrift on the great flood; there is none other than myself to rescue it from the flood'...

... 'Worldly life is obsessed by two kinds of views'...

... 'Worldly life goes wrong with three kinds of misconduct'...

... 'Worldly life is yoked by four yokes'...

... 'Worldly life is knotted with four knots'...

... 'Worldly life clings with four kinds of clinging'...

... 'Worldly life has embarked upon five destinations'...

... 'Worldly life is dyed with greed for the five dimensions of sensual-desire'...

... 'Worldly life is blocked by five hindrances'...

- *Vijjacharana* -

- ... *'Worldly life is disputed with six roots of dispute'...*
- ... *'Worldly life is dyed with greed by six classes of craving'...*
- ... *'Worldly life is obsessed by six kinds of view'...*
- ... *'Worldly life is underlain by seven underlying tendencies'...*
- ... *'Worldly life is fettered by seven fetters'...*
- ... *'Worldly life is proud with seven conceits'...*
- ... *'Worldly life is attended by eight worldly ideas'...*
- ... *'Worldly life is fixed by eight wrongnesses'...*
- ... *'Worldly life is corrupted by eight corruptions of man'...*
- ... *'Worldly life is annoyed by the nine grounds for annoyance' ...*
- ... *'Worldly life is haughty by means of the ninefold conceit (pride)'...*
- ... *'Worldly life is dyed with greed by means of the nine ideas rooted in craving'...*
- ... *'Worldly life is defiled by the ten grounds for defilement' ...*
- ... *'Worldly life is annoyed by the ten grounds for annoyance'...*
- ... *'Worldly life is possessed of the ten wrong courses of action' ...*
- ... *'Worldly life is fettered by ten fetters'...*
- ... *'Worldly life is fixed in ten wrongnesses' ...*

... 'Worldly life is possessed of the ten-based wrong view' ...

... 'Worldly life is possessed of the ten-based view assuming finiteness'...

... 'Worldly life is diversified by the one hundred and eight varieties of diversification by craving'...

Upon the Enlightened Ones, the Blessed Ones, who see thus 'Worldly life is obsessed by sixty-two classes of view', there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'I have crossed over and the world has not crossed over, I am liberated and the world is not liberated; I am controlled and the world is uncontrolled; I am at peace and the world is not at peace; I am comforted and the world is comfortless; I am extinguished and the world is unextinguished; I, having crossed over, can bring across; I, being liberated, can liberate; I, being controlled, can teach control; I, being at peace, can pacify; I, being comforted, can comfort; I, being extinguished, can teach extinguishment', there descends the Great Compassion.

This is the Perfect One's knowledge of the attainment of the Great Compassion.

- *Vijjacharana* -

[CHAPTER LXXII. - LXXIII. - OMNISCIENT AND UNOBSTRUCTED KNOWLEDGE]

598. *What is the Perfect One's omniscient knowledge?*

599. *It knows without exception all that is formed and unformed, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.*

All that is past it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

All that is future it knows,...

All that is presently-arisen it knows,...

Eye and visible objects: all that it knows,...

Ear and sounds: all that it knows,...

Nose and odours: all that it knows,...

Tongue and flavours: all that it knows,...

Body and tangible objects: all that it knows,...

Mind and ideas: all that it knows,...

600. *The extent of the meaning of impermanence, the meaning of pain, the meaning of not self: all that it knows, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.*

The extent of materiality's meaning of impermanence, meaning of pain, meaning of not self: all that it knows, ... [and so on with the

rest of the 201 ideas listed in §5 up to]...

The extent of ageing-and-death's meaning of impermanence, meaning of pain, meaning of not self: all that it knows,...

601. *The extent of the meaning of direct knowledge in direct knowledge: all that it knows, ...*

The extent of the meaning of full understanding in full understanding: all that it knows, ...

The extent of the meaning of abandoning in abandoning: all that it knows, ...

The extent of the meaning of developing in developing: all that it knows, ...

The extent of the meaning of realizing in realizing: all that it knows, ...

The extent of the meaning of aggregate in the aggregates: all that it knows, ...

The extent of the meaning of principle in the principles: all that it knows,...

