

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 2018-06-03. 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

Satara Irdi Pada

Vinnàna

Sankhàra

Dependent Origination

Rupa

Dependent Origination

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Buddha Dhamma

The Lord Buddha said, if you want to see The Buddha, if you want to know The Buddha you need to see the *Dhamma*. Then He said, to see the *Dhamma*, you must see something else. What is that? That is *Paticca Samuppàdaya*, the Dependent Origination.

In this Universe, in the cosmos, everything that is true is the *Dhamma*. It's not what The Buddha came and gave us. We call it the *Buddha-Dhamma*, because The Buddha revealed it to us. The Buddha didn't invent the *Dhamma*. He only discovered it. He discovered what was true, what was real in this Universe. This is why, from time to time, when the truth is hidden, when the truth can no longer be found, then a Buddha has to come back into this world, realize the *Dhamma* for himself and then teach it again. We venerate him, we respect The Buddha, because it's thanks to His infinite boundless wisdom He was able to uncover something that is hidden from everyone else. So, the *Dhamma* is nothing but what is true, what is real everywhere. It's the truth about everything. But where science stops at what's true, from what we can observe, Buddhism goes beyond that. Today we can only observe a very limited spectrum of what really exists. Think about when people didn't know the first thing about infrared or ultrasound or cosmic radiation. People looked up into the skies, saw the moon and they thought, 'wow, that's probably some kind of God there'. They looked at the stars and thought they were all angels. They come at night and then they go away in the morning. Then science went ahead, did experiments and invented telescopes and then they found out things. But for science what is true is what can be observed.

Whereas, what Buddhism gives us, what The Buddha gives us is, everything that is true. It's like the universal set of everything that is true. Science is a subset of that. This is all we know and every day that keeps changing. What's true today isn't necessarily what's true tomorrow in science. When the atom was discovered people said, '*we found the smallest indivisible particle*'. It didn't take very long before people came out and said, '*well, guess what? There are protons, neutrons and electrons*', and they said, they are beyond divisible particles. Then, before long, again they came back and said, '*actually, there are quarks*'. Then, again they came back and said, '*well, guess what? Now there is a thing called the Higgs boson*'. And now, there are packets of energy. Soon they will come and say all there is, are, àpò, tèjò, wàyò, patavi, warna, gandha, rasa, òjà. The octed, the pure octed. It's a matter of time. But we haven't got the luxury of time.

That's the problem. We can't be kicking around just waiting for science to come and give us the truth about this world.

What is Dependent Origination?

Thanks to The Buddha, we have the opportunity to discover that from Him & take what we need from Him and apply it into our lives. The Buddha said, if you see Dependent Origination then you get to see the Dhamma. What He says is, it's the Dependent Origination that teaches us how these things come into being. Whether it's your cat at home, your pet rabbit, the tree outside the temple, my winnowing fan, microphone, no matter what, if they are *sankata*, (*sankata*; *san* is the coming together and *kata* or *kruta* is an activity. It's something that you have to do). When you do the act of bringing something together, the result of that is a *sankata*. Something that has been conditioned, when the conditions come together, the result of that is, a *sankata*. So, what The Buddha says is, all *sankatas*, all conditioned things, are the result of the Dependent Origination process. If you reverse the Dependent Origination process, you can work out how these things come into being. Whether it's a jackfruit, whether it's an apple, your pet cat or why you now have hairs that are gray, all of this can be explained through the Dependent Origination.

You are all alive now. You can all read what is here. You can listen to this sermon on YouTube, but for how long? For how long are your senses going to work? Your clock is coming to an end. One fine day you go deaf. People wake up deaf. Hasn't that happened? Of course. So, you still have the opportunity to listen to this *Dhamma*, absorb it and change your lives. Because, we've done all sorts of things in the past and because we are born today, because we are alive today, there are these four kinds of suffering.

Four kinds of suffering

Jāti, jarà, vyàdi, marana. Birth, decay, disease and death. The way I say these are as tsunamis. There are four tsunamis coming our way. We are stuck in the middle. Who here has escaped the suffering of death? Who here has escaped the suffering of disease? Who here has aged for the last time? '*I will not age from hereafter; I've got my good looks right now and this is how good I shall be looking. I'm going to die looking this great*'. None of us can say that. None of us know where we will be born after this.

So, these four tsunamis, *jāti, jarà, vyàdi, marana* are coming our way. Aren't we all really stuck in the middle of four tsunamis coming our way? Isn't birth responsible for all the suffering that

we have today? What do you think is our biggest problem then? Is it not these four tsunamis? Now I'll ask you another question. Think about all the people whom you love in your life - your son, daughter, mother, father, brother, sister, husband & wife - have any of them escaped these four tsunamis? No. If you have four other people who live with you at home and you are the fifth person, now each of you have four tsunamis coming your way. There are five of you. Five times four twenty. You've got twenty tsunamis heading your way. Each one is looking to tear you up; to completely destroy you. Aren't you ALL going to die? Have you escaped the tsunami of death? Aren't your children going to die? Aren't your parents going to die? Isn't your husband going to die? Isn't your wife going to die? Have they escaped the tsunami of death? Aren't you, your parents & your children going to age and decay? Have you escaped that? None of us have escaped that. So, we are stuck in the middle. There are twenty tsunamis heading our way.

