

PANCUPADANKHANDA

Kavita Bhagwan Ambhore

M.B.B.S.,M.D.,D.G.O.,M.B.A

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Abstract

The samyak sambuddha is the only teacher of the universe who can guide the satva for liberation from the dukkha . So it is very important that we should understand what the Lord is saying . Once we understand his message the path becomes very clear.

We must concentrate on ourself and practice to get rid of attachment to the panckhanda. Once our pure mind understand that panckhanda is not me or mine, it's changing continuously and giving sufferings. No time is required to get detachment from khanda . And then the ultimate peace of the NIBBANA will be there.



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The Lord Buddha taught us to get free from the sufferings. During his time , thereafter and even today those who really understand what Buddha told ,they are getting benefit. So this is very essential that we should know the right method to get rid of sufferings. Without knowing these method we can not reach upto the ultimate destination and time will be wasted. The Buddha taught that the clinging to the five aggregates is the cause of the sufferings. So we must eradicate the cause of birth by removing the attachment to the five aggregates. It is essential to observe the body and the mind and to contemplate that they are impermanent , suffering and non self. So that pure mind gets bored and finally gets detached from the body and the mind. Continuously look and observe them all the time, in all the four postures like walking,standing,sitting and sleeping. Being aware of it lead to concentration. This concentration is not aimed at keeping calm. As calm alone can not attain enlightenment . During calm the mental formations i.e. thinking or sankhara will stop functioning but wisdom will not come forth. To see the truth the “Yonisomansikara” is must. When we see the truth that everything is the convention of five aggregates then detachment of conventional truth occurs i.e. deliverance through wisdom occurs (Vimutti) .

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Sufferings are within the five aggregates but they are not in the pure mind. Clinging to the five aggregates considering them self, the pure mind adheres to them leading to endless cycle of birth and death and sufferings in every cycle of rebirth occurs.

Vipassana is knowing the function of body and mind at their true nature. Peacefulness is only for resting, taking a break and happiness. During peace we can not understand anything, so proceed to observe body and mind . In true Sense, see the behaviour of the body and the mind so the body and the mind will be free from any action and will be comfortable and untroubled. Don't see outside. Know the function and movement of four elements in their natural state. The knower has to be still . Stillness means do not take action. If the knower is still enough we can feel the tremor inside the body vividly. By learning this process we notice that nature is working and functioning and balancing on its own . The parts of the body are merely nature that works separately according to their responsibility. The knower only know how the nature works. The knower is beyond reason and understanding. This knower desperately wants freedom. Knowing,observing and learning will lead to the wisdom of the vipassana . These things can be trained anywhere.

Whatever arises from the body and the mind the knower will not be affected. Just know and be aware of behaviour of the body and the mind, no forcing ,no stopping, no one committing, only who knows naively remains.

With time and factors the attachment to the body and mind will end “But we oppose the nature and sufferings occurs”.

Eliminate the burden of tomorrow and yesterday only maintain knowing the present moment is very important. Don't expect anything. “This is there is enough”,just know within the body and the mind.

The knower must know the actual behaviour at the present . Once the wisdom from vipassana is aquired it never fades, because mind knows the truth of the nature they happen, stay and end according to it's reasons and factors. All behaviours are created from five khandas will lead to the liberation from sufferings. All in all “The body and the four parts of the mind as vedana, sanna,sankhara and vinnana are called the panchkhandas ”.

The real enlightenment is the state of being free from all behaviours of the five khandas.

Reference:-

Because of the wrong view, Dhamma becomes wrong with the right view Dhamma becomes right by

Phra Ajhan chanon chayanuntho.

sanyutta nikaya 23.11

khandha vaggo- radh sanyutt

sanyutta nikaya-22.109

antta vaggo, sotapanna sutta

five aggregates by venerable u rewata myanmar