Link: <https://youtu.be/VbaDj2Is9iw>

**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 workis a transcription of the sermon held in **2018-01-14**. 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**

Ferrari

Pentagon

Sèkha

Asèkha

Vipakaconsciousness

Karma consciousness

Vipaka

Watching

Television

Tom & Jerry

Model

**Ferrari in a Pentagon**

**2018 - 01 - 14**

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**Sèkha & Asèkha**

It would be interesting to talk about how we end up setting expectations in the world. Many times, we have discussed about *vinnàna,* this consciousness that sits within us - the consciousness that is defiled unlike the consciousness of an Arahant. I'm talking about the consciousness of a trainee or a *sèkha,* not an *asèkha*. An *asèkha* is an Arahant, a *sèkha* is a student. So, if you are a student, then obviously you first join your class or the school. The joining of the class or the school is the first step in becoming a Sòtapanna. From that point forward you learn the Dhamma, you are a student, once you have completed your course, you leave the academy, the school, the college, whatever you might refer to, in this context - you leave that institution as someone who has a diploma or a degree. This is an Arahant. A *sèkha* is a student, an *asèkha* is a person who has completed the course and therefore an Arahant.

**The two types of consciousness**

There are two types of consciousness. In the Abhidhamma you will come across 89 different types of consciousness or thoughts, but generally, we can classify consciousness as *karma* and *vipàka*. Of course, you have the *kriyà* or the functional consciousness that has only to do with an Arahant, but let's not go there now. We are talking about *vipàka* consciousness and *karma* consciousness. *Vipàka* are the results of the *karma. Karma* can be deeds, so you have *vacì karma, kàya karma* and *manò karma. Manò karma* or *citta karma* being the *karmas* you commit in your mind, the deeds you do with your mind. Before you do anything there is a thought which comes before that. Some actions stop at that point - they stop as *manò karma*. Some of them go ahead and produce *vacì karma. Vacì karma* are not necessarily the words that you speak, it is not the sounds that you make, because clearly you need your body to do that. To generate a noise or speech, you need to manipulate your body and manipulation of the body comes under the category of *kàya karma. Vacì karma* is when you think about things from your mind and create words in your mind. So, before you speak a string of words, those sentences are formed in your mind and then they come out as words by the manipulation of your vocal cords and your mouth. That is how you do *manò karma, vacì karma* and *kàya karma*. All of these *karmas* come under the category of *kamma* or deeds.

**What is *Vipàka?***

Then, you have the *vipàka,* which are the results of those deeds. They can be either instantaneous, or they could be in the next birth. Take the example of offering flowers to the Buddha: You might think,

"*I might go to the temple today."*

With that thought you now have done a *manò karma*. Obviously *manò karma* will continue all the way up until you have offered your flowers to The Lord Buddha, at the altar. But, once you have this thought, you might then ask your brothers or your sisters or your parents to come with you,

*"Let's go into the garden and pluck some flowers*."

And then, when you want to put those words out, those sentences and the speech parts should be formed in your mind - creating *vacì karma*. And then, ultimately you go and actually do the action and the deed of plucking the flowers, getting into the car, starting the car, driving to the temple, worshipping the Buddha, offering flowers to the Buddha, reciting *gàthàs* or stanzas; all of these things would come under either *manò karma, vacì karma* or *kàya karma*. And then the *vipàka* for these *karma* could be that, in the following birth you are born as a Dèva. That is only if at the moment of death, you are reminded of this *karma* that you have done, because it comes under one of the ten meritorious deeds. Then naturally, if one of these deeds would be recalled at the moment of death then you would be born in a blissful plane, either as a Dèva, a Brahma or a human being and that will be the *vipàka*. So, it could be at that level, or it could be at a very fine, subtle level.

**Vipàka - further explanations**

For example, if you thought of watching TV, is that a *karma* or a *vipàka*? It is both. You can't actually do anything to watch TV - the only thing you can do is, put together the causes that give you that result. You can open your eyes, adjust your head and your eyes, your line of sight towards the television - these are all *kàya karma*. You switch the television on and hope that the system and the antenna is working to get a good reception. Then you sit down and all you can do is create all of these causes and then, because the TV is generating light waves, which are emitted by it, they come and hit your eyes, your retinas and then those inputs are taken through your eyes into your brain and into your mind to start creating mental images. That whole experience is 'watching TV'. If you remove any one of these things, you are no longer watching TV, right? If you are asleep or you've got your eyes closed, but the TV is on, then you are not watching TV. Or your eyes are open and you are looking somewhere else, then you are not watching TV. You are staring at the television, but your TV is switched off - then you are not watching TV. You've got the television on, but the antenna is turned the wrong way and you are not getting a TV channel, then you are not watching TV. Watching TV is nothing other than all of these causes lining up in a certain way and then the result of that is what we call watching TV. So, watching TV is actually the *vipàka*. It's the result of the *karmas,* which is putting all of those causes in line. You create all of the necessary conditions and the result is that, you get to view that channel.