Whilst Dependent Origination teaches us how everything comes into being, this is not my problem because I haven't got the time to go and figure out how the universe came into being. I haven't got the time to figure out how Astra Century came into being, how Andromeda, black stars formed or black holes formed. I've got four tsunamis coming my way. That is my biggest problem. The Buddha was the greatest doctor ever born and this doctor taught us how to cure ourselves. He gave us a medicine called the Dependent Origination, the *Dhamma* to cure this problem. Unfortunately, what most people do today is to, put that to a side and study everything else. It's good to study The Dhamma, there is no problem with that. But what you need to ask yourselves is, '*have you sorted yourself out yet? Have you solved the biggest problem that you have?*' Once you've done that, go and figure out everything else. So, the problem that I want to deal with, I want to tackle with and I want you all to think about is, this problem of death, disease, decay and birth. Let's figure that out through the Dependent Origination. Everything else, we can worry about later.

Dependent Origination

Let's look at the Dependent Origination to figure out where we got it wrong;

*Avijjā paccayā sankara,
Sankara paccayā vinnāna,
Vinnāna paccayā nāma-rūpa,
Nāma-rūpa paccayā salāyatana,
Salāyatana paccayā passa,
Passa paccayā vēdanā,
Vēdanā paccayā tanhā,
Tanhā paccayā upādāna,
Upādāna paccayā bhava,
Bhava paccayā jāti.*

Avidyà

Avidyà is ignorance. Ignorance is not being able to see right from wrong. Ignorance is taking what is true as being false and what's false as being true. One thing that is true for all of us is, we are all looking for happiness in our lives. From the tiniest insect, the ants who are running about trying to find some food carrying their eggs so that they can protect it from the rain, to the most intricate being that was ever born - human beings - we are all trying to find happiness in our lives. That's universally true. But what's also universally true is, we are all subject to death, old age, disease and rebirth.

Jàti

Let's look at *Paticca Samuppàda* and how that causes the plight that we are in today. The reason that we age, the reason that we decay, the reason that we have to die, is because we are born in the first place. Ever heard of John who died but was never born? No. Because, if you are not born you are not going to die. No one is going to fall sick, if they are not born. No one is going to age, if they are not born in the first place. The Lord Buddha says, the problem that we need to figure out is, birth, *jàti*. How does *jàti* come into being? How does birth come into being? When we talk about *jàti*, we can really go deep. The Buddha doesn't only talk about beings been born. But this *jàti* can be used to explain how each *citta*, how every thought is born, then decays and dies and how the next thought is born, decays and dies. how the next thought is born decays and dies. All of that can be explained through *Paticca Samuppàda*.

Bhava

There are sixteen cycles of *Paticca Samuppàda* in each thought. We understand that, being born is the problem here. If we stop birth, then decay, disease, old age also stops. If you aren't born, you will not die. If you aren't born, you don't decay, you are not subject to disease. So, the birth is the problem here. What causes the birth? *Bhava*. ***Bhava paccayà jàti***. It is the becoming of something that ultimately results in the birth of something. It's like, when a fetus is formed within the mother's womb, a baby isn't born immediately. It takes time. The baby is, 'becoming a baby'. This fetus develops inside the mother's womb and when it comes out of the womb, we call it a baby. Or when it is fully formed after nine months, we say a baby is in the mother's womb. It's the process of becoming that The Buddha puts forward as *bhava*.

Another example; say, you are not very good at Math's. So, you take tuition lessons. What you are doing here is, you go to a tuition master who is really good at Math's. Now, in associating with your teacher, in doing your homework, working out those sums, you are in the process of

becoming good at maths. So, it's that process of becoming that is *bhava*. Therefore, for us all to be born humans, we all have had to be in the process of becoming human first of all. Before you become a doctor, you have to be in the process of becoming a doctor. Before you become a good person or even a bad person, you are in the process of becoming good or bad. For anything to be born, you have to be in the process of becoming before that. That is what *bhava* is.

Gathiguna

Then the question is, what is responsible for *bhava*? Where does *bhava* come from? *Upàdàna paccayà bhava*. What is *upàdàna*? *Upàdàna* is close association. I don't mean physically close association. It's close association with the qualities that are responsible for becoming of something. Let's put it this way. To be in the process of becoming a human being you would have had to associate what it is that makes a human. The qualities that give rise to a human. The '*guna - gathiguna*'. That's a sinhala term. *Gathiguna* are the qualities that make something. "Qualities make a man". Likewise, the qualities that you associate put you into this process of becoming, which ultimately results in that thing coming alive.

