

FOREWORD

At a time when Buddhism is spreading fast across the globe, it is our intention to make the general public acquainted with the great teachings of the Lord Buddha.

Whilst listening to a sermon is the ideal way of going forward in the path of Dhamma, some may prefer to read it at their leisure and comprehend the teachings at their own pace and time. Then there may be those who are weak in their faculty of listening, so the only way they can understand it is by reading a text or a Dhamma book.

These transliterations are available for all those who wish to have an understanding of the Lord Buddha's teachings in order to find true salvation.

****This work is a transcription of the sermon held in 2017-10-29. There may be the odd omission or inclusion inadvertently due to quality issues of the audio or deliberate editing to make the text more readable.**

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KEY WORDS

Vinnana

Magician

Cancer

Doctor

Girl

Teeth

Beautiful

Nama-rupa

DEPENDENT ORIGINATION

29.10.2017

Vinnàna the magician

Last week if you remember, we made a start in trying to get our heads around the Dependent Origination theory, the Paticca Samuppàda. Dependent, because it's dependent on causes. 'Cause and effect' is The Lord Buddha's teaching. He doesn't talk about a self, He doesn't talk about non-self, what He does talk about is Dependent Origination and we discussed how we create these mental pictures in our minds. How *vinnàna*, or our consciousness, the magician that is *vinnàna* creates these mental images using the *nàma rùpas*, name and form, or *upàdanitha nàma rùpa*, name and form that we have accumulated and kind of put aside, put it to our stores for use later, which we so strongly cling on to. Using these raw materials, our *vinnàna* creates these mental images. That unfortunately is not the end of the story. What happens next is what is pitiful. *Vinnàna* uses us, or gets us to go do its legwork, the dirty work really ... go find these mental images that is only a figment of imagination. These images don't really exist anywhere. That's the summary of last week's discussion. We took a number of examples and talked about that. I think it was a good point to enter into this Paticca Samuppàda discussion, and perhaps we can continue that discussion today, and try and understand what happens beyond that point.

Sankhàra

So, the premise was that this thought objects, or *aramunu* in Sinhala, *àrammana* in Pàli, these thought objects enter our minds through the five or six doors. When the five doors are asleep or when they are not doing what they are supposed to be doing, or perhaps they are not functioning, then the sixth door, which is the mind itself, will do a fine job of focusing itself on these thought objects. Normally, you have the eyes, the ears, the nose, the tongue and the touch, or your body, which bring these thought objects into your mind, and based on that, you have what we call the architect, *sankhàra*, or formations, which is the English translation.

So, one thing that I thought might need a little bit more explanation is the reason we call *sankàra*, **sankhàra**.

When we talk about the Paticca Samuppàda process, and I said there were 24 different Paticca Samuppàdas, we are not necessarily going to be talking about all 24 of them. Certainly not for some time, because I mentioned this point last week, and it's important for us to remind ourselves about this. If you start deiving into Buddhism, if you start diving into the Three Canons, the *Tripitaka*, and try to understand everything, or perhaps, imagine you want to acquire all the knowledge that The Buddha ever shared with us. Now, unfortunately that might not be quite possible, because for starters, it's quite possible that we don't have all of the Dhamma that The Buddha gave us 2500 years ago. We have 57 books of *Tripitakaya* today, but that may not be all of it. There might have been more. But in any case, his teaching, The Buddha's knowledge was universal. There was nothing that he couldn't understand or bring to the grasp of his wisdom, if he wanted to.

Patticca Samuppàda explains everything

I'll use a metaphor in what I'm trying to express here. Imagine you had a disease. Let's say it was a cancer, a cancer that was very rare. Imagine there was a treatment for this cancer, but perhaps there was only one or two doctors in the entire planet that had the cure, or knew how to treat this cancer. Now this doctor is also a physician. If all you wanted to do, or perhaps the biggest problem you had, the biggest ailment that you wanted to cure was this cancer, you will invite the doctor around. It might take a long time for you to get on the waiting list, and then for this doctor to visit you, and perhaps it's many years after you've made that invitation that he actually gets around to visiting you. But in any case, let's say he turns up, and your main objective is to get this cancer cured. What if you spent time talking about just a normal headache that you had, or perhaps, you are curious about other aspects of medicine, and this doctor is not going to be around a long time because he needs to go and treat other patients. Or perhaps, he's a human being himself, so what guarantee do you have that he's going to be around for very long, when you and I can't guarantee our own lives? But you've got to use what you've got, the tools you've got as best you can. There's no point using a screwdriver to nail something down. You would use a hammer for that. When you get a hold of a screwdriver, you use a screwdriver for that purpose. Likewise, when you have The

Buddha's Dhamma, remember that we are all stuck in this web of *sansàra* like I said at the beginning. Shouldn't that be our main concern?