So, every moment you create these conditions, you get the result. Say, you sit in front of the television at 2 o'clock in the afternoon, waiting to watch Tom and Jerry, your favorite cartoon. You've switched the television on. You've got your eyes open, volume turned up, the antenna is turned the right way and the TV is emitting light waves, which hit your eyes. These signals go into your brain and your brain then processes them and your mind picks up these mental impressions, which you then interpret as watching Tom and Jerry or watching a cartoon. The TV doesn't know it's showing you a cartoon, does it? The TV doesn't know that. Your mind knows that you are watching a cartoon. Because you have a certain way to identify what you are watching is a cartoon. You identify that these are animations. If you see real people running around you are not going to say you are watching a cartoon. You will probably say, "*I'm watching a movie*". So, you sit down there at 2 o'clock, ten minutes later you have fallen asleep. The TV is still on, are you watching TV now? You are not watching TV. What happened? One of the conditions has changed. What happened then? The result changed. Or ten minutes later the power goes off. You are no longer watching TV. No matter what you do, you can't recreate those conditions if you don't have a generator at home, if you don't have another power source, you try turning the TV on again, you flick the switch again. You go and check if the power is still coming to the house. Because, you are stressed out at this point. This is where *vipàka* comes in. You are suffering, and you are trying to recreate those conditions. So, you have *karma* and then you have *vipàka.*

**What is Vinnàna?**

By now you know that *vinnàna* or consciousness is what is responsible for both looking at and seeing. In that example of watching Tom and Jerry, looking at the TV is all you can do. Seeing it is a *vipàka.* By looking you are turning your eyes towards it and the whole process behind it. Seeing it is, the light rays that were produced by the TV hitting your retina then that electric wave going through to your brain and your brain picking up that signal and passing it on to your mind, your mind then processing it. And then going and dipping into the *rùpa, vèdanà, sannà, sankàra, vinnàna,* asking the question,

"*What do you think this is?"*

Then your *rùpa, vèdanà, sannà, sankàra, vinnàna*, saying,

"*Ah! that's a cartoon.",*

that would be *sannà* doing that. Then what consciousness or *vinnàna* does at that point is, it does a karma. The *karma* is,

*‘Oh yes, I like this! Because, it's my favourite cartoon*".

And if it picks up the fact that this is Tom and Jerry what your *vinnàna* will say is, '*create the conditions again*.' So, you keep opening your eyes and looking at the television. Say you wanted to watch Tom and Jerry and your TV schedule says it's on at 2 o'clock. You sit in front of the TV sharp at 2 o'clock, switch the TV on and what you get is news. You'll then do various things, because you went into your bundles of *rùpa, vèdanà, sannà, sankàra, vinnàna*, and your *sannà* came back and said,

T*hat’s not Tom and Jerry",*

but your expectation was that this is what you sat down to watch. It's now news, that's what your *sannà* is saying. Then there is a clash. Because there is a clash, you now want to resolve that. So, what do you do? You check the TV channel.

*"Is this the TV channel that is scheduled to show Tom and Jerry?”*

If it's not then you take the remote and start flicking the channels. Perhaps it's another channel. Or you take the TV schedule and check to make sure it was on at 2 o'clock, perhaps you've got the time wrong. Or, perhaps the antenna is turned the wrong way. So, now you are checking all of these conditions, to reset them - to get the result that you want. All these things are *karma vinnàna*. The *vipàka* is nothing other than your eyes picking up the light signals and then your mind doing the *karma* of recognising this. All of that is *manò karma.*

**Does an Arahant have consciousness?**

Now, you will be able to distinguish this from an Arahant. If an Arahant sits in front of a TV and you switched on Tom and Jerry [say, when he was a young boy, he had watched Tom and Jerry], he is not going to immediately identify that this is Tom and Jerry, unless he wishes to do so. If he wishes to do it, then he is able to deliberately go back into the *rùpa, vèdanà, sannà, sankàra, vinnàna*, and then pick the required inputs. Whereas for us, those inputs keep coming and we can't stop them. It's like we're being flooded, there is a deluge of *rùpa, vèdanà, sannà, sankàra, vinnàna.* We can't seem to control which ones we want and which ones we want to ignore. Why? Because you had no control over what *rùpa, vèdanà, sannà, sankàra, vinnàna* were coming at that point.

Pancaskandha

Whichever *rùpa, vèdanà, sannà, sankàra, vinnàna*, the *pancaskhandhas,* or the five aggregates, are brought in, you can't control which ones come along. The reason for this is, because *vinnàna* is a wizard. What this wizard does is, it dips into those aggregates based on the input that comes in through your senses. Again remember, you have sat down in front of the TV. The TV doesn't know it's showing you Tom and Jerry. All the TV is programmed to do is, based on the electronic signal it receives from the antenna, it just goes and lights up pixels on the screen. So, there is probably some kind of algorithm that works in the background. If that algorithm was programmed incorrectly, then the image is going to be upside-down, or left side right. Or sometimes stretched. This is why you had to adjust older television sets to get them squared into the area that was viewable. These days we have digital televisions where all of that is automatic, but back then when I was a kid you had to adjust these with little knobs that were on the TV. Sometimes you had to adjust the colour as well. You can still do that, contrast, brightness and sharpness and so on. But if the TV were able to do all that for you, then it's going to set all of that as if by magic. But the TV can't do that, so we have to set those functions.