Now you are probably thinking about people dying physically and being born as the *Paticca Samuppàda*. Even in your own lifetime you are going through several series and processes of *Paticca Samuppàda* every second. If you are a rich person today, you weren't always a rich man. If you are an educated lady today, you weren't always an educated lady. If you are a doctor today, you weren't born a doctor or a teacher. What you did to become that, was associate the qualities, the knowledge that was required to make a teacher. This is why you went to teaching school. This is why you went to medical school. This is why you went to university. Take an alcoholic. He wants to get rid of his addiction. So, he goes into rehabilitation, perhaps some counselling. What he does there is, he gets to associate the qualities that are required, the knowledge that is required for him to break the habit. Likewise, for someone who is not an alcoholic, someone who hasn't taken alcohol ever in their life, if you put him into a circle of people who are alcoholics, before long he's going to become an alcoholic. So, it's what you associate.

Upàdàna

Upàdàna is association. *Upa + àdàna*. *Upa* is close. How do you know '*upa*' is close? Who is a *upanàyaka*? It's the deputy leader. *Upa amathi*, deputy minister. Deputy is someone who's closest to the leader. This is why close association is the meaning that we can confer to *upàdàna*. For as long as you associate closely, the qualities, the knowledge and the attributes that are required for one to instill between themselves to become a human, a *Dèva* a *Brahma*, in the previous life

you would have had to associate the qualities that put you into the process of becoming a human and then you were born a human being. So, it's the association that matters.

Buddha Dhamma Upádána

What do you do when you listen to a sermon? Again, you are associating. You are associating the attributes, the qualities that are required for you to attain *Nibbàna*. You know you want to become *Sòtäpannas*. *Sakurdààamis*. You want to become an *Anàgàmi*. You want to become *Arahants*. So, to do that, you have to associate the qualities. You have to associate the *Dhamma*. This is *Dhamma upàdàna*. *Buddha Dhamma upàdàna*. When you go and live in the world, that's *Lòka Dhamma upàdàna*. Close association with worldly *Dhamma*. Here you are closely associating with supra mundane Dhamma. Dhamma that help you travel towards *Nibbàna*.

What causes Upádána?

What causes *upàdàna*? *Tanhà paccayà upàdàna*. **Tanhà** is **attachment**. In Sinhala, *hà-wenawà*, which means to attach yourself to something. *Tanhà* can be towards something good or bad. For you to want to attain *Nibbàna*, you need to be attached to *Nibbàna*. So, not all types of *tanhà* is bad. You need *tanhà* to attain *Nibbàna*. The *tanhà* that's going to get you into trouble, is the *tanhà* that is *dasa akusal*, the 10 unwholesome deeds. For as long as you are attached to *ràga*, *dvèsha*, *mòha*, that's going to take you in *sansàra*. And if it is *lòba*, *dvèsha*, *mòha* that you are attached to, that's going to take you to the hells. If you are attached to the qualities, the attributes that are required for you to become a human being, then guess what you are going to be born as? A human. If you are attached to the qualities that are required to become a *Dèva*, then you will be reborn a *Dèva*. So, it's really important for people to understand the ten unwholesome deeds and the ten wholesome deeds.

Satara Irdi Pàda

The reason you listen to a sermon is because we want to attach ourselves to *Nibbàna*. This is what *chandaya* is. *Chanda*, *citta*, *vìriya*, *vimansà*; the *satara irdi pàda*. The Lord Buddha says, these are qualities that you absolutely must have, if you want to attain *Nibbàna*. So, attachment to the ten unwholesome deeds, *ràga*, *dvèsha*, *mòha*, is clearly bad. But if your attachment is to the ten wholesome deeds, there's certainly no problem with that. !

Ma bikka wè punnànnam bàhittasukam sètam adi wadanam punnanti;
"Monks! do not fear the meritorious deeds".

Some people fall into this distorted view, if we do good deeds that's going to take us in *sansàra*, so, let's not offer alms. Please don't fall into that trap. The Lord Buddha says, do as much good

as you can. For as long as your legs can lift you up, go and help somebody else. If it is just a glass of water that you can offer, do that.

Tanhà Paccayà Upàdàna

So, attachment to whatever object, is what will take us to *upàdàna*. *Tanhà paccayà upàdàna*. For you to have become a doctor, you were in the process of becoming a doctor, which was the *bhava*. To get into *bhava*, you had to closely associate other people who talked to you about becoming a doctor. They said that's a really good thing to do. Someone like you must become a doctor. So, you need to be first attached to that. You need to be attached to whatever it is that you want to become. If it is a rich person you need to be attached to the fact, to that entity of becoming a rich person. You want to become a dancer, a doctor or whatever the case might be, that is attachment. If you are human today and you want to become a *Dèva*, first you need to be attached to becoming a *Dèva*, that *tanhàva* needs to be there. When you have that *tanhàva*, that attachment, then you will start associating what it is that makes you a *Dèva*, you will go looking for it. You will ask people, how does one become a *Dèva*? How does one become a *Sòtàpanna*? Didn't you ask that question? Of course, you did. How does one attain *Nibbàna*? Didn't you ask that question? Before you ask that question, didn't you want to attain *Nibbàna* first? Do you ever go asking, how does one become something, if you don't want to do that? If you have no interest in it, then you don't go finding out.