The extent of the meaning of base in the bases: all that it knows, ...

The extent of the meaning of formed in what is formed: all that it knows, ...

The extent of the meaning of unformed in the unformed: all that it knows, ...

- *Vijjacharana* -

602. *To the extent that ideas are profitable: all that it knows, ...*

To the extent that ideas are unprofitable:...

To the extent that ideas are indeterminate: ...

To the extent that ideas are of the sensual-desire sphere: ...

To the extent that ideas are of the material sphere: ...

To the extent that ideas are of the immaterial sphere: ...

To the extent that ideas are unincluded: all that it knows, ...

603. *To the extent of the meaning of suffering in suffering: all that it knows, ...*

To the extent of the meaning of origin in origin: ...

To the extent of the meaning of cessation in cessation: ...

*To the extent of the meaning of path in the path: all that it knows,
...*

604. *To the extent of the meaning of discrimination of meaning in
the*

discrimination of meaning: all that it knows,...

*To the extent of the meaning of discrimination of ideas in the
discrimination*

of ideas: all that it knows, ...

*To the extent of the meaning of discrimination of language in
thediscrimination of language: all that it knows, ...*

*To the extent of the meaning of discrimination of perspicuity in
thediscrimination of perspicuity: all that it knows,..*

*605. To the extent of knowledge of penetration of others' faculties:
all that it knows,...*

*To the extent of knowledge of beings' biasses and underlying
tendencies:all that it knows,...*

*To the extent of knowledge of the Twin Metamorphosis: all that
itknows,...*

*To the extent of knowledge of the attainment of the Great
Compassion:all that it knows, thus it is omniscient knowledge: it is
without obstructionthere, thus it is unobstructed knowledge.*

*606. To the extent of what is seen, heard, sensed, cognized,
encountered,sought, considered by the mind, in the world with its
deities, its Māras andits Brahmā Gods, in this generation with its
ascetics and brahmans, withits princes and men: all that it knows,
thus it is omniscient knowledge: itis without obstruction there, thus
it is unobstructed knowledge.*

607. Here in this world is naught unseen by him,

Naught uncognized, and naught unknowable;

He has experienced all that can be known:

Therefore the Perfect One is called All-seer.

608. *All-seer: In what sense All-seer?*

There are fourteen kinds of Enlightened One's knowledge:

Knowledge of suffering is an Enlightened One's knowledge.

Knowledge of the origin of suffering ...

Knowledge of the cessation of suffering ...

Knowledge of the way leading to the cessation of suffering ...

Knowledge of the discrimination of meanings ...

Knowledge of the discrimination of ideas...

Knowledge of the discrimination of language ...

Knowledge of the discrimination of perspicuity ...

Knowledge of the penetration of others' faculties ...

Knowledge of beings' biasses and underlying tendencies ...

Knowledge of the Twin Metamorphosis ...

Knowledge of the attainment of the Great Compassion ...

Omniscient knowledge is an Enlightened One's knowledge.

Unobstructed knowledge is an Enlightened One's knowledge.

These are the fourteen kinds of Enlightened One's knowledge. Of these fourteen kinds of Enlightened One's knowledge, eight are shared by disciples and six are not shared by disciples.

609. *To the extent of the meaning of suffering in suffering all is known, there is no meaning of suffering unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.*

To the extent of the meaning of suffering in suffering all is seen, all is recognized, all is realized, all is sounded by understanding, there is no meaning of suffering unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of origin in origin ... [and so on with each of the rest of the four actualities.]

610. *To the extent of the meaning of discrimination-of-meanings in the discrimination-of-meanings ... [and so on with the rest of the four discriminations up to] ...*

To the extent of the meaning of discrimination-of-perspicuity in the discrimination-of-perspicuity all is known, there is no meaning of discrimination-of-perspicuity unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of discrimination of perspicuity in the discrimination-of-perspicuity all is seen, all is recognized, all is realized, all is sounded by understanding, there is no meaning of discrimination-of-perspicuity unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

611. *To the extent of knowledge of others' faculties ...*

- *Vijjacharana* -

To the extent of knowledge of beings' biasses and underlying tendencies ...