Now you are sitting in front of the TV, watching Tom and Jerry. What is happening now is, the eyes pick up those light waves - remember there's no Tom and Jerry hitting your eyes - if there was a Tom and Jerry coming towards your eyes, you would have to shut your eyes immediately, because your eyes can't take in Tom or Jerry. They are animals. All your eyes see are the light waves. It's seeing red, blue, green, yellow and so forth. These colours then starts processing inside your brain and the brain then gives a mental output which is sent to your mind. Your mind is now going into vinnàna*. Vinnàna* goes into the aggregates and picks out what it needs from those bags. It picks out and asks the question,

"*What is this rùpa*?" *"Oh, it's a rat being chased by a cat. The rat is going after the cheese and the cat is going after the rat".*

What kind of rat and cat are they? What kind of cheese is it? Then it goes into *sannà,*

"*What are these things*?" "*Oh! I remember! I recognize this rat. It's Jerry. And this cat is Tom".*

**Sannà**

This is how your *sannà,* your recognition is able to distinguish between Top Cat and Tom the cat and Puss-in-Boots. They are all cats. How do you distinguish one cat from the other? It's because your *sannà* is able to do that. If you didn't have *sannà,* you would find it very difficult to live in this world. You wouldn't know your mother from your sister, or your sister from your grandmother, or your grandmother from your wife. That would be a very embarrassing situation. So fortunately, you can distinguish one from the other because you have *sannà.*

**Upàdanitha Nama-Rùpa**

So yes, we all need *rùpa, vèdanà, sannà, sankàra, vinnàna*, the five aggregates, to survive in this world. But that's not to say you need to hold on to them and attach yourselves to them. It's like a toolkit. You don't take your toolkit wherever you go. If you live in a house you have a cupboard or a locker where you keep your tools. When you need to do some DIY, then you bring out your toolkit. But when you are a *sèkha,* or anyone other than an Arahant, you are a huge magnet. What does a magnet do? It attracts all of these things, so even when you walk by a toolkit, all the nails, the pliers, the screwdrivers and the hammers, they all fly towards you and attach onto your body. Now you are walking around with all of these things. That is what you are like when you have *upàdànanitha* *nàma-rùpa*. When you have that close association, you cling on to the five aggregates, that is what we are trying to stop. When you stop that, then you are an Arahant.

**Identifications by the mind**

When you get these impressions, your eyes tell you that you are seeing something, your ears tell you that you are hearing something, your tongue tells you that you are tasting something - in fact this is the tongue consciousness. So, it's *cakku vinnàna, sòta vinnàna, ghàna vinnàna* and so forth. These ports inform the mind, your *manò vinnàna,* that something is going on in the world and then because the mind always wants to know and it wants to identify, to recognize, it then goes and directs itself towards that sense door. So, it's either directed towards the eye, nose or the tongue and so forth.

**Avidyà creates Abhisankhàra**

Sometimes when you are watching TV for example, you are thinking that you are hearing and seeing at the same time. Or, when you are eating you are thinking, ‘*I can hear, I can taste, I can smell at the same time'*. Well actually, none of these things are all happening at the same time. It's happening so rapidly; it feels like we are experiencing this at the same time. But at any one time you can only have one thought. That thought will be either you are seeing, hearing, smelling, tasting or feeling something or perhaps you are thinking something with your mind. It's only one of those things. But as it happens so quickly, then you feel like*, 'well, something's going on'.* It's like when someone is juggling balls or you've got this "ball of fire" - two on either side, you turn it really quickly and it looks like there is a circle. That is how it works. So, what happens is, these thoughts come into your mind, that's the object - *aramuna (àrammana).* Because, we’ve still got this condition called ignorance, *avidyà. W*hat you then do is *abhisankàra. Abhisankàra* are the formations. Remember, formations are like the architect. The architect, because it is based in *avidyà* or ignorance, wants to make sense of the world. It wants to go and identify what this world is. It wants to know what this world is. Remember, this was the main problem, the primary problem, that took us so far. All the way back from the original Brahmas, down to how it takes us into the hells.

**I should not be today, what I was yesterday**

This wanting to know and wanting to identify, instructs *vinnàna*. This is why we say, *avijjà paccayà sankhàra, sankhàra paccayà vinnàna*. All this fits in when you understand this more and more. This is why I say, *'I should not be today, who I was yesterday'*. With every day you improve your understanding, your knowledge of the Dhamma and then that takes you forward and you begin to see the world more clearly. You begin to see the world with more wisdom. Then that *sankàra* gets *vinnàna,* the wizard, to make sense of the world. What is the world? The five aggregates. The five aggregates are your world; your *rùpa, vèdanà, sannà, sankàra, vinnàna.* This is your world.

