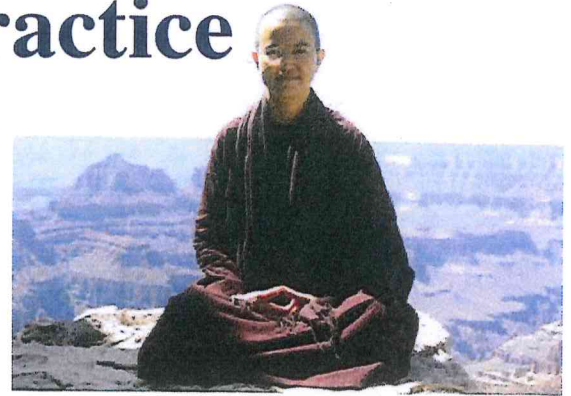


Moment to Moment Practice

Whatever arises is the arising of suffering. Whatever ceases is the cessation of suffering. This knowledge is independent of others.



The Goal of Dhamma Is Letting Go

Every reaction in your mind creates fresh kamma. So how do we break this chain of habitual conditioning, chasing after our likes and pushing away our dislikes?

When we practise Vipassanā, we need two important mental factors: **Mindfulness and Wisdom.**

Mindfulness covers two things - recognising and accepting. Recognise anger as anger, pain as pain. When anger is in me, know anger is in me. When greed is in me, know greed is in me. Accepting means accepting it as it is. Not pushing or clinging to the object. This is mindfulness.

Wisdom understands that whatever phenomena arise in your body or mind are impermanent, suffering and non-self. Only when we see that phenomena are constantly oppressed by arising and passing away can we understand suffering. Whatever arises and passes away, subject to change and suffering, cannot be regarded as self.

The non-self nature is to be understood by way of dependent origination. To understand non-self, you must understand cause and effect. For example, with the arising of eye-contact, feeling born of eye-contact arises. Contact is the cause, feeling is the effect.

The object of vipassanā is mind and body or the five aggregates of clinging. Sometimes we watch sensation in the body, sometimes we watch the mind. We also watch the reaction of the mind toward the pleasant and unpleasant sensation arising from the body. You can apply this understanding to be released from the chain of suffering. This is the moment to moment practice until you reach liberation.

Whether it is a sensation, feeling, mind, or mental object, you may practise using the same process outlined below:

1. **RECOGNISE IT.** Recognise the phenomena (anger, greed, pain, heat, joy, sleepiness, remorse, depression, fear, happiness, etc). This is mindfulness (*Sati*), so that the mind does not go off on a tangent.

2. **ACCEPT IT.** Accept it as it is. Do not try to resist, which causes an underlying tendency of anger in the mind; or do not try to cling to it, which causes an underlying tendency of greed in the mind; and do not add more stories to it, which causes fantasy and restlessness. Accept it just as it is.

3. **DIS-IDENTIFY WITH IT.** Do not identify the phenomenon as I, mine, or myself. It is just a physical or mental state which is now performing its function. See as if you are a third party witnessing or observing another's

sensation.

4. **INVESTIGATE IT.** Where does this phenomenon come from? It is just the effect of some causes, not I, mine or myself. Sometimes you investigate the cause of it.

5. **CONTEMPLATE aNICCA** (IMPERMANENCE). Note the sensation as impermanent, changing and passing away. Note it constantly and continuously. When one sees impermanent, unsatisfactory and non-self nature also will become clear.

6. **LETTING GO.** Do not cling to anything whatsoever. Whatever phenomena, let it come and go, like observing passing clouds in the sky. If you contemplate impermanence, it will teach your subconscious to let go of it in due course.

Remember the acronym RADICaL