To the extent of knowledge of the Twin Metamorphosis ...

To the extent of knowledge of the attainment of the Great Compassion ...

To the extent of what is seen, heard, sensed, cognized, encountered, sought, considered by the mind, in the world with its deities, its Māras and its Brahmā Gods, in this generation with its ascetics and brahmins, with its princes and men, all is known, all is seen, ... omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

612. Here in this world is naught unseen by him,

Naught uncognized, and naught unknowable;

He has experienced all that can be known:

Therefore the Perfect One is called All-seer.

End of Treatise on Knowledge. Monks, there is one person whose birth into the world is for the welfare of many folk, for the happiness of many folk: who is born out of compassion for the world, for the profit, welfare and happiness of devas and mankind.

Who is that one person ? It is a Tathagata who is Arahant, a fully Enlightened One. This, monks, is that one person.

Monks, the manifestation of one person is hard to be found in the world. Of what person ? Of a Tathagata, who is Arahant . . . Hard

to be found in the world is such.

Monks, one person born into the world is an extraordinary man.

What person ? A Tathagata . . . He is the person.

Monks, the death of one person is to be regretted by many folk.

Of what person ? Of a Tathagata . . . He is the one person.

Monks, there is one person born into the world who is unique, without a peer, without counterpart, incomparable, unequalled, matchless, unrivalled, best of bipeds he. Who is that one person ? It is a Tathagata . . .

Monks, the manifestation of one person is the manifestation of a mighty eye, a mighty light, a mighty radiance, of six things unsurpassed. It is the realization of the four branches of logical analysis: the penetration of the various elements, of the diversity of elements: it is the realization of the fruits of knowledge and release: the realization of the fruits of stream-winning, of once-returning, of non-return, of arahantship.

Of what person ?

Of a Tathagata . . . He is that one person.

Tripitakaya:

The path of discrimination

Page 128

The Omniscient one has no teacher

*Sabbabhibbhusabbavidu' ham asmi -
sabbesudhammesuanüpalitto*

*Sabbanjahotanhakkhayevimutto -
sayamabhinnaññakamuddiseyam*

*I have overcome all, I know all, I am detached
from all, I have given up all; I am liberated from moral defilements,
having eradicated craving.*

Having comprehended the Four Noble Truths by myself...

Such is the Science of a Samma Sambuddha.

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 15

SaripuththaMaharabathan Wahanse

Monks, I know not of any other single person who so perfectly keeps rolling the wheelsupreme of Dhamma set rolling by the Tathagata as doth Sariputta. Sariputta, monks, is the one who perfectly keeps rolling . . ‘

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 16,17,18,19,20,21

80 Chief Arabhath Theros

Pre-eminent ones.

‘ Monks, chief among my disciples who are monks of long standing is Anna Kondanna.

Chief among those of great wisdom is Sariputta.

. . . of supernormal powers is Great Moggallana.

. . . who uphold minute observance of forms is Kassapa the Great.

Chief of my disciples who are monks, among those who are clairvoyant, is Anuruddha.

. . . among those who are of high caste is Bhaddiya, Kaligodha's son.

who are of sweet voice is Bhaddiya the Dwarf.

- *Vijjacharana* -

... who are lion-roarers is Bharadvaja the Scrap-hunter.

... who are Dhamma-teachers is Punna, Mantani's son.

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 16,17,18,19,20,21

80 Chief Arabhath Theros

... who are expounders in full of brief sayings is Great Kaccana.'

'Chief among my disciples who are monks skilled in creating forms by mind-power is Culla-Panthaka.

... skilled in mental evolution is Culla-Panthaka.

... skilled in the evolution of consciousness is Panthaka the Great.

... of those who live (remote) in peace is Subhuti.

... of those worthy of offerings is Subhuti.

... who are forest-dwellers is Revata, the Acacia-wood-lander.

... of meditative power is Revata the Doubter.

... who strive energetically is Sona of the Kola-visa clan.

... of clear utterance is Sona-Kutikanna.

... who receive offerings is Sivali.

... who are of implicit faith is Vakkali.'

‘ Monks, chief among my disciples who are monks anxious for training is Rahula.

. . . who went forth in faith is Ratthapala.