**The mind is the driver of the body**

This is why our world is all of the things that we can see, touch, smell, taste and feel as we have all our five senses operational. But if these senses didn't work when we were young and before we started to experience the world, then our world would be very limited. We won't be able to make sense of the world. We won't be able to live in this world. It would be very difficult. So, what *vinnàna,* this wizard does is, it dips into that toolbox and picks up all of the *rùpa, vèdanà, sannà, sankàra, vinnàna* - rùpa being material form, *vèdana* being feeling, *sannà* being the perception, *sankàra* being formations and *vinnàna* being consciousness. It picks all of those things from those bags, the five aggregates, and it creates this mental image, which it then gets you to find in the world. What are you, other than a mind and a body? That's what you are. You are nothing else but mind and matter. When we say it gets you to do this - what I mean is, 'not you as a person', it's your mind. Because, your mind is the driver of this body. The body can't do anything without the mind instructing it to do that. So, your *vinnàna* instructs the following thought series, "*Go and find this in the world. Now I've created this mental image - go and find this*."

And then it sends it on an errand,

 "*Go find this!*"

It's like when a mother says,

 "*Son, I need you to get something from the shop for me."*

When I was a young lad, I did not know the various kinds of leaves that we eat. To this day, I sometimes can't distinguish one from the other. My mother would say, *"go and get some gotukola (pennywort)",* and I would go and bring some mukunuwenna (sessile joy weed). I could never tell one from the other. Very often she would laugh when I get home,

*"that's not what I asked you to bring*."

*"I don't know, this is what the shopkeeper gave me.*"

What happened was, the shopkeeper didn't have what I asked for, and he just said, "*well, take this and she'll be happy with that*." So, I took it home. This is what *vinnàna* does. It's like your mother asking you to go to the shop. *Vinnàna* advises you, *“go and find this.*" It will use whatever it has in the aggregates and says, ‘*based on this, go and find it'.* Now, it creates a model. This is where the problem is. This model we take it as being true. How we see the world is, what seems real to us, right? What is real to you, is what the world is to you. If, for example, I talk to you about ultraviolet, that's not real to you. Why? Because you haven't experienced it. It's not in your five aggregates. Now, you know about ultraviolet because you have been to school, you've learned about it. We've done experiments and we understand ultraviolet. Until such time, when you speak to someone about ultraviolet rays or about the eleventh planet in the solar system, they'll be like, *"What's that? There is no eleventh planet."*

Why? Because, it doesn't exist in their world. Likewise, what we do is, we make a model of the world and that model we take to, as being true. The model that you create is different to the model that someone else creates, and it's different to the model that I create.

**Upàdàna**

Which is why when I ask you,

 "*What is your favorite cake*?",

or as soon as I've said the word "cake", there'll be a cake in your mind. Each one of us will have a different cake. One will have a strawberry cake, the other will have a chocolate cake, someone might have a gateau, a raspberry cake, a butter cake. Because that is what is real to us, that is what we expect from the world and that is our model cake. The things that we most closely associated ourselves with, these are the things that are immediately in front of us. This is why we said "close association". Take it in its literal sense. Close association, because as soon as you put your arm out, these are the things that you can easily reach. The things that you use the most will be closest to you. To take an example, if we had an audience where you have very young kids, say, a kid who is three, four years of age and then we have a teenager, about fourteen or fifteen; then you have a middle-aged person, thirty, thirty-five; and then you have a really old person, say in their eighties or nineties. Now, when I say the word "woman", each of them will have a different picture. To this really young child of three or four years of age, when I say the word 'woman', the picture that comes in to their mind is probably their mother, or perhaps their sister or the grandmother. They might not know an extended family beyond that. Or, if you have not associated with your grandparents, then your mother or your sister will be the only women in your life. That's the only thing that's going to be real for them, because that's the model that comes forward. Then we go to a teenager and I say the word 'woman' (I am talking about four males here), he is probably going to think of his girlfriend, if he has one. If I take a middle-aged person and I say the word 'woman', he is probably going to think of his wife. The same goes for someone who is in their eighties or nineties. Or it is perhaps a nurse who is nursing them or attending to them in a hospital, if that is the case. Because these are the things that they are most closely associating themselves with. And that is how *upàdàna* works.