The Lord Buddha talks about the infinite universe, and his wisdom, his knowledge knew no bounds, and he knew everything there was to know, and in many places in the *Tripitakaya* itself, he might have described, or attempted to describe everything about the universal truths and things about the universe, things about origin of animals, where we've come from etc. Do we spend time trying to understand these things, or perhaps in the short time that we have His Dhamma, do we use that opportunity to treat the biggest problem, the most serious problem that we have, which is being stuck in *sansàra*? And Paticca Samuppàda is a fine example of that. Because as I said last week, you can describe the origination of absolutely anything. and everything that has been created due to causes, that is dependent on causes, can be explained through Paticca Samuppàda.

Creating mental images

But we need to understand that the problem we are trying to treat, is our journey in *sansàra*. So let's use it for that, and make sure that we've got our heads around how Paticca Samuppàda helps us stop this rebirth process, how understanding of that helps us stop this rebirth process, before we go into the detail of, "can you explain how Paticca Samuppàda gives rise to this universe for example?" Let's not worry about that for now.

So, we were talking about *abhisankhàra* and *sankhàra*. When someone's intention is to create something, and clearly when you have a thought object coming to your mind, that could be a piece of music, it could be the sight of a food item, or it could be perhaps a toy. It could be absolutely anything, your architect, which is *sankhàra*, goes into hyper drive mode. And what it does is, it invites *vinnàna* to go and pick up all of these raw materials from *nàma rùpa*, name and form. Bring me everything you've got on this subject, and then *vinnàna* goes away bringing back all of these *rùpa, vèdanà, sannà, sankhàra, vinnàna*, and uses these to create this picture. And now your mind is busy getting your innocent five senses - your eyes, your nose, your tongue, your body, your ears, running errands and trying to find in the world, what you have created as a mental picture.

Phassa - Contact

So that is the creation of *vinnàna*. *Vinnàna* then uses *nàma rùpa*, *nàma rùpa paccayà salàyathana*, which is getting your senses to go into hyper drive mode, *salàyathana paccayà passa*. **Phassa** is **contact**. So now your senses go looking for in the world, it goes diving, it goes flying, it goes swimming in this world, trying to find this mental image that has just been created and has been ordered. And now, it goes looking for it. Well, the shame is, it's not going to find it. But that doesn't stop it from trying to find it. This is the delusion. This is exactly the problem. It's this delusion that we think, "tomorrow I'm going to find this.", or, "the day after I'm going to find this", "next year I'm going to find this".

What we fail to realize is, how long have you been alive? Haven't you been looking for that? This joy, this happiness, have you not been looking for that your entire life? If you are 40 years of age, have you not been looking for it for 40 years? What makes you think you're going to find it tomorrow? What makes you think you're going to find it today? What about your parents, your grandparents? How old are they? They might not be alive today. Did they not spend their entire lifetime trying to find what you're thinking you're going to find tomorrow? Many generations have tried to find it ever since humans began this journey of intelligence and evolving. They've tried to find this and yet they haven't, and we still think we're going to find it. So this is the delusion that we're in.

In any case, your senses come back and report, "here's what I've found."and then your mind now makes an evaluation, and the evaluation is, "I asked you to bring me something." Your senses comes back and say, "this is what we've found". The mind now does the evaluation, "is this what I asked for?" If it is what it has asked for, it's going to be happy. If it isn't what it asked for, it's going to be sad, naturally. Now, remember that when your five senses go away looking for this mental picture that has been created, it's never going to find it because that doesn't exist. It's just a figment of your imagination. And now I'm saying, 'well, what if it does find it'?. Are you not going to be happy? You might think that, 'hang on, there's a contradiction there'. Well actually, there isn't. Let me explain.