Vèdanà

First you need to have a want for it, and that comes from attachment. *Tanhà paccayà upàdàna*. So, where does *tanhà* come from? What's the cause for *tanhà*? This is all Dependent Origination. When the conditions are there, you get the result. Where does attachment come from? *Vèdanà*. **Vèdanà** is **feeling**. *Vèdanà paccayà tanhà*. Generally, the things that we are attached to, are the things that give us a good feeling.

Three types of Vèdanà

There are three kinds of feelings. Good feeling, bad feeling and equanimous feeling (*upèkshà vèdanà*). There is also *upèkshà thara upèkshà*.

An Arahant's *upèkshà* is not the *upèkshà* that we studied in *avídjà paccayà sankàra*. How do we know? Well, it's 'avídjà' *paccayà sankàra*. How could an Arahant have *avídjà*?

For as long as there is *avídjà*, for as long as there is ignorance, would you agree with me that there is suffering somewhere? It only leads to;

*jàti paccayà jarà - marana - sòka - paridèva - dukka - dòmanassa - upàyàsa
èva - mètassa - kèvalassa - dukkakkandassa - samudayò - hòti.*

For as long as there's ignorance, the ultimate end result is going to be suffering. It might look like happiness and joy at the surface, but underneath it's an iceberg.

Upèkshà Vèdanà

This *upèkshà vèdanà* - there is a sense of suffering behind it. I'll give you an example. You are at home; you hear the bell ringing. When you hear the bell, what do you do? You walk up to the door and open it; you greet the person. Sometimes it's not someone you want to have indoors. Then you don't necessarily greet the person but the time between you hearing that noise, to you wanting to know, you finding out who is outside the door, there's a sense of, '*I want to know*'. There's a sense of, '*you know, you don't know, if it's a good person or a bad person*'. Is it someone who is going to make you happy or someone who will make you unhappy? Now you are in the middle, but that is a sense of anticipation; is a sense of, '*hey, what's going on? who is this? I want to know*'.

Whether it's going to make you happy or unhappy, that feeling is a negative feeling. Lord Buddha says, you should be able to see pleasure or *sapa* as a *dukkha* or as suffering. You should see *dukkha* as torture. Then He says, you should see *upèkshà* as *anicca* and later on in the *Patisambidà Maggapparakaranaya*, which is another book in the *Tripitakaya*, The Great Elder Moggali Putta Tissa says, '*peleenattèna anicçà*'. See *anicca* as something that torments you, that agitates you. *Pelenawa. Peleenattèna anicca*; something that is *anicca* makes you suffer, it torments you mentally or physically. The Buddha in another place says, *upèkshàwa anicca lesa dakinna*. Therefore, we can't take a *upèkshà* as really being something that's equanimous. It all starts with *avida�ava* (attachment).

Phassa

Its good feeling that leads you to attachment. *Vèdanà paccayà tanhà*. What brings you *vèdanà*? *Passa paccayà vèdanà*. This is **contact**. Now this contact isn't necessarily one surface touching another surface. **The contact we are talking about here is, the contact that happens in your mind**. When you listen to someone speak, your ears pick up sound and then there is *sòtha vinnàna*, the **consciousness** that is associated with sound.

Once the Lord Buddha gave a dispensation. He was preaching *Paticca Samuppàdaya*. At the end of the sermon, Venerable Ananda comes and says,

'Oh, Lord Buddha, that sermon I understood all of it. I think Paticca Samuppàdaya is so easy. I think we can all understand that'.

Then The Lord Buddha admonishes him and says;

"*Ananda, do not ever say that again. What you said is wrong. You are mistaken. You are deeply mistaken. The Paticca Samuppàdaya is like the great ocean*".

What's the nature of the great ocean? The further you go, the deeper it gets. *Paticca Samuppàdaya* is like that; the further you go, the deeper it gets. And sometimes you can drown in it.

Let's come back to *Paticca Samuppàdaya*. When you bring your children to listen to a sermon, you are giving them that close association. The *upàdàna* with the *Sangha*.

Sannà

Sangha includes *bhikku*, *bhikkunis*, *upàsaka* and *upàsikas*. You give them the close association, because you, as parents, have an attachment to them. You have an attachment to them becoming good people. To them finding out the truth. To them having a good upbringing. To them becoming good citizens of the country, being good to them and others and ultimately for them to find the path to happiness. That comes out of *vèdanà*. That is *sukha vèdanà* because *Nibbàna* is the only thing that can bring ultimate happiness. All this time we thought it was *kàma*, sensuality, that brings happiness. But ultimately, our desire to acquire things only brought us suffering.

What gives rise to *vèdanà*?