**Building models through vinnàna**

What *vinnàna* does is, it dips into these bags of *rùpa, vèdanà, sannà, sankàra, vinnàna* - these five aggregates - it picks out the things that are most closely associated and then builds this model. This model is what it uses to go out in the world and find the object that is of interest to it. It is said that when a young man goes out looking for a wife, they usually look for someone who is similar to their mother. You've got to think, '*why is that'?* It is because, growing up, they've closely associated themselves with their mother. The mother is the model they have. It's how their mother speaks to them, how the mother brushes her hair, how she dresses, how she keeps the house clean and tidy and how she cooks. So, it's all of these things that has influenced this model and that's what they look for, when they go out in the world. What happens on a regular basis is, this model keeps getting updated. It happens all the time. This model keeps getting updated, based on new inputs that come in from the world. The new sights you see, the new sounds you hear, the new tastes you take in, the new smells you take in and the new things that you feel - they keep updating your model.

**Our model is a Pentagon**

Your model actually has the shape of a pentagon (panchàshraya). It has five sides. What are these five sides? *Rùpa, vèdanà, sannà, sankhàra, vinnàna*. Each object that exists in our five aggregates, any object that we have an *upàdàna* or close association with, is a pentagon. Into this pentagon we try to fit, we try to squeeze in, what we find in the world. This is why some things can be squeezed in - other things cannot be squeezed in. Take for example this story.

There was a family. When Christmas came along, they roast a turkey. The mother used to chop either side of the turkey off - I'm talking about a dead turkey here, not a live one - before she puts it in the oven. Because the mother did this, the daughter, having learned and observed the mother how she had done it, did the same when she grew up. And then her daughter did the same. They have been doing this for several generations. A friend comes along one day and asks the question,

"*Why do you always chop the turkey's head and tail off before you serve it? Why is either side of the turkey chopped off?"* And they say, "*Well, my mother did that, so I do it too."*

And you find out their mother and their grandmother did that for generations. Then you ask:

"*Well, why do you do that?"*

"*Because back then, our ovens were really small and we couldn't fit*

*this big turkey in the oven. That's why we chopped the front and the back off*."

But now, these ovens are huge and you can fit two turkeys in it. But still, because they have been doing it as a custom through generations, they continue doing it. So again, what they have been doing is, you get the oven and to fit the turkey in, you slice it, dice it, chop it and squeeze it in. Likewise, what we do when we have this pentagon model is, we take this out in the world.

**Model vs Reality**

A kid, for his birthday, wants a toy car. But the parents give him something of more value, say a computer. What happens on that occasion? Because if you set an expectation and if that expectation is met, then we are happy. But if that expectation is not met, then obviously we are unhappy. Let's apply what we have just discussed with models into that logic. So, this kid wanting a toy car, has that model.

 "*I want a toy car for my birthday*".

That's the model he has. The parents come along and say, *"hey, we've got you a toy car*".

*Situation 1:* Perfect fit.

 "*I'm really happy."*

The kid is really happy. There is a problem with that. Because then you might ask,

 "*Well, if the world can satisfy me with what I want, what is the problem?"*

There is a problem, I'll come to that.

*Situation 2:* The parents say,

 "*Actually, we’ve got you a computer."*

You wanted a car, but imagine the kid's first computer. He never thought he would get a computer. So, he didn't bother asking. Now what the kid does is, he actually throws away the model of the car as a birthday present, and he's now got himself a new model. And this model is that of a computer. The model of the computer is based on what? It's based on what the parents have just offered him and then that fits perfectly. Why? Updated model. New model. A model for what? For a birthday present. Not a model for a computer, but a model for a birthday present. Now the model for a computer can also be different. Say, you knew what computer you wanted - you wanted a laptop. Your parents gave you a desktop. Now you are disappointed. Why? Because you are going to have to start chopping, slicing some of the fat off. The fat is tasty, but you have to start chopping and that hurts. Why? Because you have a model of a laptop and you are now trying to fit a PC or a desktop into a laptop model. That hurts. What happens then if the parents say,

"*oh! sorry, we have got that wrong. That computer was for your brother. We actually got you the toy car. Here you go*."

Do you think now the kid is going to be happy with the toy car? No. Why? Because, you have just given him a promise of a computer. He discarded the model of the car and he's now got a new model which is the computer. Now try fitting the toy car into the computer model. It's not going to fit. And that's why it's going to cause him unhappiness.

*Situation 3*: Give him the computer and the toy car. He is going to be overjoyed. Because the car fits the car model and he's got a new model for the computer and it fits perfectly. Why? Because this is the first computer he has been given. He had no expectation. When you don't have an expectation and a new expectation is set for the first time, that becomes your model. And then what happens after is, your model keeps getting updated.

**Contentment is Bliss**

Being content in this world is, whatever is thrown your way, you accept that. You don't have a preconceived model of anything. If you are given a toy car, you are happy with your toy car. If you are given a computer, you are happy with the computer. But then if the parents say, *'actually, sorry, that was for your brother, not for you*.' That is okay as well. Why? You have no models to try and fit. That is what being content with the world is. Contentment is bliss. If you can be content, or happy with what you have, then therein lies bliss or happiness.

