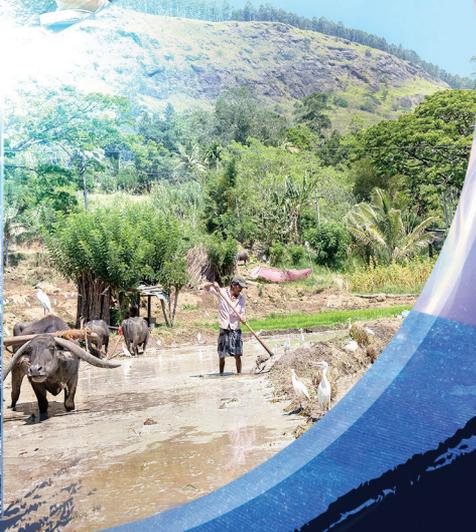


# THE ULTIMATE SOLUTION



Ven. Deegoda Dhammadassi Thero

# **The Ultimate Solution**

**Ven. Deegoda Dhammadassi Thero**

*Published for free distribution only*

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**To my mentor Ven. Dimbulkumbure  
Uditharathanalankara thero  
and my parents**



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# Foreword

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In 2022, the World and Sri Lanka is facing some of its biggest challenges; whether it is the looming environment crisis, political and social unrest, deterioration of social values, or food shortages. Ven. Deegoda Dhammadassi Thero's book is a timely intervention to provide people with a much-needed opportunity to look at things from a different perspective. People have been engaged in a never-ending chase to find fulfillment through continuous technological and scientific development; yet to only experience increased stress, burnout, and disappointment more than ever before. Thus, this book attempts to show an alternative route to attain fulfillment and find ultimate bliss.

The Supreme Lord Buddha's experiment leading to enlightenment was in the pursuit of achieving Supreme Bliss. It's about unraveling the truth of this world that ultimately leads you to attaining Supreme Bliss.

Buddhism or the Supreme Lord Buddha's teaching is not just for one country, one race but is for all beings. This book is an honest attempt to bring the essence of the teaching to a wider audience By Ven. Deegoda Dhammadassi Thero, who has a background in science prior to ordainment. Therefore, you will find that the book is written in a way that will speak to the modern man with a scientific mind. It will take you on a journey, driving you to rethink your

understanding of this world in a very clear and precise manner which will keep you enthralled till the very last word. 'The Ultimate Solution' is a compelling read for anyone looking for a permanent solution to all the suffering of the world.

Ven. Dimbulkumbure Uditharathanalankara Thero  
Chief Incumbent of the temple,  
Waharaka Ariya Chinthashrama Buddhist Temple.

# Preface

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In the developing world, humans looking for gratification have unknowingly started on a journey towards suffering that will end up in the extinction of humankind. This journey has become counterproductive in fulfilling the primary goal of human beings. Moreover, the development of the materialistic world has made people's lives more complex, increasing the number of mental illnesses such as depression. Even though people are leading comfortable luxurious lives thanks to development, continuing and maintaining this development has become an exhausting experience for them.

In Buddhism, 'the reality' is exposed. According to reality, one can easily understand that the solution to this problem of worldly beings is not the development of science but rather the development of the mind. The Supreme Lord Buddha, the enlightened one who realised everything, perceived that the world consists of three characteristics of suffering and that the only way to get rid of this suffering is by developing the wisdom to achieve *Nibbāna*.

This book focuses on the ineffective nature of the development of science and technology as a means to fulfil gratification. Identifying the real problem reveals the proper solution to the problem. The Supreme Lord Buddha exposed the ultimate solution out of kindness and *Meththā* towards worldly beings after acquiring the wisdom that can explain

everything in the world. This ultimate solution is known as *Nibbāna*. Through this book, a sincere effort is taken to describe this revolutionary philosophy. If someone understands it, they will realise that it is not a philosophy but the world's reality.

The author

# 1

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## **The Basic Need of the Worldly Being**

This world consists of thousands of animal species, and the number of animals living on our blue planet is too immense even to calculate. However, all these beings have one goal in their lifetime. That is to stay happy without getting subjected to harm, torture, or unhappiness, leading to mental and physical discomfort. That is true for most basic living beings starting from microorganisms to the currently known most advanced living beings, the human.

The human with the most complex mind and body tends to have the most intense desire to go after gratification in an attempt to be blissful. Money has become the primary means of getting happiness in the modern world. Therefore, a system has been developed in the contemporary world to distribute the limited resources which are pleasurable to the people who have insatiable desires in a civilised way. However, this desire cannot be satisfied. Thus, there is an unmet need that makes man constantly unhappy.

When an individual is born into the world, crying is the first thing it does as the primary response to whatever discomfort it feels at that instant. In other words, its primary aim is to be blissful, getting rid of particular discomfort. The basic programme of the human being acts similarly in a state

of stress. Being silent is the signal the newborn gives out when distress subsides. However, it starts crying again after some time due to thirst, hunger, warmth, or coldness. Whatever the reason is, the only thing it can do is cry to alert others nearby to resolve the problem.

This fundamental algorithm gets upgraded during the newborn's growth to an adult. When it becomes a toddler, the basic needs of a newborn are still there. Now instead of crying, the child demands. Therefore, now it thinks, talks, and acts to relieve the discomfort. It asks for food when hungry, looks for water when thirsty and switches on the fan when warm. At this stage the pool of desires starts to expand. A fondness for playing is developed in the toddler's mind over time, developing an interest in toys. If the toys were to be taken away, the primary stress response would reappear. Therefore, it will start crying. The toy-seeking mentality creates an urge in the toddlers' mind to demand new toys when it sees different and better toys.

It is relatively easier for parents to please a newborn. Only a few parameters are needed to be adjusted to ease the suffering. In time, apart from the basic needs, the growing infant starts to develop preferences and choices. Fulfilling these additional inadequacies would be a more significant challenge for the parents, and the toddler will be prone to more heartbreaks because of these growing demands.

When the toddler becomes a child, the pool of desires expands further. Now the child needs more sophisticated toys such as remotely controlled cars, helicopters, and so on to fill up the vexation of the mind to have fun while playing. The child doesn't get satisfied anymore with the building blocks he used to have fun with when he was a toddler.

Attending school is not something that a child would always enjoy. However, he or she attends school unwillingly due to the mental suffering caused by the parents and the school teachers.

If the first day of school were remembered, some would say that it wasn't an enjoyable experience. But why did the child go to school if he doesn't like it? Doesn't it contradict the beings' desire to get rid of discomfort to feel blissful? It doesn't. Here the parents put pressure on the child to go to school, and because of that, he operates in a certain way to get rid of the mental discomfort. Therefore, going to school is also to get rid of the discomfort.

The child starts learning at school. He is forced to do whatever he is supposed to do to survive. He chooses the less discomforting situation over the more discomforting one.

Teachers use various methods to keep their pupils in line. They encourage competition, conduct assessments, and reward marks, praise pupils who score more marks and punish those who do not obey. Students do as they are told because they are afraid of being punished. When the mental discomfort of being punished is higher than doing the specific act, they even do it unwillingly. But some children would not feel such mental discomfort as others; therefore, they resist. Then, the teachers will intensify the punishment. When the child feels more discomfort from the punishment than doing whatever he was told, he will do it. No matter how big or small they are, everyone is allured towards comfort.

Pupils start studying to be praised and highlighted with higher performance because success is a blissful experience. However, for example, it becomes mental torture when the child is condemned during the parents' meetings due to poor performance and sees other children's delighted faces due to higher performance. Thus, the child studies to get rid of the mental discomfort generated due to not studying, even though it is not the preferred choice.

The pupil grows into a student over time. Now the set of requirements has changed and upgraded. The need for a job and luxuries direct the student towards studying, and teachers don't need to force them. The distress moves the student to seek a bright future, a promising career, a good partner, etc.

The complexity of things that the student has to study increases from basic to the more complex ones as the individual moves towards higher studies. However, the need for supervision becomes less as the mental discomfort that the student feels thinking that 'if I don't study, I won't be able to have a good future' drives the student to bear whatever difficulties he has to face to go through the studying.

The student becomes an employee one day. The role of an employee is not different from what was discussed earlier. Money is the fuel that drives the individual to continue a difficult job that hides the workload's discomfort. Since the discomfort of not having enough money is higher than the mental and physical discomfort of the workload, he settles to bear the discomfort of working.

If the job is difficult, the pay is more. When paid more, the employee doesn't feel the difficulty much. He is afraid of losing his job or being scolded by the administration; therefore, he obeys to whatever he is told in general.

As the individual grows, the attraction for the opposite sex develops, and they will look for a suitable partner to get rid of this discomfort as well. They would marry as they think that the partner would make them mentally and physically comfortable. They would develop yet another new desire to have kids, as they see couples with kids which seem to make them happy. It doesn't end there. Worldly beings are chased to the end of their life with this endless desire to fulfil their unquenchable gratification. In summary, what individuals have done during their entire lifetime is to act to get rid of the mental and physical discomfort.

Animals like dogs look for food when they are hungry and dig holes in the ground to lie down when they feel warm. Cats don't like water because they like to keep their body dry. Thus, the actions of these animals are also based on the same principle.

Microorganisms also work similarly. For example, when the amoeba senses sunlight, it tends to move away from it because it likes the darkness and doesn't like sunlight. Therefore, this is a common phenomenon for all worldly creatures. However, this is more prominently demonstrated in humans.

Except for the things related to the body, such as hunger, thirst, warmth and coldness, the newborn does not have many problems that need attention. As a result, the suffering was less at that stage. However, as the pool of issues increases with the growth of the newborn, the instances that make the individual uncomfortable also increase. These additional insufficiencies developed later are mainly issues related to their mentality. That could be why mental illnesses leading to suicide are more prevalent in older age groups than in the younger age groups.

## 2

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# The Role of Science

The human brain's capabilities are equal to no other species living on earth. According to genetic studies, even animals like chimpanzees who have a very close relationship with humans (chimpanzees share approx. 98% of human DNA) have very primitive intellectual skills compared to humans. Nevertheless, it is humans' extraordinary skill in problem-solving that have led to development of modern science.

Man's primary objective of getting rid of mental and physical discomfort in search of bliss is the main reason for the development of science. The invention of the wheel was a significant milestone in the blossoming science. With the rising desire of the man to have strong, durable and enormous structures such as the pyramids, they needed materials to be transported from stone quarries, often found far away from the site. The necessity for megastructures arose because the people of that time couldn't have gratification from the previously constructed buildings. Yet, the physical strength of humans alone was inadequate to build such mega structures. Therefore, they started using their intellectual ability to

develop technology to get things done efficiently and effectively. Thus, a suitable environment emerged for the development of inventions including the wheel.

Starting from basic machinery like the wheel, the human species has developed science to the point where they can even go to other planets. However, if the man who invented the wheel was asked to build a rocket, even if he possessed the knowledge, he wouldn't do it as there was no necessity for it. But as time goes on, human's needs and conditions have vastly changed to a point that they have become a slave to science. Therefore, even though the ancient man could depend on nature to fulfil his daily needs, modern man will perish without the artificial environment made available by science.

The primary mode of transportation of the ancient man was walking, and to the modern man's astonishment, walking was good enough for the ancient man to fulfil his daily requirements. Few simple necessities existed, including hunting, gathering food and water, and finding shelter. But the list of things that needed to be fulfilled for humans to be satisfied increased day by day with the development of science.

The ancient man could complete all his work within three to five miles of his abode. But with the invention of animal-powered transport, the man who once used his feet for locomotion found the animal-driven vehicle to be more comfortable; the physical discomfort was lesser. Therefore, the animal-driven vehicle was preferred over walking, spontaneously creating a market that pursued comfort. In addition, the increasing demand for luxurious vehicles encouraged the invention of more comfortable, elegant and efficient vehicles.

The evolution of the sector of transportation was accelerated during the industrial revolution leading to the invention of the motor car, marking a milestone in the history of transportation. People who pursued gratification rushed to buy these motor-driven vehicles for a more convenient, efficient and luxurious travelling experience.

The need for upgraded road systems that suit motor-driven vehicles arose with the use of motor cars on a grand scale. First, people had to learn how to drive. Then, with the increase in road traffic accidents due to the upsurge of users, the necessity for road rules emerged. Repair centres had to be opened to mend broken vehicles. Consequently, the luxury of motor vehicles changed the lifestyles of people. In this way, the man's life gradually started getting complicated in the field of transportation.

As vehicles became a common entity of day-to-day life, people of every social class had them, giving rise to a set of weak people dependent on machinery for their daily work. When the vehicle breaks down it would pose a miserable experience for the present-day man. However, as ancient people relied on their feet to fulfil their daily necessities, they did not have that pain.

With the growing necessities, the radius of miles that the modern man has to cover to fulfil their daily requirements has increased vastly from three to four miles to hundreds of miles. With the expansion of needs, the insatiable mind of humans has found the motor car less efficient. Thus, the evolution of transportation continued, leading to more efficient, comfortable, sophisticated vehicles such as bullet trains, aeroplanes, jets, and even space shuttles to name a few. However, the development in transportation continues as the achievements so far cannot wholly end the suffering related to transportation.