Nàma Rùpa

Let's take an example. Let's say that there's a girl that I'm interested in. Imagine I'm still a lay person and I'm going to see this girl. I'm seeing her for the first time. As I see her face, I'm thinking, 'Oh she's pretty', and now I'm thinking, 'she's probably got beautiful teeth'. So how am I thinking all of these, when I haven't even seen her open her mouth yet, I haven't seen her teeth yet. I'm thinking all of these because, remember, that's my architect, that's my *abhisankàra*. As my *abhisankàra* is instructing my *vinnàna* to go into my *nàma rùpa*, my *upàdanitha nàma rùpa*, the *nàma rùpa* that I'm clinging on to so strongly, so forcefully, so fiercely. In my *nàma rùpa*, there are *rùpas* which say that if a girl is pretty, then she's got to have beautiful white teeth. That's what my *vinnàna* is telling me. That could be different for somebody else. Perhaps someone might like tainted teeth. I don't know. But you know, it's horses for courses right? But let's say that's what my *vinnàna* has just created for itself, and now it's looking for this. In fact, now you would set this expectation, 'I'm going to see this girl open her mouth and she's going to have beautiful white teeth'. So that's my expectation now. Remember, I've said this before. Expectation is the route to disappointment, is the gateway to disappointment. Well let's see how that happens. So you've now set this expectation. The girl begins to smile. You're cracking a joke hoping you'll get to see her smile. So you just crack this joke, and now she's beginning to part her lips, and you're expecting 32 beautiful white teeth in her mouth. She has just started to part her lips, and you're seeing the first two teeth in the front of her mouth, and you're seeing that actually, one of them is crystal white, perfect. That's what you wanted. But the other, has a yellow shade. It's not quite what you wanted. It's not quite the white that you wanted. It's gone a bit yellow. She hasn't been to the Dentist recently. Oh well!

Let's try and understand what the mind does at this point. At that very moment, your eye is reporting, "Mr. Mind, here's what I'm seeing. Yes, you asked me to go and find 32 beautiful white teeth, but what I'm seeing right now is one white tooth and one yellow tooth." And that report comes back to your mind. What do you think your mind does now? Your mind goes into disappointment mode for a fraction of a second. Sometimes you don't even feel it. But now you understand this happens, observe how your mind works the next time around. Now it doesn't have to be when you see a girl. It could be when you have been invited for lunch at

your friend's place, and you are already thinking of all the nice food you've had at their place before, and you are thinking, "hmm I'm going to have that again today." Or, perhaps you decided to go to a restaurant, and someone asks you, "hey! shall we go out to a restaurant tonight?" and you're thinking, "I would love a bit of Chinese." You go out in the evening and your friend is stopping at an Indian restaurant. That's not quite what I wanted, but I am here now. But at that very moment, your mind goes into disappointment mode. Why? Because it did set an expectation.

The expectation was, in the example of the girl, all 32 beautiful white teeth, and now your eyes are reporting back, "Sorry, one white tooth, one yellow tooth." It goes into disappointment mode for a fraction of a second. Do you know what it does next? It's now telling itself, the mind runs another Paticca Samuppàda process, and it says, "That's okay. I'm happy with 31 beautiful white teeth." And now what do you think it's looking for? 31 beautiful white teeth. Forget the 32, so it knows, 'okay, this is the reality. One of them have gone yellow. One of them has been tainted. Let's go for 31'. The girl now parts her lips ever so slightly again. So imagine how fast these cycles must be running. We are talking about a billionth of a second. A billionth of a second, because it doesn't take a second, it doesn't take more than a second for someone to part their lips and for them to smile. So imagine how fast these things are happening. Your mind is running at this point in time. It has gone into overdrive mode. So it has now seen one white tooth, one yellow tainted tooth. But the girl is parting her lips again, and now what you're seeing is, actually one of her teeth has fallen. That's not what you asked for. But now your eyes are now reporting, "okay, there's one beautiful white tooth, there's one yellow tainted tooth, and sorry, but the next tooth has actually fallen." So that is the report that is coming back into your mind now, and guess what your mind does now? It resets its expectation. What is the expectation now? Well, first it goes into disappointment, because it wanted 31 beautiful white teeth. It was fine with one yellow tooth, but it wasn't fine with one tooth that had fallen, because that was not the expectation. So it has got to reset its expectation now. So the reset expectation is, one yellow tainted tooth, one fallen tooth, and guess what... 30 beautiful white teeth.