. . . who are first to receive food-tickets is Kunda-Dhana.

. . . who are pre-eminent for ready wit is Vangisa.

Tripitakeya

Book of Gradual Sayings Book : 1

Page : 16,17,18,19,20,21

80 Chief Arahath Theros

. . . who are altogether charming is Upasena, Vanganta’s son.

. . . who assign quarters is Dabba of the Mallas.

. . . who are dear and delightful to the devas is Pilindavaccha.

. . . who are quick to win abnormal powers is Bahiya the Bark-clad.

. . . who are brilliant speakers is Kassapa the Boy.

. . . who are masters of logical analysis is Kotthita the Great.’

‘ Monks, chief among my disciples, monks who are of wide knowledge, is Ananda.

- *Vijjacharana* -

- . . . *of retentive memory, is Ananda.*
- . . . *of good behaviour, is Ananda.*
- . . . *who are resolute, is Ananda.*
- . . . *personal attendants, is Ananda.*
- . . . *of large followings, is Kassapa of Uruvela.*
- . . . *good at reconciling families, is Kaludayin.*
- . . . *of good health, is Bakkula.*
- . . . *who are able to recall past existences, is Sobhita.*
- . . . *who know the disciplinary rules by heart, is Upali..*
- . . . *who are admonishers of the nuns, is Nandaka.*
- . . . *who guard the doors of sense, is Nanda.*
- . . . *who are admonishers of the monks, is Kappina the Great.*
- . . . *good at contemplation of the heat-element, is Sagata.*
- . . . *impromptu speakers, is Radha.*
- . . . *wearers of coarse robes, is Mogharajan.'*

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 21 & 22

80 Chief Arahath Therani

‘ Monks, chief among my women disciples, who are nuns of

long standing, is Great Pajapati the Gotamid.

. . . who are nuns of great wisdom, is Khema.

. . . of supernormal powers, is Uppalavanna.

. . . proficient in the rules of discipline, is Patacara.

. . . among Dhamma-teachers, is Dhammadinna.

. . . of meditative powers, is Nanda.

. . . who strive energetically, is Sona.

. . . who are clairvoyant, is Sakula.

. . . quick to win abnormal powers, is Bhadda of the curly hair.

. . . able to remember past births, is Bhadda of the Kapilas.

*. . . of those who attained great supernormal powers, is
BhaddaKaccana.*

. of the wearers of coarse robes, is Gotami the Lean.

of those released by faith, is Sigala’s mother.

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 22, 23, 24

Upasaka

lay-followers, men.

'Monks, chief among my disciples, lay-followers, of those

who first took refuge (in my teaching), are the merchants Tapassu and Bhalluka.

. . . of alms-givers, is Sudatta, the housefather Anathapindika.

. . . of Dhamma-teachers, is Citta, the housefather of Macchikasanda.

. . . of those who gather a following by the four bases of sympathy, is Hatthaka of Alavi.

. . . of those who give choice alms-food, is Mahanama the Sakyan.

. . . who give pleasant gifts, is Ugga, the housefather of Vesali.

. . . who wait on the Order, is Uggata the housefather.

. . . of unwavering loyalty, is SuraAmbattha.

. . . who are liked by people, is Jivaka the Prince-fed.

. . . who converse intimately, is Nakulapitar the housefather.

Tripitakeya

Book of Gradual Sayings *Book : 1*

Page : 24 & 25

Upasika

Lay-followers, women.

*‘Monks, chief among my women disciples who are layfollowers,
of those who first took refuge (in my teaching), is
Sujata, Senani’s daughter.*

. . . who minister to the Order, is Visakha, Migara’s mother.

. . . of wide knowledge, is Khujjuttara.

. . . who live in kindliness, is Samavati.

. . . of meditative power, is Uttara, Nanda’s mother.

. . . who give choice alms-food, is Suppavasa of the Koliyans.

. . . who nurse the sick, is Suppiya, the lay-follower.

. . . of unwavering loyalty, is Katiyani.

. . . who converse intimately, is Nakula’s mother.

*. . . who believe, even from hearsay, is Kali, the layfollower of
Kurara-ghara.’*