The only solution of the modern man for this problem is the development of science. But when the issue is analysed with an open mind, a question appears as to whether it has been able to fulfil the man's basic requirements. Science has indeed been able to make everyone's lives more comfortable, but the ultimate question is; are people happy with that result.

Along with comfort comes complexity. Unfortunately, science has only focused on the materialistic world which uplifts physical comfort. However, the growing complexity

has caused the man's mental well-being to deteriorate, making a frustrated human being irrespective of all the luxuries in the world, leading to a growth of mental diseases such as depression. Therefore, science has backfired, being unable to fulfil the humans' fundamental need to be blissful, getting rid of the mental and physical suffering.

Development of transportation has come to an extent where someone needs to learn before they travel; now children need to take classes to learn how to cross the road, understand the meaning of road signals and traffic lights, how to use a bus, and so forth. When they grow into adults, they need to know how to drive, and some become mechanics and mechanical engineers to maintain the artificial system they made to make things easy. This effort is not to feel the blissful sensation but to survive in this artificial system. However, as the reality is masked with gratification, the system prevails.

The present-day man who evolved through science cannot survive without the system. If the vehicle breaks down, it would be huge trouble compared to the simple ancient man who used their feet to travel. The modern man can't even walk for a few miles to repair the broken vehicle. The physique that is not adapted to that kind of stress might be the main reason why non-communicable diseases have skyrocketed in the present day. One day, if the fuel stores run out and the transportation system comes to a halt, the man who made the artificial system will suffer a lot. Some might even not be able to cope with that mental stress leading to riots and even suicide.

The island nation of Sri Lanka is facing an economic crisis in 2022. Everybody is standing in long queues to acquire essentials such as gas cylinders for cooking. It has grown into a catastrophe where several individuals have even died due to physical exhaustion from prolonged standing as well as frustration and disappointment leading to brawls.

In the early nineteen hundreds, nobody knew about cooking gas. All they used for daily cooking needs were firewood. Therefore, even if a shortage occurs most wouldn't

have noticed it. However, with the development of the country and the introduction of the open economy, people started latching onto cooking gas for their daily needs because it was easy, instant, and there was no smoke. The only inconvenience was changing the cylinder at the end of the month, depending on the usage.

In 2022, as the economic crisis exploded like a bomb, everyone started looking for the suddenly lost 'bliss and comfort' of having cooking gas, waiting long hours in queues in front of gas stations. Thus, unlike in the early nineteen hundreds, modernised people have lost the ability to survive without cooking gas.

This has been true for every other single field where development has happened. In other words, contrary to popular belief, people are in fact suffering in every aspect where science has developed. Therefore, the evolution of science never ends as it can't ease the suffering. Even if humans were able to travel to other planets, the urge to fulfil their desires would remain. It is like going after the mirage looking for water.

This evolution of science has gradually made the earth an inhabitable planet. Ironically, the very tool conceived for the salvation of human beings has become its doom.

Man's primary goal to get rid of the mental and physical discomfort to be blissful has become a disappointment by selecting science as the ultimate tool to acquire this goal. Instead of comfort, it has become counterproductive, destroying the habitat and leading to the extinction of humankind. Therefore, the issue of science needs to be understood and an alternative needs to be found to achieve the primary goal of worldly beings.

# 3

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## The Experiment of *Bōdhisathva* to find the Reality of the World

Around two thousand five hundred years ago, an extraordinary person was born into the world with the full potential of understanding the reality of the world and the method to get rid of suffering of worldly beings. That person was known as *Mahā Bōdhisathva*. The birth of a *Bōdhisathva* is an extremely rare occasion. Without a person with such a capability, worldly beings would be helpless without any clue about the world's reality and how to end 'the endless suffering.' Therefore, *Bōdhisathva*, in his late twenties, started an experiment to understand the world's reality to find salvation from worldly sorrow. This experiment was the *Ārya Pariyēshana*.

*Bōdhisathva* who was a prince by birth was travelling with his coachman *Channa* one day and encountered an old person, a sight that he has never seen in his entire life due to the artificial environment of the royal family, sustained because of the predictions of Brahmins about him leaving the palace to find the salvation if he sees the suffering of the worldly beings. He asked *Channa* about the old person who was very weak, with

white hair, wrinkled skin, and a skinny body. *Channa* answered that this person had become old and the follow-up question was 'does this happen to everyone else as well?'. Unfortunately, the answer was 'yes'. *Bōdhisathva*'s mind started processing this new information in a very different way from a layperson. His idea was that if this happens to everyone, what is the point of being happy and delightful now, forgetting that he is getting closer to that misery day by day. It is just like a crab enjoying the water in the pot until the fire warms up the water and the crab is cooked.

The next day they encountered a person with a chronic disease. The conversation between them started again. During this conversation, *Bōdhisathva* learned that humans could get various terminal illnesses, causing terrible outcomes that end up in great suffering. The thought that everybody is liable to disease was the second instance that the *Bōdhisathva* thought there is no point in enjoying life like a blind person knowing that there is no escape from suffering inherent in the physical body.

They saw a funeral on the third day. This was the first time the *Bōdhisathva* had seen a dead body. The concept of death was very new to him, and he understood the pointless nature of life during their conversation on the way back to the palace. Whatever the luxury a person may have, they have to finally say goodbye to everything and everyone, losing ownership of whatever wealth earned during their lifetime, wasting all the effort put into acquiring them in the first place. After seeing this suffering he too would eventually encounter, the *Bōdhisathva* found it deeply disturbing to lead the luxurious life he was used to. He knew that it was just a matter of time that the luxuries would end.

On the fourth day, he saw a monk, a sight that he had never seen before. The coachman explained that a monk is a person who has dedicated his life to discovering the solution to the suffering of world beings. The *Bōdhisathva* understood that being a monk and finding the answer to suffering is the only rational thing to do.

During these four days, *Bōdhisathva* found the real destiny of his life, which is understanding the world's reality. The only reason a *Bōdhisathva* would emanate into this world is to find the way to end the suffering journey of *Sansāra* and then tell the method of how to do it to worldly beings. *Sansāra* is the repeating cycle of birth and death, that creates an existence of a being who is bound with suffering.

A few days after this incident, the *Bōdhisathva* left the palace to become a hermit, striving to solve the question he encountered. After many years of experimentation, on a full moon *Vesak* day, he understood everything about the universe, becoming the enlightened one, the Supreme Lord Buddha. He now knew the way that worldly beings could end the suffering they were experiencing for an immeasurable amount of time. Through this, the reality of the world which had always been there was apprehended. This is a task only a Supreme Lord Buddha can achieve. Otherwise, worldly beings would be helpless in the *Sansāra*, suffering from endless pain and misery.

On the day of the enlightenment, the Supreme Lord Buddha acquired extraordinary supramundane abilities that a human, a deity, a *Brahma*, or any superior being in the universe would never possess, other than by yet another Supreme Lord Buddha. When the world is fully analysed with that incomparable wisdom, three main characteristics of the world were identified as *Anichcha*, *Dukkha*, and *Anaththa*. Understanding the deep meaning of these three words itself is the key to salvation of worldly beings from the endless suffering cycle of *Sansāra*.

# 4

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## The Characteristic of *Dukkha*

The definition of the word ‘world’ is different in the *Ārya* discipline or Buddhism compared with the norm. In Buddhism, the ‘world’ is relative to the specific being consisting of six internal organs: eyes, ears, nose, tongue, skin, and mind. They act as receivers pointed outwards to capture signals from the outside world. These organs capture light, sound, smell, taste, touch, and thoughts respectively. Each organ can only grasp one type of signal, and they act as one-way streams. These receivers take in data in a linear fashion one after the other, and two organs can never operate simultaneously, even though it seems like one can see, hear, smell, taste, touch and think simultaneously. For example, take the case of having six bulbs connected to a circuit that only switches on one bulb at a given time. Now if you continue to increase the speed at which these bulbs are switched on and off in a series, there comes a time at a certain speed where it looks like all the bulbs are switched on at the same time, even though in reality only one bulb is switched on at any given time. It is the same case with these organs as well. Combining these six organs creates a living

being who can feel the outside world and has the sense that it has life. Based on the internal organs that are the eyes, ears, nose, tongue, skin, and the mind, as well as external inputs, light, sound, smell, taste, touch, and thoughts, the 'world' differs from one being to another because these twelve items are never the same in two individuals. Irrespective of things in the external world, worldly beings only have the ownership to feel the six external inputs that the six internal organs can grasp. Thus, a world is created for that being, then and there. If the internal organs were dysfunctional or did not emanate for some reason, the 'world' for that individual would disappear then and there irrespective of the prevalence of an external world as the individual won't be able to generate thoughts even to identify the presence or absence of that external world.

For example, a multi-millionaire who has property in several countries is sitting in a chair sipping a cup of coffee, thinking about his lands in Australia which were captured by the mind with thoughts or memories. As the person is in another country, the original view of the land cannot be captured with eyes that have limited ability. The person only has the privilege to grasp the memory of whatever sight captured with the eyes, music listened to through the ears, the smell and taste of coffee, and the touch of the seat. Even though these signals are taken in one after the other, as this process happens at an extreme speed, the individual simultaneously feels the sensation from all six organs.

If the land in Australia is caught on fire due to a wildfire and is being destroyed, the individual on the chair enjoying the coffee will not get that new information through the organs possessed at that time. The millionaire would be happy thinking about the properties, but the reality is that it is being destroyed by wildfire. Even though one tries to hold on to things saying it's mine, the only ownership worldly beings have are the signals generated due to the collision of the internal organs and external inputs at that specific moment, in that specific place.

Therefore, there is no difference between a beggar and a multi-millionaire except that the multi-millionaire has some

delusional mental construct that he owns property that he has no control over.

The worldly beings go after blissful sensations with the delusional view that they can please the internal organs with favourable external stimuli fulfilling the basic need. They see the outside stimuli as valuable and conclude that owning those pleasurable objects would help them to satisfy the vexation of the six internal organs. Worldly beings act this way without knowing that they are actually suffering during this process.

*“Dukkhō Lōke Pathittithā,”* which means that the world is based on suffering, is a sacred saying of Supreme Lord Buddha that explains the essence-less nature of worldly actions. With the ultimate understanding of the world, the Supreme Lord Buddha realised that living is a combination of three sufferings; *Dukkha-dukkha*, *Sankāra-dukkha*, and *Viparināma-dukkha*.

If a fire is made or a heater is turned on in the freezing cold in an individual’s house in Alaska which is one of the coldest habitats on earth, it will be sensed as a blissful sensation. Yet, an ice cream or a glass of cold water would be perceived as suffering. However, if the situation was reversed and that same individual was put into a warm environment such as a desert, the cold glass of water and the ice cream would be perceived as blissful. A suffering sensation would be felt if a fire is made or a heater is turned on. In such an instance, an air conditioner would be the preferred choice for the blissful sensation the individual needs.

Suppose the earth has a room temperature of 25 degrees Celsius, irrespective of the place. In that scenario, companies producing air conditioners, fans, heaters, and warmers will run out of business and soon will have to look for alternative jobs. Nobody will find any of those items valuable anymore since there is no gratification from the external object. That is why the same coldness perceived as blissful in one instance was perceived as suffering in the other. Hence, the factor that decides whether it is blissful or suffering is the internal organ; the skin in this instance. If someone can make

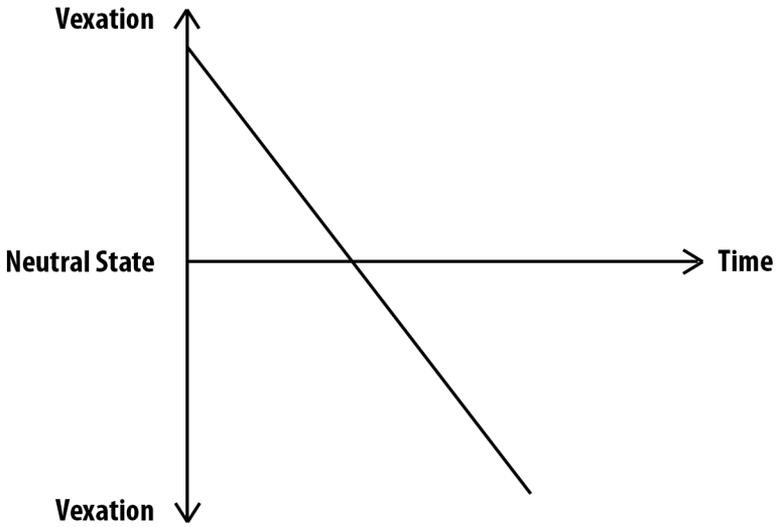
the skin or body cold, warmth would be felt as blissful and vice versa. Therefore, the only way to feel blissful is by creating an imbalance or vexation in the internal organ.