**What happens if you have the perfect fit**

What happens when you have a perfect fit? A guy goes into a Ferrari showroom. He is looking for an f-15 (an imaginary model for the purpose of discussion). The salesman drives the f-15 onto the forecourt and says,

"*Sir, you asked for a yellow f-15 with heated seats, a sunroof, a six-disc-changer, I've got it for you. Lovely car, isn't it"?*

Now this guy came into the shop with an f-15 model and guess what, this fits perfectly. So, he is really happy now. The keys are given to him. He signs all the paperwork and pays the money. Then he gets into the car, races it a little bit, feels the, "wroom room"; '*that's the kick I wanted'.* And now, he drives this car out onto the road. He doesn't see a bus coming really fast along this road. He looks left, he looks right, then pulls the car out. And the bus comes and hits the car. This damages the front part of the car. The lights are damaged at the front. The bumper is damaged and a part of the bonnet is damaged as well. How do you think the guy is going to feel right now? He is going to feel like a deflated balloon. He is going to feel like his heart and soul has been taken away from him. He had just gone into that showroom; he had an f-15 model. He bought the car; it was a perfect fit and he drove it out and along came a bus and hit the car. The car can still be driven but it's damaged. So, what is the problem here? The problem is still with the model. I am not talking about the model of the car - f-15 is not the model I'm talking about here. I am talking about the model of the car that is the pentagon. This guy's pentagon did not just have that it should be a Ferrari, it should be an f-15, it should be yellow, it should have electric seats, it should have a sunroof. It should be a car that's going to look pristine for as long as he wants it to. For how long? Forever. It should be a car that meets with an accident. It should be a car that can be driven fast all the time. This is the car that is in this guy's model. Because that is the kind of input that he took in from the world and this is what he went looking out for. This car is nothing but conditions, causes and effect. When the bus came and hit the car, this guy is feeling distraught. He feels like his heart has been stolen from him. He is in dire pain right now. That is because his model did not have, '*my car is going to meet with an accident'.*

**Conditions give results (Hètu-Pala)**

What people don't realize is, when they go out into the world looking for things that fit their model, even if they find something that fits perfectly, what they don't realize is that it is, hetu-pala. The reason that this fits into my model is not because I want it to fit into my model. It is because those are the conditions that give that result. And it is just by coincidence that it fits into my model. Does the same not apply, when someone goes out looking for a girlfriend? You have a model girlfriend. Based on things you have seen on TV, based on what your brother's girlfriend looks like. Or based on how your mother looks like, how she speaks to you, how she cooks. As a kid you grow up loving to eat your mother's food. Because those are the tastes that you are accustomed to. Then you get to know a girl, and then she cooks. Because she wants to cook healthy, she doesn't add a lot of salt into the food, or she doesn't add a lot of spices into the food. You are not going to enjoy that. Because that's not what you are used to. Your model has more salt and spice in the food.

**Arahants don't have models**

For an Arahant that makes no difference as they don't have any models. They are content with what they get. If you don't have a model, then you just take whatever you are given. When someone comes to offer you some food, do you have a preconceived model in your mind of what this food should be? If that is the case then you have a problem. Because, then you are always going to set expectations. If you are going to buy a house, again you will have a model. You are going to look for that. If you don't understand, if you don't realise, that all of these things are conditioned and if the conditions change then the effect is going to change, then what you are going to think is, '*okay, I've found a perfect fit for my model and I'm now going to make it mine'.* And as soon as you make it mine, you get attached to it and now what is going to happen; as the causes change the effect is going to change. And then you are going to be in pain and you are going to be in sorrow when the effect changes, because that is what you have attached yourself to. This is the problem with having models.

So, that tells us where suffering comes from. Suffering is actually having that model in the first place. For as long as you have these models, you will go into the world looking for them. Whether you find it or not is another matter. But you go into the world looking for them, because you are constantly building these models. That is what *vipàka* is. That is why your eyes are always open, scanning the world, '*where are those things that fit in to my model'?*

Your friends ask you,

"*Have you seen this film*?"

You were fine without having seen that film until your friend comes and asks you, "*have you seen the new Spiderman?"* Until your friend tells you about it, you had no idea it was even out there. So, it wasn't a problem. But what did you do as soon as they asked you that question? You built yourself a model. Now you go out into the world looking for that. You quickly pick up your phone, do a quick Google search, "Spiderman 5". Then you look at the reviews, you watch the trailers, you find out where the nearest theatre is that would show the movie. You find out how much a ticket is. All of these are *sankàra*. Why? Because your mind is looking for it, "*go see it.* *What does it look like? What does it feel like?"* Because now, it has got question marks around the *rùpa, vèdanà, sannà, sankàra, vinnàna.* It needs to go and fill those question marks - empty boxes - the mind is not happy with empty boxes. It always needs to fill them up. This is what the mind is like, always filling up empty boxes. In the process of trying to fill those boxes up, because it's under delusion which tells it, *'well, the world is how you want it to be',* what happens then is, you set expectations on what you receive. When you set expectations what happens? As soon as the world changes, which is not in your control, you are going to be disappointed.