What gives rise to *vèdanà*? Contact. This contact is the mental contact, not physical. We are not talking about two objects hitting each other. Let's take an example. You are looking at an object. The only thing your eyes can actually observe is colour. Your eyes cannot observe anything else. Even if you are colour blind, if you are still seeing black and white, that is still colour. When you see definition, you are seeing colour. When you see high-definition, you are still seeing colour. That's all you see. Just more colour, that's all. So, whether you call it 720, 1080 or 4k you are still seeing colour. Just more of it. When your eyes pick up colour, it does not go and hit your mind because colour is a physical thing. It exists out there in the world. Your mind cannot pick that up. But what happens is, your eyes can perceive colour. It then sends a signal through your nervous system, through your ocular nerves into your brain and your brain passes an imprint of that to your mind. It's an imprint. The passing of that imprint is *passa*. Now this *passa* or this contact happens in an Arahant as well. But we are talking about a problem. We are talking about this ailment. This disease that gives rise to *jàti jarà vyàdi marana*. An Arahant had escaped from that. So, it's not just any *passa* we are talking about here. We are talking about *sampassa*. The real, the true technical term to be used here, is *sampassa*.

*avidyà paccayà sankàra,
sankàra paccayà vinnàna,
vinnàna paccayà nàma-rùpa,
nàma-rùpa paccayà salàyatana,
salàyatana paccayà sampassa*

We use the word *passa*, but that's a common term. An Arahant has *passa* as well, but we are talking about *sampassa*. *Sampassa* is the problematic *passa*. Again, what is, 'san'? Coming together. Here we are talking about coming together of *avidyà* and *tanhà*. Where did *Paticca Samuppàdaya* start from? *Avidyà*. So, here we are talking about the coming together of *avidyà* and *tanhà* with *passa*. We talked about the example of your eyes looking at colour, looking at an object and your eyes picking up that object passing it to your brain, then sending an imprint onto your mind, your mind now takes that imprint with ignorance and attachment. That is, *sampassa*. When you take something with ignorance, you are not necessarily seeing what's really out there. You are seeing what you want to see.

How do you know a girl when you see one? You have this model of a girl in your mind. You have a model or a cast in your mind. When you project that model into the outside world, anything that fits into that model, you say that's a girl. You have a model of a car in your mind. You project that model to the outside world and anything that fits into it, you say that's a car. So, where is this car? In the mind.

See, the problem is this. Every one of us will have a pretty girl in our minds. Every one of us has a nice car in our mind. Every one of us has a nice house in our mind. Every one of us has a nice cake in our mind. That's the cake that you try to bake. The car that you have in your mind, is the car that you go looking for. The holiday that you have in your mind, is the holiday that you go out trying to find. You speak to your holiday operators, tour operators. Then they ask you what kind of holiday would you like and you try to elaborate the holiday that's in your mind. When you got married or when you wanted to get yourself a girlfriend or a boyfriend or whoever, you had a picture of a girlfriend in your mind. You had a picture of the perfect girl, the perfect boy, the perfect man, the perfect woman in your mind and then you went looking for him or for her. How was this image formed? All the years of upbringing, reading books, the Internet, the TV and magazines have a lot to do with it these days. They give you models. You know how they portray? This is the perfect woman. Well, much of that is photo shopped. But the problem is that the children don't see it that way and they think, I've got to be like that.

So, now when you go out looking for a girlfriend, when you go out looking for your potential bride, what's the model that you have? It's the model that you got, that's the model that was formed after your experience of what you found, what you got to see out there. So, this is the

danger. When you don't realize the truth behind what looks like the apparent truth. When you fall into this trap and then what happens is, the demand goes up for people that clearly have to do things to change the way they look. Young girls have to go and change the way they look. Young boys have to go and change the way they look. Just to be able to fit because it's the survival of the fittest. That's how *Màra* plays his game. When we talk to you about the essence-less nature of using your eyes to look at sights and sounds, all what you take is *rùpa*, *vèdanà*, *sannà*, *sankàra* and *vinnàna*. It's all *anicca*, *dukkha*, *anatta*. What's the point in it?

So, *passa* or contact is, when you see something with your eyes, it leaves an imprint on your mind. What your mind does at that point is, it projects, it has this image, it has this model and now it checks; '*is this in line with the model that I have? Does this fit with the model that I have?*' If it fits, that's where *suka vèdanà* comes from. If it doesn't fit, that's where *dukkha vèdanà* comes from. If it still can't figure it out that's where *upekshà vèdanà* comes from.

Salàyatana

Where does *passa* come from? What's the cause for that? *Salàyatana*. *Salàyatana paccayà passa*. What are *salàyatanas*? There's a difference between *indriya* and *àyatana*. **Indriya** are your **faculties**. Your *àyatana* is what we are talking about here. What is an **àyatanaya**? It's an **institute**. What do you do in an *àyatanaya* or in an Institute? You produce something. It's either a product or a service. Generally, a service. The reason that The Lord Buddha speaks about the *salàyatana* is because it's six. '*Salà*' is six. The eyes, ears, nose, tongue, skin or body and the mind. These are the six *àyatana*; the six Institutes. Why do we call them institutes? Because they produce a service. They are not just *indriya*. They are not just faculties. They are institutes, producing a service. Now that's the difference between an *indriya* and *àyatanaya*.