If someone is hungry and starts having food, the first few bites would be perceived as delicious. However, this reduces with each bite until the individual is full and the need for food fades away. If the same individual was asked to take a few more bites forcefully, instead of a blissful feeling, he would start to suffer, and the suffering would increase with each bite taken. The same food that gave happiness in one instance was able to generate pain in the other, concluding that blissful or suffering nature doesn't exist in the food or the external object. The individual feels blissful as the vexation is being treated with each bite that was caused by hunger.

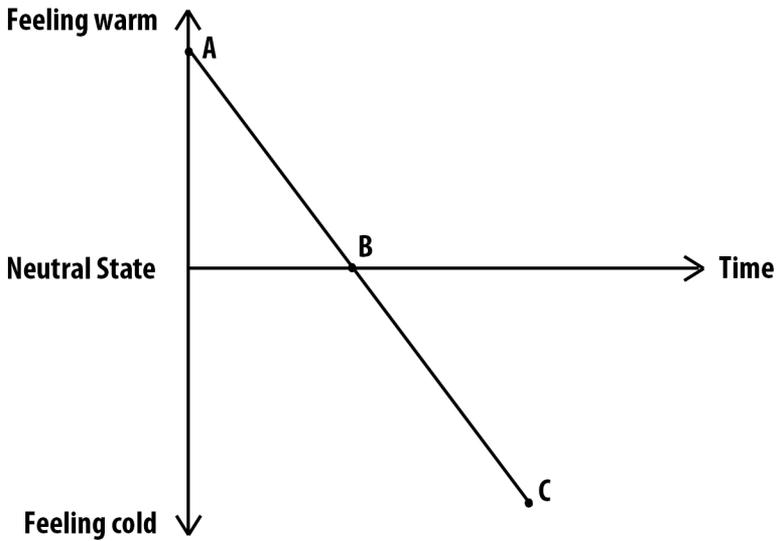
The mind receives inputs from the eyes, ears, nose, and tongue. It is not the four solid organs that get imbalanced there. Instead, the mind becomes vexatious, giving rise to blissful sensations by the inputs from the four solid organs.

An individual who watches a favourite movie would get a blissful sensation in the mind from the light rays the eyes grasp from the screen. A second individual who is not a fan of movies is also watching the same movie as he is being told. As the second person doesn't have a vexatious mind to watch movies, he will be indifferent to the touch of the movie. If there was a power cut at that moment, the first one would feel a suffering sensation, and the other would still be indifferent. The first one is suffering because he could not treat the vexatious mind as there was a disruption to the source of input that was curing the vexation. But the second person who was watching the movie with a balanced mind did not have any issue with the power cut. Based on this scenario, the other internal organs' nature can also be apprehended.

This phenomenon can be summarised in a graph of vexation against time.

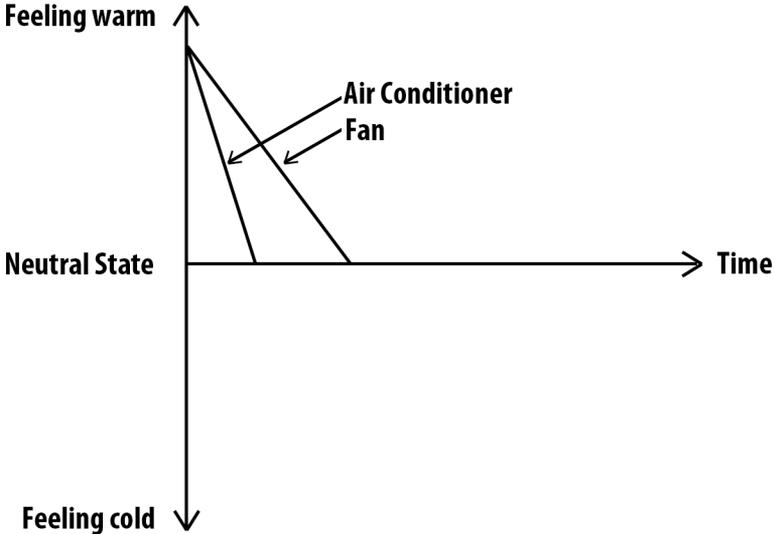


The above graph shows how an individual feels bliss when the vexation is treated and how the same stimulus can cause suffering if it passes the neutral state towards the imbalance again.



The above graph shows how the person feels when the body temperature changes with time. The person is suffering at point 'A' due to the increased body temperature. If a fan or an air conditioner is turned on, the body temperature will come to point 'B' with time. The individual will feel the blissful sensation until it reaches point B. However, if it passes this point to reach point 'C', the blissful experience will convert gradually to an experience of suffering.

The gradient of the graph is equal to the intensity of the bliss or pain felt at that moment.



As the air conditioner takes the body to the neutral state more rapidly than the fan, the air conditioner feels more luxurious. Thus, people pay more money to buy an air conditioner than a fan. If the fan were more efficient than the air conditioner, scientists would have never thought of inventing an air conditioner as it is more costly and the result is less.

However, the wrong vision of worldly beings, thinking that they can acquire happiness from the outside world has caused those items to have value. Therefore, the competition to purchase these limited items has created a highly vexatious and competitive world that has become a cutthroat competition to achieve the luxuries.

The above graphs clarify that there should be some amount of vexation in the six internal organs or otherwise the delusional bliss cannot be felt. On the other hand, if the organs are in a balanced indifferent state, what will be felt is the real nature of the particular external object.

If someone is at neutral room temperature and wants to get pleasure from coldness or warmness, he would have to first heat up the body or cool it down respectively. If someone tries to do that, everyone would say it is an idiotic idea. But the irony is that the actions of worldly beings searching for gratifications manifest a similar pattern.

A part of this story cannot be captured with the five senses. When someone is dying, that individual becomes scared of losing the ability to see, listen, feel and think etc. Every mundane worldly being expecting to enjoy blissful sensations from the six internal organs will get fearful that they will lose that ability after death. Therefore, they produce an intense mental power that generates the essence for a new body and a mind with the corresponding capabilities. As discussed before, the only way to get the delusional blissful sensation is by having a set of vexatious organs. Therefore indirectly, what the worldly beings seek at the death bed is another set of internal organs that are vexatious so that they can enjoy the delusional bliss.

This is why the newborn starts crying when it is born into the world. It needs to be consoled to manage the vexation. As the vexation subsides, generating a blissful sensation, the newborn will cease to cry. Treating the vexation starts right from the beginning of the life journey and continued until it ends. This is what is called 'living' by mundane worldly beings.

If a normal day of an individual is analysed closely, it is understood that thoughts, words, and actions are generated to manage the vexation of the body and the mind throughout the day. When an individual wakes up in the morning, he is hungry and has a full bladder. The priority becomes emptying the bladder, which causes the body more discomfort than the pain caused by hunger. The next focus would be to satisfy the

hunger, so the individual operates automatically to prepare whatever is needed for breakfast. When the time to go to work comes, a vexation occurs in the mind causing fear of being punished or scolded or losing half a day's wage if the person gets late, directing the person to go to work on time or earlier.

The person's need for a job is linked with the vexation of the body as well. If that individual did not work, there would be no money for survival. Obtaining food, clothes, and other luxuries and paying the rent would become a huge issue. That mental vexation creates an individual who follows orders.

The individual has a shower to ease their tiredness after coming home from work, to get rid of physical discomfort. The time for some leisure activities comes afterwards directing the individual to participate in daily habits like watching movies or having alcohol. The delusional mind gets the idea that the suffering of the whole day (mental discomfort) can be relieved by a movie or a glass of alcohol. That idea itself creates a deficiency in the mind for the external object allowing the individual to get the expected blissful experience. After a few hours of trying, the individual will start feeling sleepy. Therefore, priority changes from watching a movie or having alcohol to sleeping when the person becomes drowsy. This cycle is repeated over and over again until the individual dies. That is why an individual's daily routine is more or less similar every day.

This vexation related to the external and internal world is known as *Dukkha-dukkha*, meaning the suffering that belongs to the object. However, every object does not cause vexation, even if every object has that nature in them. The suffering related to the object is felt only if the individual attaches to that particular object.

Suppose an individual was ordered to fulfil every need and necessity of another individual till the end of life as a punishment where a salary or a reward is not given. In that case, the person looking after will feel miserable due to continuous work like feeding, bathing, and changing diapers etc. As it is not

covered by money, rewards, or at least a word of appreciation, the real suffering of the task will be revealed. However, if the person was given a reasonable salary, the difficulties of the job would be hidden. The best type of salary is the gratification generated by the body and the mind. Therefore, the delusional worldly being keeps on serving the body and the mind just like a slave being afraid of the punishment of pain or vexation that is generated if the daily service is stopped. But, unlike in the first occasion, the delusional being never feels miserable about the body and the mind because they pay the servant well with blissful sensations.

If a group of hard-working labourers was asked to do a difficult task such as concreting a road under the burning sun, they would try to give excuses so that they could somehow escape. Only the people who have nothing to say will remain. If the administration decides to reward five times the wage of a typical day to the people willing to stay, the people who refused would also come back saying that they are also ready to work if there is a raise in wage. The increased wage could cover up the suffering of the labourers. The pay did not reduce the suffering they faced in completing the task, but the gratification tricked the mind. Thus, the physical and mental distress was hidden. If the administration said that it was a joke and that they would only receive the normal wage of the day after the work was done, everyone would be furious. The toil of the hard work that was covered by gratification would be felt in an instant. They would start rioting, mentioning all the hardships they had to go through to complete the task.

If an individual needs to get a blissful sensation, he has to have an imbalanced organ system. The imbalance will create a state of suffering. Therefore, the individual operates to get rid of that suffering without thought, as the idea of relieving the distress itself is a blissful sensation. However, the actions needed to ease the distress are not blissful. It is a different kind of suffering; *Sankāra-dukkha*, or the suffering related to the activity. This is why people prefer desk jobs over hard-working jobs because in the latter, suffering related to the action is higher than the former.

*Sankāra-dukkha* applies to the autonomic actions of our body as well. Humans blink without knowledge because of the vexation caused by the burning sensation of the eyes. Keeping the eyes open for about one to two seconds causes them to blink automatically to relieve the suffering. Therefore, blinking becomes a blissful experience. But the bliss is hidden in normal circumstances as the vexation is kept to a minimum by the rate of blinking. To experience bliss, one needs to hold the eyes open without blinking for several seconds. This action will cause the vexation to build up, and the urge to blink will increase, creating a blissful sensation when blinking. On the other hand, if the person increases the rate of blinking, exceeding the resting rate, the person will start to experience the vexatious nature related to that action.

This can be practically experienced in a state of hyperventilation. If someone inhales and exhales forcefully for several minutes to create an artificial state of hyperventilation, the urge for respiration will subside temporarily. Suppose the person tries to continue the process of respiration without the urge. In that case, that person will experience the extra effort needed to continue respiration, which was hidden all along by the gratification.

The mind is tricked by the delusional blissful sensation, applying value to the world. But when analysed, it becomes clear that the blissful feeling is a combination of two sufferings; the suffering caused by vexation or the *Dukkha-dukkha* and the suffering related to the action to relieve the vexation, which is *Sankāra-dukkha*. Thus, nobody can feel a sense of blissfulness without getting subjected to these two sufferings.

Rubbing the head of a man who has got knocked in the head will make the man feel blissful. If the man were asked, "Do you like the touch of rubbing your head?" he would agree. If he was asked, "Would you like to continue to have that blissful experience?" the answer would be a yes. If someone knocks the head again, as soon as the answer is given, he would be able to continue feeling the bliss he expected. Nobody needs to have great wisdom to understand seeking gratification in this way is

stupid. But the irony is that everybody except an *Arihath*, who has completely understood the world's reality, is looking for gratification in that exact way, as mentioned in this scenario.

However much vexation is treated each time, it arises again. Even though the hunger is treated, it comes back again until the day of death. This is the nature of the third type of suffering the worldly beings have to face if they exist in the world. This suffering is called *Viparināma-dukkha*.

However much we try to adjust the six senses to achieve the neutral status, it transforms into distortion against the will, making all the hard work done to make them neutral, useless.

When someone has food, the main objective is to treat hunger, which becomes neutral with the correct amount of food. But the process to feel hungry starts again as it evolves back to the previous form, even though the individual gets hungry five to six hours later. The process of being hungry starts at the moment when the neutral state is achieved.

This is why everyone can't stop blinking, inhaling, exhaling or stop using the washroom. This is why everyone is stuck in the same daily routine, every day. Whatever they do to relieve the vexation will be useless, causing the vexation to emerge back again. This process is similar to holding a rubber ball inside the water to keep it underwater. As soon as the hand is released, it will come back to where it belongs. This process is repeated in an endless loop throughout Sansāra as nobody could realise the world's true nature.

The distortion or the changing nature of bliss is not the expectation of worldly beings. They want to maintain bliss and get rid of the suffering. Every action is to fulfil this task. However, the blissful sensation wears away, and the suffering emerges again, disappointing the worldly beings' expectation to maintain the bliss and get rid of the suffering, causing the *Viparināma-dukkha*.