**The role of salàyatana &vinnàna**

So, we started with *vinnàna*. When we say *vinnàna paccayà salàyatana - salàyatana* is this process of your eyes, your mind, your tongue, all your five senses becoming sense doors, becoming factories, going out into the world, looking for those f-15s, looking for these heated seats, looking for those yellow Ferraris. Why? Because, your *vinnàna* did the magic trick. It did the wizardry. By dipping into your five aggregates, going on the internet, finding out, speaking to friends who own Ferraris, going to the Ferrari owners club, finding out what does a good Ferrari drive like, what does it sound like. All of these things updated your model.

**Salàyatana**

This is what your *salàyatana* is now looking for. *Salàyatana paccayà phassa*, or contact. What does that do? *Salàyatana* has now gone out into the world, it is looking for what fits into that model. As soon as it finds something, fit or not - it doesn't matter, it reports back into your mind and says, '*hey mind, we've found something. Is this what you're looking for'*? And then as soon as that *phassa* happens, or that contact happens, guess what occurs next; a good feeling, bad feeling, or equanimous feeling. If it is a perfect fit, then you are happy. But if you have to start carving bits off, then you are sad. Why? Because, it is not a perfect fit. Until when? Until you update the model. That takes time. Say you go out looking for an f-15, you came home with an f-10. Now what is the best model of a Ferrari in the world? It is an f-10. Why? Because, you own an f-10. Until you bought yourself the f-10, the f-15 was the best model. Now it is the f-10. Because that is the model you now have in your mind. And now, every other f-10 you are looking at out there, it's not like yours, yours is the best now. This is what happens. Now this is mine. Because, what is mine is what is most important, what is precious to you.

Then, *salàyatana paccayà phassa, phassa paccayà vèdanà* - which is the *vèdanà* we just talked about. *Vèdanà paccayà tanhà*. As soon as you find that fit, you now attach yourself to it. Because you are deluded, you don't realise that this is nothing but cause and effect. *Vèdanà paccayà tanhà, tanhà paccayà upàdàna*. And then you take it home with you. You now closely associate with it, thinking, ‘*Oh! this is what I have been looking for. My pentagon is now complete. I'm now happy'.*

**When models don't fit**

And *upàdàna paccayà bhava*. You have now created a person or a mind that owns this pentagon, which has an object inside it. And then *bhava paccayà jàti* - you are now that person, you have given birth to that person. Then *jàti paccayà jarà marana*. Why *jarà marana*? Because, it's cause and effect. Causes keep changing and the effect keeps changing. What happens then? You've still got this model, but the object you have now no longer fits into that model. See, the moment you drive the car home, from that very moment, from that second you sign the paperwork and you drive the car out of the ramp and onto the road - it is now an old car. It is not a brand-new car anymore. What you wanted was a brand-new car. Now it is going to gather dust, the oil is going bad, the timing belt is now picking up mileage. When does rust happen? Does it happen like one morning, just like that? No. Growing old is something that happens from the moment you are born. But your mental image does not have '*growing old'* as part of it. It does not have dying and decay as part of it. It does not have aging and falling ill as part of it. That's the problem. But because you've given rise to *jàti,* because you've given rise to that model and the object that you somehow shoved into it, it's just cause and effect. When the causes change, the effect is going to change. And then what's going to happen, what you fit into the model initially is now no longer able to fit into that model. It's starting to shrink, it's starting to morph, it's starting to change shape. And then you are disappointed. And you think,

"*hang on a second, when I bought it, it perfectly fit my model. What's happening now?*" *"When I married her, she was beautiful. She had all 32 teeth, she had jet-black hair, she had a beautiful skin. What's happening now? I didn't expect that. Go to the gym. Why are you putting on weight? I don't like that. My model does not have weight, my model has the image of a slim woman. My model has the image of a woman with jet-black hair. Why is your hair going grey? Go put some dye. Go colour your hair*."

Why? Because, the model still has the image of the person that you met 20-25 years ago. But the object that you put into the model is nothing but cause and effect. The causes change, the effect changes. Well, guess what - what's in that model keeps changing. And then you realise, *'what used to fit, no longer fits'*. Likewise, because what fit into the model changed, now you have to go get yourself a new model. Either you get yourself a new model, or you are going to be unhappy about the fact that what went into the model initially no longer fits into the model. This causes us to suffer.

**When models don't fit**

How do we then stop creating these models? That is what we need to think and try to and understand. Because, if we have these, if we start creating these models, then we are always going to be disappointed. Because, contentment is about not creating these models. To be content, we need to stop creating models. Then we will be content. To stop creating models what you need to realise is, *'nothing out there in the world is going to fit my model*. *And even if it does, it is just cause and effect. It doesn't fit because I want it to fit. Whether I want it or not has nothing to do with it*'. This is the concept of *anicca*. When the causes change, the effect changes. And if you have these models that are solid, that cannot accommodate changes, that do not change, that are static - then you are going to be disappointed. Because there is going to be a day when those objects cannot fit into the model. And when they cannot fit you are going to start crying. '*Well, on the day I bought them it fitted perfectly, what's going on now'?* That is when you are going to be upset.