Creating mind imagery

So, this is the reality of how the mind works. And this is why I said at the beginning, these mental images that we create, we are never going to find them out there because it doesn't exist. Remember, this picture of a girl smiling and 32 beautiful white teeth. Where do you think it's getting it from? TV adverts, or adverts in magazines, or sometimes perhaps a friend saying, "hey I've been to this dentist and I saw this picture," or "have you seen this movie lately, this girl, she had beautiful white teeth." So, it's pulling all these bits of information that it's gaining from listening to people talk, it has got from TV adverts, sometimes even from radio adverts. Yes, you can't see teeth on a radio advert, but the radio advert says, hey! use this new toothpaste and you are going to have beautiful white teeth. And as soon as that is said, your mind is going into, "oh yes! that's what I like," and it creates the imagery for it and puts it in the *rūpa, vēdanā, sannā, sankāra, vinnāna* storeroom for use later. Do you see how it's always disappointment after disappointment? So, when we say that the mind is able to observe what it asked for, that's only because that expectation has been reset every single time. But every single time, first it goes into disappointment, and then expectation is reset, and now it gets, "okay, I'll settle with that." It's always, *'I'll settle for that.'* It's not, "this is what I want, so I'm happy with what I've got," because it never finds it. I hope that bit is clear. If not, let me know.

Resetting expectations

In any case, once the expectation has been reset, and now the reset expectation is what is being met, clearly, you get the *passa paccaya vēdanā*. *Vēdanā* is feeling, or *vēdanā* in this context can be how something is perceived. So that *vēdanā*, that feeling can be threefold. You get *suka vēdanā*, you get *duka vēdanā* and you get *adukkama suka vēdanā*. That's in Pali. What's it in English? *Duka vēdanā* is you could say it's a sad feeling or disappointment. *Suka vēdanā* is a happy feeling or satisfaction, and then *adukkama suka vēdanā* is a neutral feeling. So if it got what it asked for, then remember, that is again the reset expectation, not what it asked for in the first place.

Actually, here is another example. You walk up to McDonalds and you ask for a double cheese burger. Guess what they say?

"I'm sorry sir we have run out."

What happens at that moment in time? Do you not feel disappointed? Of course you do. Then what do you say?

"Well actually, can I have a single cheese burger then?"

Forget the double. I'll just have a single, and then they go,

"Sorry sir, we have run out of single cheese burgers as well."

And you go, *"oh, for heaven's sake, can I just have maybe a bag of crisps then?"*

"Yes, we've got that."

Now the mind isn't waiting anymore for a double cheese burger or a single cheese burger. It is actually waiting for a bag of crisps, or a bag of chips even. The chips arrive, and guess what? You are happy. Well, clearly because the expectation has been reset, that is the only way the mind can be made happy. Unless you are looking for happiness outside of this material world and this material existence, which is what we really try to take this conversation to, but in any case, we are talking about *avidyà paccayà paticca samuppàda*. You know, *Paticca Samuppàda* which is based in delusion, in ignorance, and there is no place for *Nibbàna* in *Paticca Samuppàda* that is based on ignorance or delusion.

Vèdanà paccayà tanhà

So, *suka vèdanà, duka vèdanà*. The problematic *vèdanà* here is particularly *suka vèdanà*, because the moment you receive *suka vèdanà* or a happy feeling, what happens next is again, you are digging a hole for yourself. It really is that. The mind forgets that, actually, this happy feeling I've only received because my expectation was reset, and now I am getting what I asked for the second time, but not the first time, it's what I am getting for the second time, but it's thinking, this made me happy. Whatever I am interacting with, the sights that I am seeing, the sounds that I am hearing, the tastes that I am sensing and the feeling that I am receiving, that's making me happy because that's what I asked for. Well, the second time, yes. This is what I asked for, and what it does next is just mind boggling. *Vèdanà paccayà tanhà*. So the mind now attaches itself to this feeling and it is not just a feeling, but all the aggregates, the *rùpa*,

vèdanà, sannà, sankàra, vinnàna that actually brought along this feeling. So, if it was a food, then all of the *rùpa, vèdanà, sannà, sankàra, vinnàna* about that food.

Rùpa the form

So again, let's remind ourselves, ***rùpa* is form, *vèdanà* is feeling, *sannà* is perception or identification, *sankhàra* is formation, and *vinnàna* is thoughts.** If I were to give you an example, going back to McDonalds, and your double cheeseburger, is your *rùpa*. Again, when we talk about *rùpa*, there is *chakku rùpa, sòtha rùpa, ghàna rùpa, jivhà rùpa, kàya rupa, manò rùpa*. So that is *rùpa* that is to do with your eyes, basically what you are seeing when we talk about a cheese burger, that bun, the sesame seeds, the salad leaves, the tomato, and the burger itself, maybe perhaps the ketchup. These are all the sights you are seeing.