The sacred saying of the enlightened one, the Supreme Lord Buddha, “*Dukkhō Lōke Pathittithā*”; the world is based on suffering, was about this world’s reality, meaning living is a combination of three sufferings; *Dukkha-dukkha*, *Sankāra-dukkha*, and *Viparināma-dukkha*. As ordinary worldly beings do not know how bliss arises, they get attached to the world, creating reasons for the emanation of *Sansāra*.

# 5

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## The Characteristic of *Anichcha*

The simple meaning of the term *Anichcha* means that nobody can do anything according to his or her will. Instead, it occurs as a result of a combination of causes. Therefore, *Anichcha* explains the cause-and-effect theory or *Patichcha-samuppāda*. The Supreme Lord Buddha emphasises that if someone wants to see the true nature of the state of ‘*Buddha*,’ that person would have to see *Dhamma* or the reality and to understand the *Dhamma*, one needs to understand the *Patichcha-samuppāda*.

As discussed, worldly beings have a delusional view that gratification can be fulfilled through the external stimuli grasped by the six senses. With this view, a value is given to the world. They expect to continue living because the usual nature is attachment when valuable things are encountered. This delusional perception of the world traps worldly beings in the suffering *Sansāra*.

*Patichcha-samuppāda* starts with *Avidyā* or ignorance

of reality. Worldly beings use the mind and body to generate thoughts, words, and actions based on *Avidyā*. The action of creating thoughts, words and movement this way is known as *Sankāra*. When someone is thinking, speaking, and working with a wrongful view or *Avidyā*, it emanates a similar mental state.

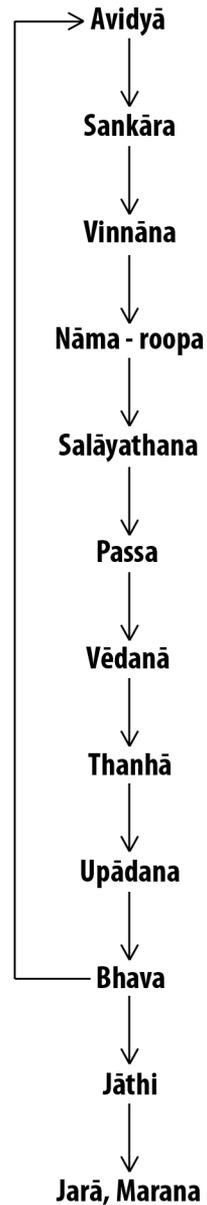
*Vinnāna*, or this mental state, is fed with *Sankāra* strengthening the corresponding mental state. The *Vinnāna* induces the body and the mind to a state of deficiency or vexation. This induction process is called *Nāma-Roopa*, and the induced six senses are called *Salāyathana*, meaning that the original form of the six senses is changed to make it possible for them to receive the distorted sensation. The pairing of internal organs and external inputs is called *Passa* or touch. *Passa* leads to *Vēdanā*, or feeling of sensation. Both the touch and the feeling are altered from reality because of induction (*Nāma-Roopa*). When an altered blissful feeling of the sensation is felt, an attachment occurs there.

*Thanhā*, or the attachment to a specific place, occurs as a cause of blissful touch or *Vēdanā*. *Thanhā* causes grasping or *Upādāna*. *Upādāna* is the reason for the emanation of the state of being called *Bhava*. The generation of Karmic energy happens at the stage of *Bhava*, which is responsible for the collision of external inputs and internal organs to create the sensation of feeling. Therefore, the images that are seen and sounds that are heard are not due to chance. It is sensed as a result of karmic energy which was generated due to *Sankāra* or actions done with the wrong view or *Avidyā* in the past.

State of being or *Bhava* leads to the generation of *Jāthi* or types. *Jāthi*, which are temporary, decay (*Jāra*) leading to death (*Marana*), causing sorrow, lamentation, pain, grief, and despair.

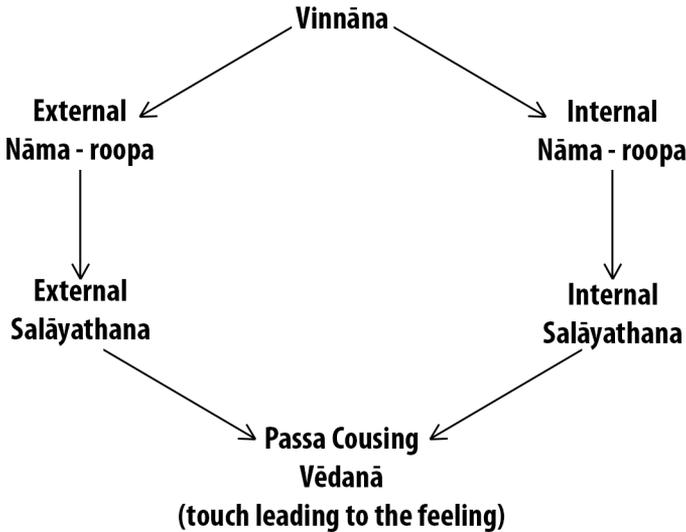
The diagram below shows how one cause leads to another, creating the cause-and-effect cycle.

The energy generated in the cause-and-effect cycle due to Avidya deposits as karmic energy in the Bhava creating reasons for the collision of external and internal organs resulting in an emanation of an everlasting continuous being and a feeling of sensation.



If the actions are done with the wrongful view, the process continues until decay and death happen, leading to sorrow, lamentation, pain, grief, and despair. There are no “U” turns or alternative paths in this process. Therefore, it is a one-way process directly pointing towards suffering.

As the decision of *Avidyā* is ‘there are valuable things that can be used to achieve bliss,’ when the objects as well as the sensation dies at the end of the cycle, it will cause suffering. This is the reason why the whole process is named *Anichcha*.



Vinnāna, or the state of mentality, alters the original form of the internal as well as the external environment.

The delusional idea that the world is full of gratification causes a similar mental state to emanate. It generates a mental power that emanates the external *Salāyathana* (images, sounds, smells, tastes, touches, and thoughts) as well as the internal

*Salāyathana* (eyes, ears, nose, tongue, skin, and mind). Note that it isn't the external object that changes, but the form of the image, sound, smell, taste, touch and thought. For example, when a 'valuable' gold chain is seen, the physical gold chain does not change. But the mental picture that is being created as soon as the inputs are taken into the mind changes just like an altered form of input is perceived when seen through coloured or tinted spectacles. It is not the original form of the input. When the original form of the eyes is changed by *Avidyā*, it becomes an *Āyathana*. *Avidyā* acts like a tinted spectacles to the eye, changing its form, thus, changing the input as well. Eyes with tinted spectacles can be compared to an altered internal *Āyathana* and the altered input can be compared to an external *Āyathana*. Therefore, the origin of both external and internal *Āyathana* happens simultaneously at the site of interaction. When all six internal organs are considered, internal *Salāyathana* (internal six *Āyathanas*) with corresponding external *Salāyathana* (external six *Āyathanas*) emanate.

*Nāma-Roopa* is the process that creates *Salāyathana*. In the process of *Nāma-Roopa*, the mental state which was created by *Avidyā* alters the true nature of these twelve items to create a state of vexation to make it possible to feel bliss. The delusional blissful sensation is felt only if the external and internal world are mutated from its original form. Thus, it is exactly what is caused by the cause-and-effect cycle starting from *Avidyā*.

This process is like recharging a battery. The dead battery is the original 12 external and internal components that are not altered. *Vinnāna*, generated through *Avidyā*, charges the dead battery to become live, creating *Salāyathana*. When the opposite poles are connected with a wire, electricity is passed. Similarly, when the touch happens between the external and internal world, delusional blissful sensation is felt.

An innocent little boy doesn't even know the concept of drinking alcohol. But a new *Jāthi* or a type called a drunkard can be generated from the little one. In childhood, a curiosity will occur in the fresh mind to find out about this unusual habit of adults which is forbidden to children. Hearing people

praising alcohol and seeing how people enjoy drinking will cause *Avidyā* to build up in the small child's mind commencing a weak *Patichcha-samuppāda* about drinking. This strengthens the curiosity about the full experience of alcohol, generating thoughts or *Sankāra*'s. A new seed gets planted in the field of the mind, creating a *Vinnāna* for drinking. But the weak mental state is not enough to create an addiction.

As the child matures, the inputs from the external world intensify. His friends will start to praise alcohol, and the young man will ask questions out of curiosity feeding the new *Vinnāna*. Thoughts, words, and actions toward drinking will eventually create causes for the young man to have the first sip of alcohol. The act of drinking strengthens the corresponding mental state. This mental state will alter the body and the mind to a state of vexation to feel the touch of alcohol as blissful. The external stimuli also get altered simultaneously, causing the person to enjoy the sight of the bottle of alcohol and enjoy the presence of his drinking buddies, as the *Vinnāna* has changed the person's perspective on the external items.

Even though there was control initially, the process imbalances the body and the mind, making alcohol an essential item in day-to-day life. At this stage, drinking is done to get rid of the vexation of the body and the mind, thus creating a new suffering that ends up on the person's list of never-ending sufferings. As soon as the blissful sensation is felt, attachment emanates then and there. Attachment causes the emanation of grasping nature, leading to the emanation of the state of an alcohol-drinking man, finally creating a drunkard or *Jāthi*. This is how a drunkard or a new *Jāthi* emanates through the cause-and-effect cycle.

Even though the intention of *Avidyā* is gratification, it decays and dies in an instant highlighting the *Anichcha* nature. He tries to maintain the blissful experience by drinking for hours and hours and even changing alcohol brands. However, no matter what he does, it ends up in disappointment as the injection of alcohol neutralises the previous vexation caused by the body generating the blissful sensation, taking the body back

into the neutral state in the process. When the body is neutral, however much the person drinks, he can't get the expected bliss from it.

Irrespective of the action done with the wrong view of *Avidyā*, thinking that the six internal organs can be fulfilled with gratification, as the cycle ends up in decay and death, it creates disappointment causing sorrow, lamentation, pain, grief, and despair.

The other significant truth about 'the reality' highlighted by the cause-and-effect theory is that the feeling of self and the concept of soul is a misconception and is a conclusion of *Avidyā*. The cause-and-effect cycle with 12 components doesn't include a component called 'self'.

The Supreme Lord Buddha's answer to a question asked by a *Brahmin* explains this matter very well. The *Brahmin's* question was about the creator of the *Jāthi*. Then Supreme Lord Buddha replied that the question he asked was wrong and should be rephrased as "What is the reason for the occurrence of *Jāthi*?" It was then explained that *Bhava* was the reason for the occurrence of *Jāthi*. Then he asked who created *Bhava*, and the supreme Lord Buddha replied that the question should be rephrased again as "What is the reason for the emanation of *Bhava*?" and the answer was *Upādāna*. This discussion continued so on until *Avidyā* in a similar pattern, revealing that the cause for the emanation of *Avidyā* was delusional inputs from the external world.

In the case of the drunkard, other people with delusional views become the main reason that planted the seed in the boy's mind. It is the reason for the emanation of young *Avidyā*. This *Avidyā* is strengthened by the continuous supply of inputs (through images, sounds, smells, tastes, touches, and thoughts).

Therefore, doing a specific act, feeling of sensation, or feeling of life is not done by someone or a higher power. It is just a result of the emanation of continuous cause-and-effect

cycles that integrate perfectly to create a thinking, speaking, and acting being. Therefore the feeling that the self 'can do,' 'is doing,' and 'will be able to do' is a delusional byproduct of *Avidyā*.

When the cause-and-effect cycle is activated, the existence of a self is generated in the process. It is just like seeing a circle of fire when a ball of fire is rotated rapidly in a ring. If a child asks who created the cycle of fire from his father, the father who knows the actual mechanism of the fire cycle would have to change the child's view first to answer the question. He would have to rephrase the child's question, "How does the fire cycle come to be?" as the Supreme Lord Buddha did to the *Brahmin*. Understanding the mechanism will get the child's misconception out of the head along with the question.

The reason why the characteristic of *Anichcha* is known as *Udaya-Vaya Gnāna* (wisdom) is because of this principle. *Udaya* means the emanation of the *Patichcha-samuppāda*, and *Vaya* is its not-emanation. If the correct causes integrate, the effect is known as *Udaya*, and if the correct causes do not integrate, then the effect will not occur is known as the *Vaya*. The world is simply a result of *Udaya* and *Vaya*. However, worldly beings create a delusional feeling of self, with the conclusion that they can control according to their will overriding the theory of *Udaya-Vaya*. As the reality cannot be changed, worldly beings end up in misery.

If a man was asked whether his wife can be controlled according to his will, the answer would be a straight 'No' But when the same question is asked about the car, the person would answer 'Yes'. The mismatch of answers on the two occasions is because the worldly beings come to conclusions based on the experience and not on the reality.

Starting the engine of a motor car happens through a complex mechanism. There should be thousands of causes that need to come together to succeed in the task. The electric circuit from the battery to the starter motor should be intact, and there should be a working battery and a starter motor.