Your eyes, your ears, your nose, your tongue, your body and your mind, they are there for you to survive. You are alive. So, you must survive. You didn't get your eyes to go watching TV. What you've got your eyes was to keep your body safe. So, you could see where you are going. So, you wouldn't tread on something you shouldn't be treading on. You didn't get a pair of ears to go listen to rock music. You got a pair of ears, to protect yourself. That's why you got a pair of ears for. Your sense of taste was not to go finding delicacies and cuisines and trying to please your tongue. The reason you have a tongue is to avoid you taking in poisons and things that might potentially be harmful for your body. Your physical sensation is to protect you from the elements; from the wind, from the cold, from heat, it is to protect you. But, what do people do with these senses today? What do we do with our eyes? We go pleasing our mind. The eyes don't want to see sights, do they? In a given day, think about all the things that you used your eyes for? If your eyes were able to speak, what do you think they would say, when you sit in front of that TV, with your eyes open, staring at it or when you are playing the computer game, staring at the computer

screen, sometimes your eye is watering, going red. Your mother comes and says, 'Son, go to sleep'. You've been staring at that TV for three hours now. That's not good for you. Who asked you to go and sit in front of the TV? Did your eyes ask you to do that? No. Your mind asked you to do that.

Who's responsible for this abuse? Your mind is responsible for this abuse. When the mind instructs the five senses, go looking for this; '*I have a model of a girl I want you to go find that model for me. I want you to go find the girl that fits my model*'. Now the eyes have to go looking. It can't just take any old sights that it can take. If you open your eyes, your eyes are taking in sights perfectly fine, but, your mind's not happy with any old sights. Your mind's not happy with any old sounds. Your mind's not happy with any old tastes. Your mind has particular sights and sounds and smells and tastes that it wants; that it wants you to go after. So, it abuses your five senses. The moment your senses are abused, now it's providing a service for the mind. And what did we call something that provides a service? An institution. Now you see why it's not your faculties that we are talking about, but the Institutes, the *salàyatana*? That's how your Institutes are born; the *salàyatanas* are born.

What gives rise to Salàyatana ?

What gives rise to the *salàyatana*? *Nàma-rùpa. Nàma-rùpa paccayà salàyatana*. What is this *nàma-rùpa*? These are the models that we have in us. *Nàma* is *nammà gannawa*; to shape. I am talking about the verb here, not the noun. To shape something. It's like a Potter who does pottery. They take clay and start shaping them. They give shape to the clay that they have in their hands. Whatever material that you have with you; you want to give it a certain shape. So, the mind does exactly the same thing.

Rùpa

Remember, the mind is the greatest wizard. It's a magician. Your mind can perform tricks. It uses *rùpa* and then shapes it up into different ways. It comes up with these different shapes and now, it creates models. The mind uses *rùpa* and shapes these *rùpa* into the forms that it likes**

So, although today we use the simple translation name and form, name doesn't necessarily cut it. So, the mind takes in *rùpa* and it puts shape into them. Just like a Potter shapes those pots and pans with the clay that he has. Remember how this model of a girl that you have in your mind formed? You read magazines. You saw pictures of girls on the Internet. You saw actresses on TV and saw various bits and pieces. You saw the arms of the girl in the Lux advert. You saw the hair of the girl in the Rexona advert. So, you take all these bits and pieces and they are all saved in your memory bank. What your mind can do now is, take all those *rùpas* and shape it up into the model that it wants, the model that it likes. As soon as it does that, now it has a model. That

model is what your senses get to go and find. The mind creates what it wants to find. So, the mind sees what it wants to see. Not necessarily what's out there.

What gives rise to Nàma-rùpa?

What gives rise to *nàma-rùpa*? *Vinnàna*. *Vinnàna paccayà nàma-rùpa*. *Vinnàna* today is taken as consciousness. But even an Arahant has consciousness. As long as an Arahant is alive, he has consciousness. So. It's not sufficient for us just to say consciousness. Remember, we are talking about something that started with *avidyà*, something that started with ignorance. We are talking about *vinnàna* that comes from ignorance, whose root is in ignorance. When the root of this consciousness is in ignorance, it's a magician. It's a wizard. Just like a wizard, it can it creates all sorts of things. He will bring a hat out of which he pulls out a rabbit. And you wonder where did that come from. The mind is like that. *Vinnàna* is like that. The Lord Buddha says, '*vinnàna* is a magician'. What does a Magician do? It does magic. Magic is showing you something that does not really exist. It's foolery. It's tricking you. So, what your mind does when it performs this trick of this *vinnàna* is, it goes into the *rùpa*. Remember, we are talking about *vinnàna paccayà nàma-rùpa*, not *nàma-rùpa paccayà vinnàna*.

Forms of Rùpa

So, we have the *vinnàna* which is the wizard, which is the magician, who is now going into the banks of *rùpa*. *Rùpa-rùpa*, *gandha-rùpa*, *rasa-rùpa*, *pottabba-rùpa* and *dhamma-rùpa*. All the sights you saw, all the sounds, the smells, the tastes, the physical sensations and the thoughts that you had, are all stored in the memory bank. It picks all these things up and then recreates that model. So, *vinnàna* creates the model. Here comes a magician who creates a model out of things you thought that could never work out. You see, if I asked you whether you like to go on holiday right now, would you like to go to the beach? You probably think, '*oh yes, I'd love to go to the beach*'. If I give you all a piece of paper and ask you to draw the beach that you'd like to go to, you'll probably draw the sandy beach that you saw in Hambantota, Palm trees that you saw at a beach in Colombo, there'll be the water that you saw in Trinco. You will draw turtles that you saw in Galle; all these bits that are the *upàdàna rùpas*, the aggregates that you are clinging on to.