When a kid goes into a school for the first time. You have a model of what a good friend is like. This is why your best friend is your best friend, and not someone else's best friend. Why is that? Because, your models are different. Because, if the two of you are best friends, why aren't you my best friend? And then everyone should be best friends with each other. The whole world should just be a world full of 7 billion people who are best friends with each other. That never happens. Why? Each of these 7 billion people have a different model and into that model they go looking, trying to find people who fit that model.

This is how you can understand the world around you. When you find someone that is not nice to you, when you come across someone that does not speak nice words, does not appreciate you, does not say,

"*Hello! How are you*?",

does not ask you,

"*How can I help you today?",*

Where is the problem? Is the problem with the person? No. The problem is with your model. The problem is with your model because your model, the pentagon that you have, one of those sides says, '*this is how this person should greet me'*. Your *vinnàna,* your consciousness says, '*this person should say hello to me when he sees me in the morning'. 'My best friend should be able to share his notebook with me, should be able to share his pens and pencils and eraser with me'*. When the guy doesn't do that with you then you think, '*no, that's not a fit'.* But that guy is going to do that to somebody else. You see how even at school some people are very talkative, they always want to talk with somebody. And then what usually happens is, two people who like to talk with each other will get along really well. Two people who are very quiet will get along together. Because that is what their models are like. Similar models get along.

**Birds of a feather flocks together**

This happened in the day of Lord Buddha. The Arahants, who had a lot of wisdom, like Venerable Sàriputta, associated him and they were like a group who always got along together. Those who were very conscious about their discipline were with Venerable Upali, who was also an Arahant. All of those Arahants associated each other. It's like, “Birds of a feather flock together." Why? Birds of a feather have the same model. What happens when the model changes? Now that person becomes a reject. Go back to how it might have been like for you guys, when you were at school and you decided you wanted to ordain, become monks. But before doing that, you understood the Dhamma, your lifestyle changed. Perhaps you would have shouted a lot in class, you would have been a very outgoing person, but with the Dhamma you became a calmer and more collected person. You wanted to just be by yourself, sit alone, just get on with your day-to-day work and you didn't want to go and talk to people, you didn't want to hang around with people much. What happened then? Then people started rejecting you. Your usual friends, the friends you used to associate with, rejected you. Because it used to be that your models were very similar and therefore, they were able to overlap quite nicely without a problem. But when your model changed... because of what? The different Dhammas that are now coming into you. Previously the Dhammas came to you from mundane people, lay people, people in the world who sing to you praises about the world.

 "*Go get the biggest thing you can find. Go buy the biggest car you can find. Become wealthy. Become a rich man. Become a big man*."

This is what the world used to tell you and that was what your worldly model was like. And when those models matched, then 'birds of a feather flock together'. But when your model changed, then you started dissociating with those people and you started associating new types of people. What does it mean to be with like-minded people? People who have similar models. Until the time comes when you stop building models and then you can associate with anybody and not fall in love with them, that is not have desire towards them or aversion or hatred towards them. When that day comes you are going to be content. Why? Because you don't have a preconceived model that you are trying to fit somebody else into.

**How to like the people you dislike**

The reality is that the people whom we meet in society or the things that happen to us, we come into conflict with them very often. We find it difficult to settle with what happens and sometimes people whom we come across. So, we think, '*the problem is out there*'. But when we realise that the problem is actually within ourselves and it is because of these preconceived models that we are trying to fit the world into, then we realise, '*if I stop building these models then I wouldn't have to try to shoehorn anyone into this model'.* People exist. I stop building models. No problem. Then I have no preconceptions, I have no expectations. Expectation is doing exactly this. Which is building these models up and then going out into the world looking for those models. And when they don't fit, you have a problem. And even if it does fit, the reason it fits is because there are conditions that give you that fit. As soon as the conditions change, then the effect changes.

Think about few people whom you don't like. Write down their names and next to it write down why is it that you dislike that person? Is it the sights or the sounds, the taste, the smell? Is it the way I identify with this person, the things that they do, are the things that I do, the things that I say when I am with them? Think about those things and then write them down and what you realize is that, *'well, if these are the things that I don't like about this person it's because these are the bits of that shape that does not fit into if I were to accommodate these attributes of that person into my model'.* All you have to do now is update the model so now it's a perfect fit. If you did that then the person is going to fit perfectly fine for as long as the person remains this way. But the person will never remain the same way they're going to change and when the cause has changed, effects change and you're going to be disappointed again.

But if you stop building those models then you won't have a problem. When you do this exercise what you'll realise is at least temporarily you will be able to get along with the world, with the people you don't like, because sometimes there is a lot of anxiety, lot of grief when way. you find people or things that we don't like. If you can do this and then try and accommodate yourself, change your model, so that this person fits this situation, fits the thing, then you will be a lot happier.

 

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