These are only a few requirements that need to be fulfilled for the task to get completed without an issue. The individual who pushes the button thinks that he started the car, if everything was intact.

But the reality is that the car started because all the needed causes came together. As the layman doesn't understand this, he gets angry or upset when things don't go as planned. If the person had the correct view that if all the causes come together, the result would emanate, then there wouldn't be such misery as the person knows very well that 'the will' to start the car is irrelevant. If someone sticks with the wrong view, that person will have to suffer when proven otherwise by nature.

The individual who pushed the button would get an idea that he can do the act of starting the car by pushing the button according to his will. But the body is more complex than the car itself. Millions of causes need to come together to start a particular task. If the person had a stroke just after getting into the car, he would not' be able to do it, irrespective of how bad the person wants to push the button.

This would be well understood by someone who has met with an accident. Since others don't have such an experience, it would be hard for them to understand this reality as it is covered by the perfectly working body that does anything the individual says. The arm was raised each time when commanded by the individual, up until the day one of the causes needed to raise the arm goes out of place. At that moment, the delusional view that was developed up until that moment will backfire, causing grief. But the person who understood *Anichcha* would be unworried.

This phenomenon applies to the mind as well. If someone is asked to focus on a black dot without thinking about anything else, that person will experience that the mind or the thought process cannot be controlled according to the will. One can argue that people can think whatever they want without a problem. If a person were given the death sentence and then asked to think of something other than death, the

person would have such an experience that shows the illusion of thinking which emanates only if the necessary causes get arranged.

Unlike the body and the external environment, the causes that come together to form the feeling of sensation or survival are ultra-fine and tend to work exactly as they are arranged, tricking the mind into believing that thinking can be done according to 'the will'. However, it also happens because the causes come together to produce the effect.

The characteristic of *Anichcha* reveals the truth of the Udaya-Vaya nature of the world and the inability of worldly beings to fulfil their will. This explains its surface meaning which is 'not according to the will.' With the broadening of the understanding of *Anichcha*, one will realise that the choice of doing or not doing is something that there is no control of. Hence, hope becomes a delusion as well. However, the worldly beings feel otherwise because the result of the integrated causes most of the time tally with the choices deceiving the mind hiding the reality feeding the *Avidyā*.

# 6

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## The Characteristic of *Anaththa*

*Aththa* means the valuable nature or the meaningful nature of the world. On the other hand, *Anaththa* means the opposite or the 'meaningless and useless nature' of the world. The superficial meaning cannot give a broad understanding of the characteristic. Therefore, it should be broadly discussed to understand the essence-less nature of the world.

This characteristic is related to the constantly changing nature of worldly objects at any given time. As this change happens against the will of worldly beings, it becomes a cause for suffering. This changing nature cannot be seen through the physical eyes but can only be seen through the eyes of wisdom.

If a concrete pillar is made to last for a thousand years, its decaying or changing nature will not be detected to the eye in a day or two. It will take at least a hundred to two hundred years to see that it has changed with a few cracks here and there with a dusty and discoloured appearance. At the end of a thousand years, the pillar would be entirely destroyed to the

point that the name pillar cannot be given to it anymore. Until then, the continuous process of decaying happens in the pillar. This deceitful process needs to be fragmented to see the reality of worldly objects. If the thousand years were fragmented into hundred-year chunks, the decaying happened in ten hundred-year chunks. Thus, all these chunks need to come together for it to get fully destroyed at the end.

Therefore, the decaying process has to be there in each hundred-year chunk. Decaying of the first year adds up to the next, resulting in the decaying of two years. Then another year adds up to it, creating a total of three years. This process continues to complete the decaying of a hundred years.

The decay that happens in a year also can be fragmented to 12 months. The decaying that occurred in each month should come together to establish the decay that occurred in a year. A month consists of days, and days consist of hours. If the decaying is fragmented in this way, some decaying should happen even in a second or a millisecond. Even though the eye can only detect the difference after a long time, the images taken in from the eyes trick the mind into seeing the same structure on a day to day basis. However, when the pillar is seen with the eye of wisdom, it becomes clear that nobody can touch the same pillar twice, since the pillar the second time is changed from the first.

Yet another example can be taken to explain this. For instance, a constant flame is seen in a lighted oil lamp until the causes for the flame are no more. The mechanism of how the flame originates needs to be understood to realise that it is not the same flame seen each time.

When a vaporised oil droplet leaves at the end of the wick, it mixes with the oxygen of the atmosphere creating a flash of flame. As the causes wear away creating effects, the effect generated from the causes also gets destroyed, emanating a flash of flame. The concentration gradient or the deficiency created in the process creates a continuous supply of oil vapours through the wick and oxygen from the atmosphere

to the burning area. The next flash of flame occurs due to the next chunk of combined causes. Flashes of flames that arise are alike as the causes creating the flames are similar. The constant rapid process tricks the naked eye, establishing a constantly presenting flame. But in the eye of wisdom, they are different.

This concept is true for each and every item in the world. But as the objects created from similar causes are visually alike, worldly beings get a sense of presence based on time.

This phenomenon is true for beings too, because the being is also a result of causes. Therefore, the being that emanates at this moment due to the combination of causes is different to the being that emanates in the next millisecond. This is because all the causes that created the first being have been destroyed, generating the result. So as the causes are not there anymore, the result gets destroyed. Then a similar kind of product is emanated by a similar set of causes in the next instance, creating a sense of presence. But the mind and the body are different from the first instance's mind and body. Understanding this concept will make one realise that there is no constant object called 'self'.

When somebody leaves the house, if he knows *Anaththa*, the changing nature of the worldly things to the destruction, that person would have no expectations to come to the same place. The understanding will be, "If the causes are still there when I arrive, I will be able to see my house or loved ones again. But even if 'one cause' that creates the result were misplaced, the result wouldn't emanate."

If a person's house was demolished while the person was out, the person who has a mental picture of the house as last seen would create a dream world with future plans and hopes, creating a mental construct that is not real. However, the person who understands *Anaththa* would see the reality as that person knows that worldly objects can't be trusted to make plans as the object has already changed even when the thought of making a plan appears in mind. Therefore, when that person reaches home, he wouldn't be that upset if the house was

demolished as he understands the reality. This is how *Anaththa* would ease the suffering of worldly beings who suffer due to not knowing this truth.

Even though worldly things get changed or destroyed in a flash; *Nāma Goththa* or the stored memory doesn't get destroyed. The mind can remember past experiences. They are the sensations that were experienced via internal organs as images, sounds, smells, tastes, touches, and thoughts. Even though there are six types, in the end, all are processed into mental forms and uploaded to the *Nāma* world, which is a metaphysical world.

These mental pictures last in the metaphysical world forever. These memories are retrieved by the minds of people who tell reincarnation stories. Even though they died, the memories connected to that series of cause-and-effect cycle chains throughout the *Sansāra* last in the memories, which can be retrieved by some people, which is a sporadic ability. Usually, humans and other primitive beings such as animals can't retrieve the data of their previous lives as the recalling power of the mind weakens as the mental object becomes old.

If someone wants to raise the arm, initially the arm should be in the resting position, and the person should have thought to raise it. This snapshot of both mind and body is saved in the *Nāma Goththa*. Both the image form of the body and the mind dies then and there, creating the possibility for the arm to be raised and the thought to be changed. If the image formed of the resting arm and the idea of raising the arm did not break, the person would be trapped in that thought forever, with the arm stuck in the resting position. Only because both die, the ability to raise the arm is enabled. If another snapshot is taken milliseconds after, there will be a partially raised arm with the thought that the arm is being raised. In the end, there would be an extended arm with the thought that it has been raised. Every image of the body and the mind will be uploaded to the metaphysical world.

The mind gets created due to worldly beings' desire to think. Therefore, it creates the ability to focus on the past, present, and future, creating the ability to retrieve and process the mental images in the *Nāma Goththa*.

When the data is retrieved later in a reversed fashion, a constant being who can raise the arm emanates, creating the mentality in the worldly beings that they can perform actions based on their will.

So far, how a constant being cannot prevail has been discussed. Another way to realise the delusion is by fragmenting the solid object itself.

The bike will disappear if it is disassembled to its basic building blocks. But when the building blocks are put together (reassembled), a bicycle emanates. The handle, the chain, the cogwheels, etc., together are not the 'bicycle'. Nobody would be able to find that piece called the 'bicycle' even if it was disassembled to its smallest nut.

Likewise, if the man were disassembled just like a bicycle, a component called 'I' wouldn't be found. As the bicycle is a delusion of a combination of components, the feeling of self also occurs due to the coming together of all the components that create a living being. When the components work together in synchronisation, a sense of self is emanated. This delusional self is what looks for the blissful sensations to fulfil the gratification.

The sense of *Anaththa* gives a feeling of disappointment (not in the typical negative sense of the word) towards the world. As one realises the temporary nature of the world with wisdom, the value that was given to the world will be reduced due to detachment, making survival easy and actually reducing mental discomfort.

# 7

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## The Emanation of Body and Mind

Buddhist teachings describe how the body and the mind are created and operated in great detail. However, as most of the data needed to learn them can't be grasped by the five senses, modern science, which is based on the data coming from the five senses, is still struggling to identify the secrets of the body and the mind. However, with the development of science, the invention of various equipment that can grasp data exceeding human capabilities, such as the invention of the Kirlian camera, have created scientific evidence that the Buddhist teachings are, in fact, correct.

According to Buddha's teachings, humans consist of four bodies known as *Ēkaja Kāya*, *Dviija Kāya*, *Thriija Kāya*, and *Chathuja Kāya*, meaning body with one, two, three, and four components, respectively. The *Ēkaja Kāya*, or the initial element of life, is made up of karmic energy. When an individual is on the deathbed, karmic energy stored in the *Bhava* will operate to insert the corresponding images, sounds, smells, tastes, touches, and thoughts into the mind to create the environment

for the next life. As the power was a result of previous actions of the individual, the actions of 'self' out of *Avidyā* are responsible for deciding the next life. If someone were doing good deeds, karmic seeds that get deposited in the field of *Bhava* would give good results and vice versa. The beings' expectation of living to please the six internal organs creates energy that generates the first component of *Ēkaja Kāya*. It consists of three *Shuddha-ashtakas* (combination of pure eight) as *Kāya Dasaka*, *Bhāva Dasaka*, and *Vasthu Dasaka*.

*Shuddha-ashtaka* is the most minor component of matter. *Kāya Dasaka* is responsible for the feeling of touch. *Vasthu Dasaka* feels thoughts, and *Bhava Dasaka* decides the state of being at a specific moment. In the next instance, four more *Shuddha-ashtakas* emerge as *Chakku Dasaka*, *Sōtha Dasaka*, *Ghāna Dasaka*, and *Jivhā Dasaka* that can feel light, sound, smell, and taste respectively.

Soon after the *Ēkaja Kāya* emanates, it becomes *Dvija Kāya* with the combination of *Uthuja Roopa*, which occurs due to secondary images created when the first made *Ēkaja Kāya* becomes old.

The mentality emanates when the *Vasthu Dasaka* grasps thoughts, causing the mental body's origin. This is the third component that combines to create the *Thrija Kāya*. The beings like 'Brahmas' have this kind of ultra-fine bodies.

Then the element of *Apō* (liquid nature), *Thējō* (nature of energy), *Vāyō* (gaseous nature), and *Patavi* (solid nature) come together to form the fine *Chathuja Kāya*. This state is not seen through the naked eye. Deities have this kind of fine bodies.' This is also similar to how humans would last upon death until it receives a suitable womb for the attachment to create a body that can be seen and felt. It is called the state of *Gandhabba*.

Deities and *Gandhabbas* have internal organs that function just like humans in their physical form, but they don't have a physical body. Thus, the physical body is not essential for someone to see, hear and feel. This is how the rare instances

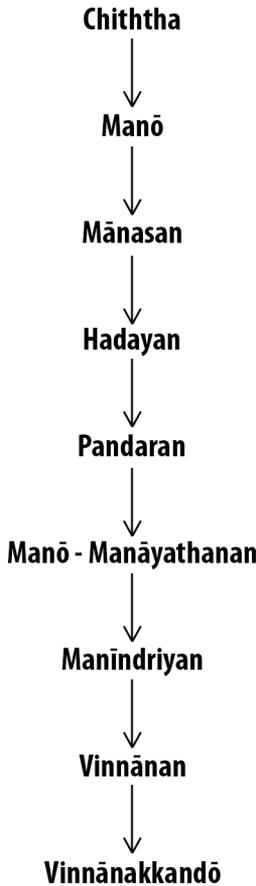
of out-of-body experiences can be explained. Fine *Chathuja Kāya* is also known as the astral body. The astral body contains every component of the physical body. If someone acquired the ability to take the astral body out of the physical body, that person would be able to see, hear and feel even without the help of the physical body.