So, all these things that you have saved in your memory banks, you now use to draw that picture and say, '*here's the beach that I'd like to go to*'. Where on Earth can I find that beach? It cannot be found anywhere. Why? Because it's the sandy beach from Hambantota, the trees from Galle, water from Trinco. That beach does not exist on this planet. But it exists in your mind. So, that's the beach that you are looking for, just as much as the girl that you are looking for, only really exists in your mind. The perfect wife that you are looking for, only exists in your mind. The perfect son that you wanted, only exists in your mind. Is your son the perfect son, when he is mischievous? Has he never made you angry? Was that your perfect son? Have you never cried or

never been angry because of your girlfriend, boyfriend, husband or your wife? If so, is that your perfect girlfriend? Is that the perfect wife? Is that the perfect husband? No. But, the girl in your mind - does she ever make you angry? Does she ever make you cry? Does the child in your mind ever make you angry? No. So, what happens is when the person outside does not behave as per what you have inside, the expectation that you have inside is different to that, you now have conflict. That's where conflict comes from.

There's a girl in your mind. She speaks in a soft voice. She only speaks lovely words. She smells so nice. One day she comes along, she doesn't speak to you in nice words. She doesn't smell nice. Now what happens? Now you're in conflict. Why, because you have a girl in your mind and that model does not fit with the girl who is outside right now. Where do you think the problem is, outside or within you? Freaks you, indeed. We all have these models. For everything that we live with, we create models. That's our *vinnāna*. That's the magician that we have. This mind that is a magician, this *vinnāna* that creates these models for all these things that we associate with and then go looking in this world for things that fit into our models. Sometimes they fit 20%, 30%, 40% and we are happy to take it home. But before long they change. Why? Because, causes change, results change. Cause and effect. She ages. She decays. She doesn't speak soft words anymore. She is no longer interested in you. She is interested in the other guy. Don't these things happen? Think about your own lives. Your lives are the labs. That's where this Dhamma can be real for you. So, *vinnāna paccayà nāma-rūpa*. That's how this *vinnāna* does the job of creating the *nāma-rūpa*.

What causes Vinnāna and Sankhāra?

What causes *vinnāna* and *sankhāra*? Again, what is, 'san'? It is the coming together of ignorance and attachment. *Sankhāra* - what is *kāra*? It is the activity, doing something. There is *mano sankhāra*, *vaci sankhāra* and *kāya sankhāra*.

Cetanāham bikkha wè - kamman wadāmi

The Buddha says, it is the intention that gives rise to *kamma*. This *sankhāra* is what He meant by *cetanā*. It's the creation of your mind. The creation of that thought. For example, when someone says, 'why don't you buy that car? I think, that's the car you deserve', they gave you a *dhamma*. They gave you something to think about. That's a *dhamma*. For as long as you have ignorance within you, you can be fooled. For as long as you have ignorance within you, you are flammable. All it takes is someone to bring fire to you and you are ablaze. This is why what we need to do is, not put out all the fires outside, but make ourselves inflammable. That's what we need to do. Think about that. Let's not try to put out all the fires in the world. We can never do that. The Buddha didn't try to do that. I don't think we are going to have any luck doing that. What we need to do is, make ourselves inflammable. If we are doused in kerosene, then the moment someone brings a matchstick, that's enough to set us on fire. So, what we need to do is wash all

that away. *Ràga, dvèsha, mòha* needs to be washed away. Then no matter how much fire is brought to us, we can't be set ablaze. That's what we need to do.

Kàya karma - Manò karma - Vacì Karma

So, *sankàra paccayà vinnàna*. When someone said, that's the car that you deserve to buy, that was a *dhamma*. That was put to someone who has ignorance within him. They couldn't see it because of ignorance, this attachment. Finally, it will bring you suffering because you couldn't see that, because you didn't see that desire is what is responsible for suffering. You thought desire is what brings you happiness. We think desire brings happiness. So, you went and attached yourself to that. The moment you attached yourself to that, now you start planting seeds of *vinnàna*. It's like a tree that starts branching. Your *sankàra* is like that. Now you start thinking about that. How can I get that car? How can I buy that car? You don't stop at thinking; you even start saying things. You start speaking to your wife, '*hey darling, don't you think it's time we upgraded. you know that car you said, you always wanted, I think I know which car to buy now*'. You don't stop at that you go and do *kàya-karma* (physical activity). It's not just *manò-karma*, its *vaci-karma* and *kàya-karma*. All these things are *sankàra*. And as this *sankàra* tree grows, it becomes a tree that's *vinnàna*. That's how *sankàra* becomes *vinnàna*. The seed that you planted which is *sankàra* starts to grow. First, it's just a seedling, then it starts to grow you keep watering it. The immoral people you associate come and keep watering it. They come and keep adding fertilizer. Every week he comes and asks you,

.... '*Hey, you know that car we talked about?*'

.... '*Yes, yes, I'm saving up for it*'.