What about the sounds? Maybe it's the music that they play at McDonalds. Perhaps it's the chit chat that you have with your friends on your way to McDonalds, or how the clerk at the till rings up the bill, or perhaps it's a drive through, It's all of that, all the sounds that you have associated with having a cheese burger at McDonalds. So that's *chakku rùpa* and *sòtha rùpa*. Then there's *ghàna*, which is nose, the smell we are talking about there. So it's all the smells to do with the burger. It's basically the smells that are associated with a burger and that might not necessarily be just the smell of the burger, but it could be all the smells of the restaurant itself.

maybe the air freshener they use. Your mind is attached to all of these things, even the smell of the air freshener because the moment someone asks, "would you like to have a double cheese burger at McDonalds?" perhaps you were attached to that. Why? Because that gave you a good feeling. Otherwise, why do you think restaurants spend so much money on how the place looks and feels? All of the sensory touches that they include, the music that they play, the air freshener that they use, sometimes the scented towels that they use. You don't need a scented towel to wipe your hands or your lips. You just need a towel, a wet towel. Why does it have to be scented? This is all to do with these *rùpas* that is all created to entangle you in the sensory mind field that is to attach you and bind you to this existence.

Unfortunately, we fall for it. Our *vinnàna* falls for it. Remember, it's not the fault of the world, it's not anybody else's fault. Remember again, there are two types of people. What are they? One points at the mirror, the other points at the window and says, "the fault is with you." Which one is you? Do you point at the window, or do you point at the mirror? The answer is yours.

So, it's all these *rùpa rùpa, chakku rùpa, gandha rùpa, rasa rùpa*, that are obviously the taste of the burger. Why do you start salivating the moment you ask for a cheese burger at the restaurant or even when someone asks you? You haven't even left home yet, or even got off your sofa. Someone has only asked you, "would you like a double cheese burger from McDonalds?". McDonalds is 3 miles away from home, and you are still on your sofa in your pyjamas, and you are salivating. Why? Your *vinnàna* has already brought back all of these *rùpas* that it has put away in the storeroom, because it is now building this picture, this mental picture, and getting your senses into hyper drive mode. You know, 'go find it, say yes, say you want it. go get it.'

So those are all the *rùpas*.

Vèdanà the feeling

Then obviously you have the *vèdanà*, all the feeling that you got; the actual feeling of how things went. It could be how the customer service person at the till, or the clerk at the restaurant made you feel. All of that is got to do with *vèdanà*. This is why the restaurants invest so much in training their staff up, because they have to make you feel good. What has that got to do with a double cheese burger? If you have paid for your cheese burger, you get your cheese burger. You have your cheese burger. What has it got to do with how the clerk interacts with you, how they talk to you, whether they make you happy? Because your *vinnàna* is looking for all of that. That is the reason. It has nothing to do with how the burger tastes. It's only because your *vinnàna* is looking for it, those *vèdanà*, those feelings, and all of that it associates with a good cheese burger. So when someone asks, "what does a good cheese burger look like, what does a good cheese burger feel like?" guess what you are thinking? You are not only thinking about the sesame seeds, you are not only thinking about the burger or how soft the bun is. Sorry, if I am making you salivate here. But if I am, then again, guess who is doing that? It's not me, but your *vinnàna* that's doing it. But the point is,

when someone says, "how does a good cheese burger feel like?", you are also thinking about good customer service, about how clean the restaurant is, how polite the staff are at the restaurant. All of these things, even without your knowledge, sometimes in your subconsciousness, all of these things come to the surface, and you are looking for all of these and your *vinnàna* is creating this mental image.

Upádána

So in any case, you are now attaching yourself to this. So *vèdanà paccayà tanhà, tanhà paccayà upàdàna*. *Upàdàna* as in closely associating or very closely associating. So what it does at that point is, remember now you've got this good sensation, this good feeling? I keep reiterating this point, because your expectations have been reset. It's not because it was what you asked for, the first time. Remember, you never find that. You will never find what you ask for the first time. It's always your reset expectation, because this is what you've got to settle for. And it's always a case of, 'I'm settling for less.' That is what we do when we live in this world. You never find what you're looking for. You just settle for what there is. That is the reality. You never find what you are looking for." Food for thought, eh?"