When conception takes place, the *Gandhabba* or the human with the astral body gets attached to the zygote. The *Gandhabba* does not have any choice in this process as the karmic energy controls it. When it is attached to the mother's womb, it creates an exact hard copy of the astral self of the *Gandhabba*. The astral body acts as a magnetic image. Suppose an image of a man is made out of a magnet, and iron powder is put onto a white paper after keeping the magnet on the other side. Herein, the iron powder will arrange on the white paper according to the shape of the magnet, portraying an image of a man. The physical body is made in the mother's womb similarly. A fully functional human being is created in nine to ten months. As the matching of a *Gandhabba* to a given womb happens through the karmic energy as mentioned earlier, the astral body and the physical components received by the parents through the zygote have physical features similar to the parents or their kin.

Even though much of the secrets of the physical body have been revealed by modern science, it has failed to understand basic principles when it comes to the mind. The mind's primary function is to act as a processing unit, just like a computer. Therefore, the mind processes only one input at a time.

For example, if someone says 'Hello' the sound is heard by the mind and not the ear. When the word hello is said, the sound 'Hel' enters the ear, first vibrating the tympanic membrane transmitting the wave to the inner ear and ultimately sending it to the brain. Vibration dies, freeing the ear for the next sound. 'Lo' enters the ear subsequently. If the sound 'Hel' continued to stay in the ear when 'Lo' enters, the word would be inaudible.

Likewise, other organs also act as gates that allow inputs to enter. It is the mind that hears, sees, and feels. This process of the mind works in a few different steps. First, it detects the external stimuli, then it is identified. After identification, attachment occurs that leads to distorted sensation. The steps are as follows.



*Chiththa* is the primary function of the mind. That is the property of detection. For example, when someone sees a flower vase, the image is first copied to *Nāma Goththa*, or a mental copy is made.

*Chakku Dasaka* can use only a pixel of colour at a time which is reflected from a *Shuddha-ashtaka*. As the flower vase is made of billions of these *Shuddha-ashtaka*, it might seem that it will take a while for this process to complete. But as the mind is extremely fast, this happens in an instant.

Like the collection of pixels creating an image on a mobile phone screen, our mind gathers this data in a non-physical three-dimensional space. But as soon as one dot is detected, it becomes history. The next dot is detected in the next moment, and this process continues until the whole vase is mapped. Then, the uploaded image dots are attached in reverse, giving rise to the three-dimensional mental image. This process of detection is known as *Chiththa*.

Thereafter, the mind needs to identify the image. Identification is done in the *Manō* and *Mānasan* stages. *Manō* means measuring. Concerning vision, depth, length, and height are measured, and then the directory of images within the memory or *Nāma Goththa* is referred to identify a similar pattern. If the individual has seen flower vases before, the image will be identified as a flower vase. Otherwise, the person will be clueless and unable to identify the object. This identification is known as *Mānasan*.

In the next step, attachment occurs due to *Avidyā* giving a value to the flower vase. If the vase is taken as 'mine', it becomes different from the normal status. If someone destroys the vase with a bat, that person will be indifferent if it does not belong to the person, but it will cause some pain if the flower vase is taken as 'mine'. This difference happened due to *Hadayan* or attachment. The mind gives a special priority to this valuable item. This is known as *Pandaran*.

The attachment causes the mind to enter a state of vexation from its neutral state. In other words, a deficiency occurs in the mind as the object was thought to be valuable, creating *Manāyathana* just like *Salāyathana*. *Manō* or the image of the flower will be again detected by this altered mind creating an altered blissful sensation. This process is known as

*Vinnāna*, meaning mutated feeling. The mind suppresses the other five organs during this process, making it the prime organ which is known as *Manindriya*. When the mind combines the altered sensations of past, present, and future, it is known as *Vinnānakkandō*.

This story is similar for other organs as well. When the word ‘mother’ is heard through the ear, what the ear receives are the sound waves of different frequencies and amplitudes. The mind detects one frequency at a time in the *Chiththa* state. Then its amplitude and other properties are measured in the *Manō* state. The measured input will be matched with the memory in the *Nāma Goththa*. The individual will identify that the language is English and recognize the word’s meaning and the person’s voice. All of these will happen in an instant. If it is the voice of a loved one, then it progresses to the *Hadayan* state, getting attached to the input, making it unique (*Pandaran*). The neutral state of mind will be altered, creating an artificial form of vexation. The mentally created sound image will be detected again by the altered mind, generating a distorted sensation of bliss.

When one apprehends the mechanism of how worldly beings perceive, it becomes clear that there is nothing other than a delusion created by the mind. If not for the process of the mind, the external world would be just a set of unprocessed data which has no value.

# 8

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## Modern Science in the Eye of Reality

A simple man who lives in the countryside with no sophisticated tools and technology who cultivates crops for his living has less suffering than the wealthy businessman spending most of his time developing a company. If the simple man can be satisfied with fewer resources, he also has fewer attachments. When his world is subjected to decay and death against his will, he also will be subjected to suffering. But if the amount of things he is attached to is less, the suffering will be less.

The simple man has a small piece of land and a small cottage in its middle. He doesn't have valuable things that need to be guarded with security cameras or nine feet tall walls. All he protects are the crops that are being cultivated to fulfil his daily needs. The excess is sold so that he can have an income to buy other simple necessities of the household. He doesn't need electricity to live this simple life. Of course, he suffers when things he consumes are subjected to *Anichcha*, *Dukkha*, and *Anaththa*. But when compared with the wealthy businessman,

it will be less.

In comparison, the wealthy businessman will have a lot of property and several houses that he needs to take care of. He will have a lot of valuable belongings. Therefore, he would need security guards, cameras, and nine feet tall walls to protect them. He is always fearful about his properties and valuable belongings as there is a possibility of losing them. He cannot experience the freedom of the countryman. Unlike the countryman who works a few hours a day, the businessman is dedicated to developing the business, allocating most of his time for it. There is no leisure time. The number of things that he needs to control to keep things in line is more when compared with the countryman. As things don't stay according to the will because of *Anichcha* nature, he is suffering. Therefore, when the amount of things that the person has attached increases, suffering increases simultaneously.

When the two stories are compared, it is clear that it is the way in which the person thinks that makes an individual happy and not the possession owned. But unfortunately, science focuses on developing a materialistic world without understanding this phenomenon.

But if one can make up their mind to be happy with minimal resources, that person will get closer to his primary goal of being happy. Therefore, if this was understood, all the wasted effort put into developing science could have been cut off. So everyone would be in less suffering with simple lives.

The only option is understanding the reality, which is *Anichcha*, *Dukkha*, and *Anaththa*, arriving at the conclusion that the only way to achieve the feeling of bliss is by going through the combination of the three sufferings; *Dukkha-dukkha*, *Sankāra-dukkha*, and *Viparināma-dukkha*. Thus, the feeling of bliss felt this way is only an illusion, where in reality it is made of these three types of sufferings as there is no way to achieve bliss without vexation. Therefore, the people would understand that they are not able to fulfil their will, ultimately reducing the value and causing people to have fewer expectations and

fewer attachments. Then when valuable things get decayed and destroyed unconditionally, the pain of suffering will be lesser. If the suffering is less, that means they are relatively happy.

However, without knowing ‘the reality’, people feed the expectation for gratification, producing machinery, strengthening the attachment, and adding value to the external things. The hard work of inventing, producing, operating, and maintaining machinery is hidden by gratification. As they get decayed and destroyed in the end breaking the person’s will, increases sorrow as value given and attachment is higher.

As in the characteristic of *Dukkha*, when something is achieved, the blissful sensation wears away as the vexation subsides, making that item neutral for sensation is the reason why nobody listens to the same song forever, nobody watches the same movie over and over again, or people change their favourite food time to time. Therefore, the neutral object should evolve into something vexatious again, or a new vexatious thing needs to be found. This phenomenon happens to science as well. So science never stops evolving.

If a thirsty gazelle sees water in the middle of the desert on a sunny day without a second thought, it will start moving towards the water because even the sight of water becomes a blissful sensation for the thirsty animal. As the primitive animal cannot understand the concept of the mirage, it moves deep into the desert, intending to have some water to fill up its thirst. Seeing water increases its desire, worsening the need. As the gazelle moves a few steps toward the mirage, the mirage also moves a few steps away, making it an elusive target. As the deer walks in, the hotness and the harshness worsen. It gets tired with continuous walking, finally reaching death.

If someone could understand the world’s reality through the characteristics of *Anichcha*, *Dukkha*, and *Anaththa*, that person would see that the story of science is just like the story of the gazelle who went after the mirage.

The main characteristic of a solution is that ‘it should

solve the problem'. It cannot be called a solution if the issue is not addressed, even at least to some extent. People cannot understand the problem (the basic need of worldly beings), so they do whatever they can to ease the pain leading to more pain and suffering, ending up in a trap like the science, thinking that it is the ultimate solution.

# 9

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## The Ultimate Solution

With the emanation of the incomparable wisdom that unravels the world's reality, Supreme Lord Buddha discovered the solution to the worldly beings' ultimate problem. The answer is *Nibbāna*. Attaining *Nibbāna* stops the continuation of the existence of a being in *Sansāra* once and for all.

When reality is understood, the wisdom that emanates there concludes that the world is full of sorrow. With the understanding of the world's *Anichcha*, *Dukkha*, and *Anaththa* nature, the wrong view that the world is of the essence or value weakens. Seeing the reality of the world itself is the identification of the problem. Seeing that the solution for the problem is *Nibbāna* and working hard to achieve that status is the only way the problem would be solved gradually, finally attaining the supreme bliss of *Nibbāna*, being free from all the suffering for eternity.

The understanding of the concept of *Nibbāna* broadens as one sees the reality of the world. *Avidyā* creates six

internal organs with the expectation of grasping the blissful sensation, giving a value to the external items that provide pleasure. However, with the understanding of ‘the reality’, one comprehends the real nature of those external items, their essence-less nature, and that it is a delusion made by the mind’s tricks. Therefore, the value of the external items decreases. These images, sounds, smells, tastes, touches, and thoughts are of *Anichcha*, *Dukkha*, and *Anaththa* nature. Therefore, they change from expected to unexpected, causing disappointment and converting into an unrecoverable state due to decaying. Ultimately all of them end up in death, causing sorrow from the moment it was decided through *Avidyā* that the external item is to be valuable.

At death, the worldly beings’ expectation is gratification which leads to the emanation of corresponding internal organs in the next life that also has the ability to get gratification from the external world. The internal organs should have a nature of suffering or should be deficient to feel the delusional bliss from the neutral external world. Understanding this reduces the value given to the six internal organs of the body and the mind. Therefore, it will be seen as a “*Dukkhaskanda*” or a mass of suffering instead.

Understanding that external and internal worlds are useless, causes non-attachment, leading to redemption. With a deepening understanding of reality, a day will come that the value given to the body and the mind becomes ‘Nil’, redeeming oneself from the ‘world’. That is the state of *Arihath*, the ultimate salvation.

That noble person wouldn’t suffer even if someone tried to stab him in the chest. True that he will feel the physical suffering, but the mental suffering and fear of death would not be there, as there are no attachments to life itself because he has seen the essence-less nature of the world.

*Arihath* lives just because life goes on. He doesn’t live looking for delusional gratification. Even though the mental vexation of an *Arihath* is nil, the physical vexation emanates

due to the physical body, which is a consequence of the energy generated in the past life through *Avidyā*. So he feels hunger, thirst, warmth and coldness, pain due to diseases, etc. So *Arihath* acts to relieve the physical vexation. Otherwise, he would be silent without connecting with the external world.

*Arihath* stays in the state of *Chiththa*, which is the fundamental nature of the mind. Here the mind detects the things that enter through the six doors from the external world, which is a consequence of *Bhava* energy generated with the previous *Avidyā*. But the mind doesn't bother or worry about identifying what it is, as the mentality has fully understood that the value of the things coming through those doors are zero.

If a man is sitting on a couch in the living area of a house with six doors that open outside, the layperson is busy opening every door each time it is being knocked, looking for something valuable. For example, say he is waiting for the pizza delivery person. But every time he opens a door, he gets disappointed because it is never the pizza man. As a result, he is restless, and his legs are also in pain due to constantly walking to open the door.

*Arihath*, with the ultimate understanding, knows that the pizza man is a lie. Therefore, irrespective of who knocks on what door, *Arihath* stays on the couch. He is calm, and there is no panic. The exhaustion from opening the door and the pain due to disappointment are not there. This state of *Arihath's* mind is known as the mentality of the state of *Arihath* or '*Arihath Pala Chiththa*'.

When it is needed to use the external world, the mind of an *Arihath* enters *Manō* and *Mānasān* stages. For example, stopping in the detection stage is not enough if he gets hungry, he needs to identify the bowl, the path, the food, etc. Likewise, when he conducts a discourse to the helpless worldly beings out of *Meththā* and kindness to explain the reality he understood, he would have to identify the people and their questions. In such instances, the mind moves up to the *Mānasān* stage that is not because the world is seen as valuable, but for mere survival

or because of kindness.