You know about *anicca, dukka, anatta*, how desire brings you suffering. But the moment you walk outside and live your lives, what do people come and tell you? They say, desire brings you happiness. Go acquire. Go build. Go attach yourself. That's what people say. What they are doing is, they are watering your seed of *sankàra*. Every time they bring in a new *dhamma*, your tree keeps growing until it becomes a *vinnàna*. Now it's a very strong, forceful, impactful volition. Now you want to do it. Now you are prepared to do it.

What happens when someone gives a Dhamma?

Now, *vinnàna* goes and creates the model, the *nàma-rùpa*, and then according to the model, you now get your faculties to go and start fishing, to provide you a service, get the sight, sound, smell, taste and feeling according to that model. Then, when they come, *salàyatana paccayà passa*. There you come into contact with your mind. *Passa paccayà vèdanà*. Now you either get *suka*

vèdanà, duka vèdanà or upèksha vèdanà. Whenever you have *suka vèdanà* you go and attach yourself to it; *tanhà*. *Tanhà paccayà upàdàna*. Now you have close association with it. Then you have *bhava* and then *jàti*. Finally, when someone says, why don't you buy that car, that was the first *dhamma* that came from someone who has ignorance. Because you could be fooled when someone gives you that *dhamma*, every time that *dhamma* comes along a Paticca Samuppàda process kicks into action. *Jàti* is ultimately, you going and buying the car.

All the things that happen between that person planting that seed in your mind, that's the seed of *sankàra* - that's the seed that can be planted because you have a field that is capable of germinating. If you have just a dry land, if it's barren land, no matter how many seeds you plant, they will not grow. But if you have fertile land, rich in fertilizer and water, then all it takes is one seed to be planted. That's all that's required. Before soon, it's going to be a forest. Why, because one tree is going to give rise to another tree and then another and another tree. That's how our *vinnàna* grows. Sometimes when you go on-line, in a split second you see something flash in front of you. Sometimes they can be adverts, sometimes they can be pop-ups, sometimes it's a picture of a half-naked woman. They come up just as pop-ups and you quickly close it. But now the seed has been planted because you have ignorance within you. The seed now starts growing, because your mind is capable of going to a state of *vinnàna*. Now it goes into your memory banks, it picks up all the sites, all the sounds or the smells, all the tastes or the physical sensations that you took. It starts bringing all of them back to the present moment from the past. Now it creates a model and as soon as that model has been created, it gets to go shopping. Now it was just one flash of a second, a half-naked woman - just one pop-up - you thought nothing of it, but a moment later, a few minutes later though, you are lost in the deep dark red. Isn't this why you need to delete your history after you finished your on-line sessions? So, your parents don't know what you've been up to. Think about your own lives.

This is what your ignorance does to you. But if you are an Arahant, or at least an Anàgàmi, does it matter how many pop-ups come in front of you? Even if a real woman came up and stood in front of you, naked, you'd be like, 'so what? What's the difference between you and this cup in front of me? You are only a rùpa'. But, for as long as there is ignorance within us, we have a field that is wet, that is ripe. All that is required, is a seed to be planted, and as soon as that seed is planted, that's the end. So, this is why you need to protect your children. This is why you need to protect yourselves from bad people, bad friends, immoral people, because they come and keep throwing seeds at you. They know that you have fertile land on which you can cultivate, so they keep throwing these seeds. If you know some of your friends are bad, then please keep away from them. Today you think it's just a bit of fun, fast forward a few months, fast forward a few years, you are completely a corrupt person. Think about things that have happened to your friends and how bad association got them into trouble. I think you all know what I'm talking about

because I'm talking about your lives. Don't you all have known someone who fell into bad association and then destroyed their lives as a result?

So, that gives an overview of how the Dependent Origination is responsible for, *jāti, jarā, marana, shōka, paridēva dukka, dōmanassa*. Like I said, that's a very high-level overview. The further you walk into this ocean, the deeper it gets. We don't need to go that far to bathe. Let's bathe at the shore. Let's use a bucket. That's perfectly fine. We don't need to go that far into the ocean and then at least we are walking in safe water. Then at least there are lifeguards who can save us when something is going wrong.

The Buddha went into the forest and picked up a handful of leaves and asked,

"Ananda, look at this forest, are the leaves that are in my hand more than all the leaves in this forest"?

Venerable Ananda: "Venerable Sir, how can you even ask me to compare the two"?

The Buddha: "what I have taught you is just this. What I have preached to you is all what's in my hand. What I know is all the leaves in this forest".

So, there's plenty of stuff that I don't know and I don't have an interest in knowing either because there are four tsunamis coming my way. I have bigger fish to fry. Don't you all?

** the sermon titled 'Ferrari in a Pentagon' describes in detail, how the mind does this.



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