Sankhàra

So, *vèdanà paccayà tanhà, tanhà paccayà upàdàna*. So what are you going to do with all these *rùpa, vèdanà, sannà, sankàra, vinnàna* that you are getting now, if you've had a good experience, a good sensation? You are going to put them away in your storeroom. You are going to add these *rùpa*, add these *vèdanà*, add these *sankàra*, add these *vinnàna* to your storeroom. And remember, again with *sankàra*, I was giving examples of the *rùpa*, the *vèdanà*, the *sannà*, *sannà* being the identification, it's about identifying all of the things that are there. Perhaps you know, they have a mascot in front of McDonalds. You identify that, you relate to that, and again that goes into your storeroom as well. What about the *sankàra*, what about the friends you went there with? Even things like that makes a difference. If you go to a restaurant and you didn't have a good time, it had nothing to do with the food, it had nothing to do with the service, nothing to do with how the restaurant looked or felt, but to do with how you felt with the person that you went there with. Perhaps you went with your boyfriend or your girlfriend, and they let you down, they broke up with you in the restaurant. Chances

are that you are never going to go back into that restaurant. Why is that? Because now the *sankàra* that you built while you were there, and the *sankàra* that you associate with that restaurant are not good ones. Not ones that gave you *suka vèdanà*. They are ones that gave you *duka vèdanà*. *Duka vèdanà* doesn't lead to attachment. That leads to **patiga**, or **conflict**. So that's how that works. But the things that gave you all the good feelings, the good *vèdanà*, the *suka vèdanà*, the happy feelings, all of that goes into your *upàdànaskanda*, so you can use it another time. To do what? To create that mental image again. See how we dig a hole for ourselves every single time? It's just crazy is it not?

Bhava

So *vèdanà paccayà tanhà, tanhà paccayà upàdàna, upàdàna paccayà bhava*. What's this *bhava* here? **Bhava** being **existence**. Now, normally when we talk about Paticca Samuppàda, people often only talk about *bhava* in the next birth, and they are talking about an existence. You know, it's talking about the next birth, the next birth could be a human birth, it could be birth as a Dèva or a Brahma, or perhaps in a hell. But what we are talking about *bhava* here - existence - in this context, is the fact that this process that is Paticca Samuppàda, it is a process which gives an output. Whatever that process is, you get an output from that process. There is an input, then there is something that happens in the middle, and then there is an output. What was the input? The thought object was the input. The **àrammana** in Pali, **aramuna** in Sinhala, and **thought object** in English, was the input. The input went through the *avidyà paccayà sankàra, sankàra paccayà vinnàna, vinnàna paccayà nàma rùpa, nàma rùpa paccayà salàyathana, salàyathana paccayà phassa, phassa paccayà vèdanà, vèdanà pachchayà tanhà, tanhà paccayà bhava*.

Bhava is one of the outputs. *Bhava* is in fact the existence. **So it's about existence at that moment**. In the context of the example of the person walking up to McDonalds wanting a cheese burger, it's creating that existence. It's creating the being at that moment in time that is wanting a cheese burger, or is mentally interested or is mentally rejoicing, or is mentally craving a cheese burger. And then you have the *bhava paccayà jàthi*.

Jàti

Jàti is the **birth**. Again, we often take on these occasions for birth to be the re-birth in the next life. In fact, there's a question about rebirth which we will come to in a bit. But in this context, birth is not necessarily about rebirth. Obviously and clearly, in the process of rebirth, Paticca Samuppàda comes into play. But here, we are talking about birth in that moment. Let's say you are feeling angry. It's the birth of someone who is feeling angry at that moment in time. Let's say you are feeling happy. It's the Paticca Samuppàda process that gives birth to the person, to a being that is happy at that moment in time. The next moment, you could be sad, you could be feeling compassionate, you could be feeling angry, you could be feeling disappointed, or in love. All these things, feelings, all these types of existence are an output of the Paticca Samuppàda process. So then you have *bhava paccayà jàthi*, and then, *jàthi paccayà jarà marana shòka paridèva dukka dòmanassa upàyàsa sambhavanthi*. Unfortunately, all paticca samuppàda processes that begin with *avidyà* end up here. That is the problem. *Jàthi paccayà jarà*.