But the mind of an *Arihath* never crosses the next step to the *Hadayan* stage, which is attachment. So he cannot build the altered delusional bliss. As ‘an attachment’ does not happen, the suffering nature of the world is also not felt.

The world is like a bottle of alcohol with some poison in it. Worldly beings look for gratification, or they are looking for alcohol. As the layman does not know this, he drinks alcohol and gets subjected to suffering related to the poisoning. But as soon as the true nature of the bottle of alcohol is seen, that wise person wouldn't even have a second thought about rejecting it. He will see the bottle of alcohol or the gratification as a trap that drags the worldly beings into the endless suffering ‘*Sansāra*'.

With the understanding of reality, one starts to see that the ‘expectation of survival with the intention of bliss’ is futile. Therefore, the truth about the basic needs of the living being is identified, dropping that expectation forever. With the understanding of reality, the ultimate goal changes to attaining *Nibbāna*, where existence ceases.

When someone dies, expectation about the world generates an energy, which creates the body and the mind, trapping worldly beings in the endless suffering cycle of *Sansāra*. But an *Arihath* who has lost interest in the world doesn't create this energy. Therefore, the cycle that creates life ends, irrespective of the karmic energy stored in *Bhava*. As a new body and mind are not created at the death for a new life, all that energy gets nullified. At this moment, the physical suffering that is a consequence of the past life will cease to exist, ending the suffering journey attaining the supreme bliss of *Nibbāna*.

It is not a bliss that is felt with internal organs. It is not even a mental satisfaction. Instead, it is an unfelt bliss due to the elimination of suffering due to non-attachment, redemption, and letting go.

# 10

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## How to Achieve the Bliss

Without stopping from explaining the reality to worldly beings, the enlightened one, the Supreme Lord Buddha, showed the path to *Nibbāna* as well. This path is known as *Ariyō Attangikō Maggō* or the noble eightfold path. Following the eight items in the path gradually aligns one's life towards *Nibbāna*. It is an ascending path like going up a staircase; therefore, it cannot be achieved instantly like switching a light bulb on.

How fast one ascends the staircase depends on practice and karmic energy. If someone has created enough causes or karmic energy in previous cause-and-effect cycles and puts full effort into achieving the result, that noble person might reach the result in a few hours. But if the person's karmic energy is not enough or causes are not aligned as needed, that person can take even a few lifetimes to achieve the result. With the developing wisdom, the conclusion is that achieving *Nibbāna* is the only meaningful thing to be done as a human irrespective of the time that the person has to wait for the said result of *Nibbāna*.

The karmic energy generated in the past helping Ārya persons by seeing their qualities, has created causes for you to read up to this page. The emanation of a Supreme Lord Buddha is an extremely rare occasion. Revealing reality or *Dhamma* is also a rare occasion. Getting a human life also happens infrequently. While reading this, you also need to understand that you could never understand this reality during this infinite *Sansāra* even though you have done everything else. Therefore today, you have received the good results of the good deeds that have been done in the past. So you need to identify this rare opportunity and do whatever is required to achieve the supreme bliss of *Nibbāna* ending the endless suffering *Sansāra*. Even though you could be unsuccessful immediately, you will generate causes or karmic energy that would come into operation to achieve *Nibbāna* soon.

If one can identify what is right and what is wrong concerning the path to *Nibbāna*, it would be easy to understand what needs to be done to stop the wrongful acts that prevent a person from achieving *Nibbāna*. In the Supreme Buddha's teachings, it is said that *Rāgakkaya*, *Dvēshakkaya*, and *Mōhakkaya* as *Nibbāna*. *Rāga* means wandering of the mind in a specific area due to the likeness or attaching nature. For example, if someone likes sports cars, his mind often wanders to that area. If he sees a new sports car in the street, *Avidyā* about sports cars will generate a series of cause-and-effect cycles, highlighting the wandering nature of the mind. Someone who is not interested in sports cars would not have this feature in mind regarding sports cars. If someone can get rid of this wandering nature, it is called *Nibbāna* or *Rāgakkaya*. In the state of *Arihath*, even the thought of death will not be able to disturb the peace of mind as the wandering nature is eliminated.

If someone has choices, likenesses, and attachments, a malicious nature will emanate in the mind as these objects change against that person's choice and likeness. This hostile nature is called *Dvēsha*. For example, if one was watching their favourite TV Show and someone changes the channel, one will feel angry as they were attached to it. This hostile feeling is *Dvēsha*. All the attachments regarding the world are removed

in the state of *Arihath*. That noble person will not have choices, likenesses, or attachments. Therefore, that person would not feel anything when the world changes. This nature is called *Dvēshakkaya*.

The delusional perception of worldly beings is known as *Mōha*. However, when *Arihath* fully perceives the reality, the *Mōha* eliminates. Thus it is called *Mōhakkaya*.

One achieves these three qualities at an exact moment. If someone eliminates *Rāga* to some extent, *Dvēsha* and *Mōha* also get eliminated to the same extent. As the *Rāga* reduces, the suffering related to *Rāga* will also decrease. The suffering associated with *Dvēsha* due to alteration of the object taken with *Rāga* will also reduce. The suffering due to the confusing nature of *Mōha* that blunts the understanding of what is wrong or right will decrease. The reduction of suffering happens simultaneously as the *Rāga*, *Dvēsha*, and *Mōha* decrease.

Therefore, the path to *Nibbāna* is a blissful path. Nobody has to wait to experience the bliss of redemption as it is comprehended then and there. As one moves up the staircase, the bliss intensifies until the person attains the supreme bliss of *Nibbāna*.

*Ariya Attangika Magga* is the ultimate pathway that needs to be followed to achieve *Nibbāna*. It contains eight parts *Sammā Ditti* (right vision), *Sammā Sankappa* (right thoughts), *Sammā Vācha* (right words), *Sammā Kammantha* (right actions), *Sammā Ājeeva* (right lifestyle), *Sammā Vāyāma* (right effort), *Sammā Sathi* (right mindfulness) and *Sammā Samādhi* (right mentality).

*Sammā Ditti*, or the right vision, is the understanding of the world's reality. Understanding the *Anichcha*, *Dukkha*, and *Anaththa* nature or the suffering nature of the world, and the knowledge that the only salvation from the suffering world is attaining *Nibbāna* is the first item that needs to be achieved. If somebody achieves this part, he is not helpless in the *Sansāra*. That person will eventually reach supreme bliss. The thought

process of a person with *Sammā Ditti* will try to get rid of *Rāga*, *Dvēsha*, and *Mōha*, reminding the bliss of *Rāgakkaya*, *Dvēshakkaya*, and *Mōhakkaya*. These right thoughts are known as *Sammā Sankappa*.

*Sammā Vacha*, or right words, means refraining from telling lies, using harsh words, slandering, and using meaningless words. People use such inappropriate words to protect something of value. If someone doesn't see any value in anything related to the world, that noble person's use of words would be clean and straight. Nobody needs to be afraid to talk to that person since there will be no harm related to the use of words.

Refraining from killing or hurting, abstaining from stealing or robbing, and sexual misconduct are known as *Sammā Kammantha* or right actions. Someone hurts another being to achieve something that is of value. Even if it is about hunting, people do it for mental satisfaction. If the reality of that blissful sensation was seen, that noble person would never do anything to harm or hurt anybody. Similarly, the noble person who understands *Dhamma* will not have valuable things that need to be robbed or stolen. Therefore, that person has no reason to steal. If the person understands the true nature of the sensual pleasures, he won't give them that kind of value, which leads him to sexual misconduct. So with the understanding of reality, the thoughts, words, and actions become straight.

This person lives to complete the rest of the path to *Nibbāna*. Seeing the world's true nature, that noble person doesn't have any other expectations of continuing living. Therefore, he works only to get needed food, clothes, medicine, and shelter because the vexation of the body needs to be addressed to have a neutral state of body and mind to create a suitable environment to develop the path to *Nibbāna*. Unlike lay people who have insatiable needs, the noble *Ārya* person will have minimum requirements. Therefore this person leads an effortless and happy lifestyle. This proper lifestyle is called *Sammā Ājeeva*.

The person will put effort into achieving the ultimate goal. He would put effort to refrain from generating thoughts, words, and actions of *Rāga*, *Dvēsha*, and *Mōha* and put an effort to do the opposite with the thoughts, words, and activities. This right effort is *Sammā Vāyāma*.

The person would be mindful of whether he is generating thoughts, words, and actions of *Rāga*, *Dvēsha*, and *Mōha*. This mindfulness will help identify the moments when the *Ārya* path is not followed. Therefore, the person would be well disciplined. This right mindfulness is called *Sammā Sathi*.

When these seven items come together, the mind starts wandering in *Dhamma* or reality. It is called *Dhamma-rāga*. Thoughts of *Rāga*, *Dvēsha*, and *Mōha* don't enter the mind, making it calm and concentrated. When the person is in this mentality called *Sammā Samadhi*, the world would be seen as it is. The neutral nature of the external world will be felt as the vexation of the mind neutralises.

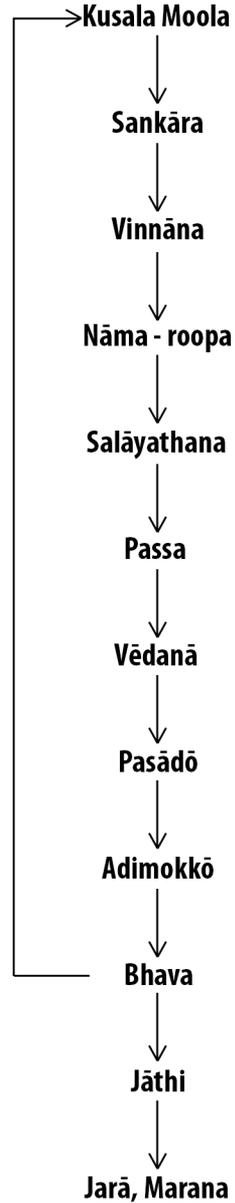
*Sammā Samadhi* will emanate *Sammā Gnāna* or the right wisdom leading to enlightenment, which is the status of *Arihath*. Arihath has done everything that needs to be done. He has attained the *Sōpadisēsa Nibbāna*, or the mental vexation becomes zero at this point. However, as the body exists, the vexation of the body still causes suffering. He is waiting to attain the Supreme Bliss of *Nibbāna* or the *Anupadisēsa Nibbāna* at death, where all the reasons for suffering end.

When someone is thinking, speaking, and acting according to reality to achieve *Nibbāna*, that person doesn't have *Avidyā* at that moment. An *Ārya* cause-and-effect cycle or *Ārya Pattichcha-samuppada* starts with *Alōba*, *Advēsha*, and *Amōha*. That means *Sankāra* is done without attachment to the world. This state is known as *Alōba*. When worldly things change, the layperson gets a conflicting nature in mind, which is *Dvēsha*. In the *Ārya* cause-and-effect cycle, actions are done with *Advēsha*, concluding, "Why should I get angry about the reality as it doesn't change irrespective of how angry I get." That person would also have wisdom about the reality of the world.

When actions are done with wisdom, *Mōha*, or the ignorant nature which blunts the mind, doesn't emanate. Instead, the person will have *Amōha*. These three entities are called *Kusala Moola*.

When the noble *Ārya* person generates thoughts, words, and movements with *Kusala Moola*, *Sankāra* emanates. *Sankāra* leads to *Vinnāna*. If the person is listening to *Dhamma*, thoughts or *Sankāra* are generated with *Kusala Moola* leading to a *Dhamma* seeking mentality or *Vinnāna*. This *Vinnāna* imbalances the mind so that the person would receive an altered blissful sensation from *Dhamma*. The blissful feeling creates happiness or *Pasādō*. The *Pasāda* is emphasised, leading to *Adimokkō*. *Adimokka* creates the 'Ārya *Dhamma* listening state of being' or *Bhava*, leading to the "Ārya *Dhamma* listening type" or *Jāthi*. This emanated *Jāthi* is also subject to decay and death.

The energy generated in the cause-and-effect cycle due to Kusala Moola deposits as karmic energy in the Bhava, creating reasons for the collision of external and internal organs that will ultimately end the everlasting continuous being and the feeling of sensation (due to inputs that help to understand the reality).



In the *Ārya* cause-and-effect cycle, sorrow, lamentation, pain, grief, and despair don't emanate when the *Jāthi* is subjected to decay and death because the cause-and-effect cycle has not started with *Avidyā*. As a value was not given, the person doesn't get subjected to sorrow when the created type gets distorted.

Even though a blissful sensation is felt, an attachment doesn't occur because a value wasn't added initially. So, happiness occurs as a result, and it intensifies, causing the emanation of *Adimokka*.

When this cycle is in operation, the delusional bliss of *Avidyā* is not felt. Therefore, the fuel that feeds *Avidyā* decreases. The person would attach to *Dhamma* seeing the issue or futility of the sensual pleasures. The message of *Dhamma* is that there is no importance in the world, or it is essence-less. However, *Dhamma* also belongs to the world. Therefore, when the wisdom is developed to its peak, the person would redeem from the *Dhamma* as well and attain *Nibbāna*.

When a toddler has something dangerous in their hand, thinking that it is a toy, the toddler will cry if the parents grab it. But instead, what parents do is trade it for a harmless better toy so that the toddler is safe and happy. It sees value in the latter item more than the former, so it doesn't protest. Similarly, worldly beings also can't let go of the so valuable sensual pleasures at first if they are told to do it instantly. Instead, they are given *Dhamma* to hold on to. When *Dhamma* is practised, the person's wisdom develops. As the *Ārya* cause-and-effect cycle is in operation, the person would not be subjected to the suffering of the *Avidyā*. As the person experiences the difference, the wisdom will develop, abstaining from the delusional sensual pleasures. Letting go of *Dhamma* at the end wouldn't be a problem for that person as *Dhamma* itself is about letting go.

There are four stages to be completed to achieve the *Nibbāna* called *Sōvān*, *Sakrudāgāmī*, *Anāgāmī*, and *Arihath*. Each person should acquire all four steps to complete the path. Nobody can understand this reality without listening to

a discourse by Supreme Lord Buddha himself or a disciple of his who has also come to understand this truth. During such a discourse, that person enters the path, becoming a *Sōvān* path follower. Then, he would attain the state of *Sōvān* during the same sermon or a subsequent discourse based on the broadening of the understanding. When someone has attained the state of *Sōvān*, he doesn't need help anymore. That person knows what to be done to achieve the *Nībbāna*. However, having some help will speed up the journey. As soon as the *Sōvān* state is attained, the person enters the *Sakrudāgāmī* path.

Even though the *Sōvān* person has left the delusional view about the world, the delusional feeling is still there. Therefore, a *Sōvān* person finds images, sounds, smells, tastes, touches, and thoughts enjoyable even though the person knows that the blissful sensation is a delusion. As the person puts effort into stopping the thoughts, words, and actions with *Rāga*, *Dvēsha*, and *Mōha*, that person's body and mind will start to get balanced. Therefore, the external sensations would be felt as neutral in their original form. This experience of the reality of the world will broaden one's wisdom. When this process is continued, the noble *Ārya* person will attain *Sakrudāgāmī* and *Anāgāmī* states. In *Sakrudāgāmī* state, *Rāga* of sensual pleasures and the malicious nature when they are not according to the will would reduce. As soon as the *Sakrudāgāmī* state is attained, the person will become an *Anāgāmī* path follower. Both *Rāga* and *Dvēsha* of sensual pleasures would end at the *Anāgāmī* state entering the *Arihath* path.

Finest things regarding *Avidyā*, including the feeling of existence, attachment to the existence, and attachment to non-sensual pleasures will be eliminated in the *Arihath* path, attaining the state of *Arihath*, eliminating the endless suffering that worldly beings experienced for an infinite time.

# 11

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## A Better World

An *Ārya* society with the noble *Āryans* would be the total opposite of the present society. As the people know about the world's real nature, their expectations would be minimal. As the expectations are less, it would be easier to make those people happy. Resources that are needed to fulfil the daily requirements would be less. Those people would stick to the basic needs: food, clothes, medicine, and shelter, as they are not chasing after gratification. A small cottage that keeps the body nice and warm, protecting it from weather and animals, would be enough. Fancy clothes are not an interest of that society. All that is needed is a piece of cloth to cover up the body to protect it from animals, creatures like mosquitoes, coldness, and the private parts. That society would not go after gratification when choosing food. The only purpose of food will be to get rid of hunger. Medicines will be sought only when needed to treat the pain of the vexatious body.

When people become simple, the complexity of the lifestyle will reverse back. People would get their mental

happiness back. They would have more quality time. The duties and responsibilities that need to be done to parents and family will be prioritised as people have plenty of free time now. Mental diseases like depression and suicide rates will go down drastically. Upliftment of mental health will reduce other illnesses as well, leading to a healthy society. As people move away from the artificial environment and embrace nature, farming will become the main profession. As the people are physically active, non-communicable diseases will also go down, increasing the lifespan of humans again to eighty-ninety years.

Most of the industries that fulfilled the useless needs of the previous generations would run out of business when the demand decreases. The reduction of industries will help nature to recover. The carbon dioxide emissions and the accumulation of industrial waste will be less. There won't be sky-high landfills resulting from people's careless habits. These will reduce pollution, heal nature, and create a more favourable environment to lead a healthy lifestyle for humans and other animals.

As the demand reduces, the inflation rates would go down, resulting in excess production. In the past, Sri Lanka was known as the granary of the East. But the country's land area seems to be too small to have the capability to produce such a harvest to receive that kind of title from the world. But the people of Sri Lanka at that time led a simple life based on the teachings of Buddhism. Therefore, it was easier to fulfil those simple people's needs with fewer resources creating an excess.

If people change their lifestyles, such an era will come back again. As inflation will be less, everything will be cheaper, and the gap between social classes will reduce. People will lose the will to do immoral actions with the intention of gratification as their value diminishes. The need for weapons and wars will be obsolete. Peace will rule the earth as people don't kill or hurt other animals even to satisfy the tongue. Everyone, including animals, will be able to live without fear.

There will be no need to have security cameras and big walls for protection. Stealing and robbing would be less as the people become virtuous. The need for laws and punishments will be less. There will be loyalty within the families. The divorce rates will be lower as people know that even if they marry, the sought satisfaction can't be achieved. Therefore, sexual misconduct will reduce. Husbands and wives will have a good family life without quarrels, creating the best environment for the children to grow into honest, healthy human beings who know duties and responsibilities.

Lying, slandering, and use of harsh and meaningless words would be less. People will become pleasant with their words. Suspicions regarding the other person will decrease, and the misunderstandings that lead to fights will be lesser. The neighbourhood will be a pleasant place. Everybody will be united, helping each other in their day-to-day needs. If someone gets in trouble, others will gather around like a pack of ants to help out.

The greediness of people will become less, and they will develop the quality of sharing. There will be almsgiving in each and every corner of the vicinity.

The malicious nature of the mind will reduce, leading to a set of calm and patient people who understand the suffering of the other one. Moreover, selfish attitudes toward doing things for 'myself' and 'my people' will become less, leading to a set of selfless people.

Broadening the understanding will develop a straight mind without any doubt or confusion. Facing a serious issue or even a crisis wouldn't be that hard with wisdom, which will lead the person to the best solution.

Unlike the development of science, understanding the real science of the world would lead to a better world with better people. It is not the outside world that needs to be cleaned to be happy, blissful, and satisfied. It is the inside that should be cleaned with the chemical called reality that will remove the

stains of *Rāga*, *Dvēsha*, and *Mōha*, directing the person to the Supreme Bliss of *Nibbāna*.

**MAY EVERYONE ATTAIN THE BLISS OF *NIBBĀNA***

# Glossary

**Adimokkō** -intensification

**Advēsha** - no Dvēsha or conflicting nature in mind when the worldly things change

**Alōba** - non-attachment

**Amōha** - wisdom or opposite of Mōha

**Anāgāmī** - a noble person who has fully lost Rāga of sensual pleasures and Dvēsha

**Anupadisēsa Nibbāna** - Supreme bliss attained at the death of an Arihath

**Apō** - liquid nature

**Arihath** - a noble person who has fully understood the reality of the world

**Avidyā** - ignorance of reality or the view that there are valuable things in the world that can be used to achieve bliss

**Āyathana** - the altered form of one sensory organ into a vexatious state combination of six Āyathana equals Salāyathana

**Bhava** - state of being

**Bhāva Dasaka** - the ultra-fine structure that detects thoughts

**Bōdhisathva** - an extraordinary person that emanates into the world that has the capability to end the suffering journey of Sansāra and then tell the method of how to do it to worldly beings

**Brahmin** - a member of the highest caste during the era of Supreme Lord Buddha (usually has a fondness for education and spirituality)

**Brahma** - a superior being that doesn't look for the gratification from physical touch, taste, or smell

**Chakku Dasaka** - the ultra-fine structure of the body that detects colours

**Chathuja Kāya** - accumulation of element of Apō (liquid nature), Thējō (nature of energy), Vāyō (gaseous nature), and Patavi (solid nature) around the Thrija Kāya

**Chiththa** - the primary function of the mind, which is detection

**Dhamma** - the reality or the truth about the world

**Dhamma-rāga** - traversing of the mind in Dhamma

**Dukkha-dukkha** - suffering that happens due to vexation or suffering that belongs to the object

**Dvēsha** - malicious nature in the mind that occurs due to changing of 'attached' objects as a result of Anichcha, Dukkha, and Anaththa nature

**Dvēshakkaya** - getting rid of Dvēsha

**Dvija Kāya** - Ēkaja Kāya with the combination of Uthuja Roopa, which are secondary images that are generated when the original Ēkaja Kāya gets subjected to the influence of time

**Ēkaja Kāya** - initial component of the body which is generated through the karmic energy

**Gandhabba** - human beings with fine bodies which can't be seen through the naked eye who are waiting for the correct time to get attached to a womb

**Ghāna Dasaka** - the ultra-fine structure of the body that detects smells

**Hadayan** - attachment

**Jarā** - decay

**Jathi** - Types

**Jivhā Dasaka** - the ultra-fine structure of the body that detects tastes

**Kāya Dasaka** - the ultra-fine structure of the body that detects physical touch

**Kusala Moola** - Alōba, Advēsha, and Amōha

**Mānasan** - the stage of identification after comparing with the old data in the Nāma Goththa

**Manindriya** - making the mind the prime organ suppressing all other organs

**Manō** - the stage of measuring

**Manō-manāyathana** - creating an artificial vexation in mind to

feel a distorted external stimuli

**Marana** - death

**Mōha** - delusional perception that there are valuable things in the world that can be used to achieve bliss

**Mōhakkaya** - getting rid of Mōha

**Nāma Goththa** - history pertaining to a being that is uploaded in each cause-and-effect cycle to the metaphysical world that is retrieved as the memory later

**Nāma-Roopa** - the process of creating Salāyathana from the Vinnāna or the process of altering the indifferent six senses to a state of vexation

**Nibbāna** - an unfelt bliss due to the elimination of suffering due to non-attachment, redemption, and letting go

**Pandaran** - making the specific item special or unique among the others

**Pasādō** - happiness

**Passa** - the touch

**Patavi** - solid nature

**Patichcha-samuppāda** - the cause-and-effect cycle that this responsible for the emanation of the world

**Rāga** - wandering of the mind in a specific area due to the likeness or attaching nature

**Rāgakkaya** - getting rid of Rāga

**Sakrudāgāmī** - a noble person who has reduced Rāga of sensual pleasures and the malicious nature when they are not according to the will

**Salāyathana** - the altered form of six senses into a vexatious state

**Sammā Ājēeva** - right lifestyle

**Sammā Ditti** - right vision

**Sammā Gnana** - right wisdom

**Sammā Kammantha** - right actions

**Sammā Samādhi** - right mentality

**Sammā Sankappa** - right thoughts

**Sammā Sathi** - right mindfulness

**Sammā Vācha** - right words

**Sammā Vāyāma** - right effort

**Sankāra** - the action of creating thoughts, words, and actions

**Sankāra-dukkha** - suffering caused by the action

**Sansāra** - repeating cycle of birth and death, that creates an

existence of a being who is bound with suffering

**Shuddha-ashtaka** - the smallest building block of matter which is made of eight pure energies

**Sōpadisēsa Nibbāna** - Bliss experienced at the Arihath state

**Sōtha Dasaka** - the ultra-fine structure of the body that detects sounds

**Sōvān** - a noble person who has lost the delusional view about the world

**Thanhā** - the attachment to a specific place

**Thejō** - nature of energy

**Thrija Kāya** - Dvija Kāya plus the combination of mental images that occurs as a result of the collision of thoughts with the mind

**Udaya** - the effect due to integration of correct causes

**Udaya-Vaya** - emanation and not-emanation of cause-and-effect cycle

**Upādāna** - the grasping nature

**Uthuja Roopa** - secondary images that are generated when something gets subjected to the influence of time

**Vasthu Dasaka** - the ultra-fine structure that decides the state of being at a specific moment

**Vaya** - not-occurring of the effect if the correct causes do not integrate

**Vāyō** - gaseous nature

**Vēdanā** - the feeling of touch

**Vinnāna** - mental state

**Vinnānakkandō** - attachment of all the altered sensations in the past, present, and future regarding a specific object

**Viparināma-dukkha** - suffering due to decay and death



**“Anichchāwatha Sankārā,**

The process of thinking, speaking and acting  
doesn't happen according to the will

**Uppāda Vaya Damminō,**

Instead, it operates according to the cause-and-effect cycle  
(the reality of the world)

**Uppajjithwā Nirujjanthī,**

If the causes that create the world are not emanated

**Thesanwūpa Samōsukhō”**

It is the Ultimate Bliss (Nibbāna)

- The Enlightened One, Supreme Lord Buddha

# THE ULTIMATE SOLUTION

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