Jarà, marana, shòka, paridèva, dukka, dòmanassa

Jarà is **decay**. **Marana** is **death**. **Shòka** is to be **sorrowful**. **Paridèva** is to **lament**. **Dukka** is to be **sad**. **Dòmanassa** is to be in a state of **aversion**. And *shòka paridèva dukka dòmanassa upàyàsa*. **Upàyàsa** is **exhaustion**. *Shòka paridèva dukka dòmanassa upàyàsa sambhavanthi*. *Sambhavanthi*, what does that mean? *Sam-bhavanthi*; **Bhavanthi**, you've just **given rise to**, and **sam** being **avidyà - tanhà**; **delusion** and **attachment**.

So that's what happens, and that's the problem, well that's the symptom of the problem. It's not the cause for the problem, it's the symptom of the problem. You just created this process, or you've gone through this process which is given the output which is *bhava* and *jàthi*, and unfortunately, *jàthi* is **anicca**. What do you mean by that? All types of *jàthi*, all types of birth, whether it's rebirth in another plane as a human, as a Dèva or a Brahma, or whether it's birth at that moment in time, birth as a compassionate person, birth as a kind person or birth as someone who is craving some food. All of that is subject to decay, to death, to sorrow, to lamentation. Why? Because it is all based on expectations, remember. You set expectations, and it's all based on causes and conditions. Cause and effect. So when the causes change, the effect changes; Hèthu - Pala. But you've had expectation that this is what I want, this is what

I'm enjoying, well unfortunately, that goes to death and decay and then you start suffering. But as long as we have this condition that is *avidyà*, or delusion, what do we do? We start this process again. And again. And again.

Avidyà and tanhà

Now I'll give you a metaphor that will hopefully explain what we do with *avidyà*, with delusion. Imagine you had a rash on your arm. Now, as long as you leave the rash as it is, it disappears after a while. The body can treat itself. In those conditions, the body can treat itself. Or perhaps you might apply some medicine. But what happens is, because this rash is itchy, you start scratching yourself. When you scratch yourself, it feels good. It feels good because you are feeling the urge to scratch, you can't resist it, and you go for it. So you then start scratching away, and before you know it, you've made your rash worse. It's now bleeding, it has become a wound now. So let's relate this the Paticca Samuppàda process and see how it relates to *avidyà* and *tanhà*. *Avidyà* is the rash in this metaphor. So, delusion is your rash, which really is the problem. You've got to treat it, you've got to get rid of it, because obviously you've got a disease, you've got a condition and you've got to treat it. But, *tanhà* is this urge to scratch. It's that urge you can't resist. That's *tanhà*. As long as *tanhà* exists, as long as you feel the urge to scratch you go for it. Now, if you don't go for it, if you resist it, even if it feels itchy but you resist the urge, over time, your rash is going to go away because you are not going to make it worse. You keep treating it, you apply some medicine, maybe a cream or ointment and you treat it. But if you start scratching it and if you can't resist the urge to itch, then what happens? It gets worse. Every time you do it, it gets worse. The relationship between *avidyà* and *tanhà* is very much the same. As long as *avidyà* or delusion exists, you have *tanhà*, which is attachment. But, if you can't resist this temptation to attach yourself to things without understanding the reality of how things make you unhappy, how it is attachment itself that makes you sad and disappointed and full of sorrow, if you don't realize that and you go for it and you start scratching yourself, what happens next? You suffer, you start hurting, you go into pain.

I hope that this explains the difference between *avidyà* and *tanhà*. Delusion and attachment, and how as long as *avidyà* exists, clearly you have attachment. As long as *avidyà* exists, as long as delusion exists, or ignorance exists, you have attachment. But, when you feel the urge to itch, you fight that temptation to do that, then that rash is going to go away. All you've got to do is treat it, and you treat it with medicine. What's the medicine in this context? It's the Buddha's Dhamma. **Anicca, dukka, anatta**. So hopefully, that explains that.



00.11.51 Vinnàna the magician

00.14.55 Sankhàra

00.17.32 Patticca Samuppàda explains everything

00.21.12 Creating mental images

00.23.45 Phassa - Contact

00.26.40 Nàma Rùpa

00.32.13 Creating mind imagery

00.35.08 Resetting expectations

00.37.22 Vèdanà paccayà tanhà

00.38.45 Rùpa

00.43.15 Vèdanà

00.45.15 Upadàna

00.46.09 Sankhàra

00.48.09 Bhava

00.50.04 Jàti

00.51.40 Jarà, marana, shòka, paridèva, dukka, dòmanassa

00.54.23 Avidyà and tanhà

Proof reading done by C.P 3/3/2020