

**Virtue - Part I**  
**By Venerable Mankadawala Sudassana, Sri Lanka**  
(Translated and summarised by Radhika Abeysekera)

## **Introduction**

Good friends, all of you have left your day to day household activities to come and listen to the Dhamma with great confidence (*sraddha*) in the hope that you will learn how to end this *samsaric* journey and have cessation of suffering. To incorporate the Dhamma in our behaviour and way of life, we need to know, understand and remember the Dhamma. To know, understand and remember the Dhamma, we must listen mindfully to Dhamma talks and take it to heart. Then we must incorporate it in our behaviour and way of life. I plan to give this talk in the form of a discussion so that you will remember it well and be able to incorporate what you learn today in your way of life.

The Buddha said, “Monks, we have walked in this *samsaric* journey together for a long time because we did not know and penetrate the Noble Virtue (*Ariya Sila*)”. It is beneficial then, to understand what the Buddha meant by the term “Noble Virtue”, because it is by not penetrating this Noble Virtue that beings are still traversing this very long and painful journey in *samsara*. Because the Buddha showed us that we can prevent this *samsaric* journey by penetrating the Noble Virtue, we must know what exactly he meant when he said Noble Virtue. What is the difference between virtue and Noble Virtue? How will penetrating Noble Virtue lead to the cessation of suffering?

## **The Difference between Noble Virtue and Virtue**

Everyone knows that the five precepts that we observe daily are to protect and preserve our virtue. Everyone also knows that if you want to realize *Nibbana*, you must at a minimum, observe and protect the five precepts. What are the five precepts that we observe to protect our virtue? They are:

1. I will not kill any living being.
2. I will not take that which is not given to me.
3. I will not indulge in inappropriate sexual conduct.
4. I will not tell lies.
5. I will not indulge in intoxicants.

Both the five precepts and the eight precepts (*uposatha*) were there before the time of the Buddha. The Brahmins too claimed that they observed the five and eight precepts for liberation (*vimukthi*). My question then is, “What is the difference between the five precepts that Brahmins observed before the time of the Buddha and the five precepts that the Buddha dispensed?” Why do these five that the Buddha dispensed, which look the same as what the Brahmins observed on the surface, lead to Noble Virtue? Why is it that the five precepts that the Brahmins observed, does not lead to the cessation of suffering?

Many answers were provided by the audience. One member of the audience said that it was because protecting the five precepts is required for one to realize *Nibbana*. Venerable Sudassana then pointed out that the Brahmins too claimed that protecting the five precepts was required for liberation (*vimukthi*). Another member of the audience said that it was because the Buddha had given the requirements that would result in the breaking of the precepts. For example to break the precept of killing it must be; a living being, one must know that it is a living being, one must have the intention to kill, one must plan and execute the act of killing and the living being must die. As such devotees of the Buddha knew exactly what led to the breaking of the precepts and could avoid these. The Venerable Sudassana did not accept this answer as he said that even if death did not occur that even hurting a living being qualified as an unskilful action (*akusala kamma*) which would negate one's purity or virtue and result in the person becoming impure (*dussila*). No one could provide the correct answer with the unique difference that resulted in the Buddha's five precepts (when cultivated as virtue) leading to the cessation of suffering.

After some discussion Venerable Sudassana provided the answer by saying that in Buddha's dispensation (Buddha *Sasana*) there are four aspects of cultivation of virtues.

1. Know what the virtues are
2. Know how to protect or maintain virtues
3. Know the reasons that could break the virtues
4. Know the way to eliminate the reasons behind breaking the virtues.

It is known as the Noble Virtue because it can be **cultivated** to lead to the cessation of suffering. It can be cultivated because the Buddha showed us what is unskilful and the cause of the unskilful behaviour. Then to encourage us in the skilful and refrain from the unskilful he taught us the Law of Cause and Effect or the law of *kamma*<sup>1</sup>. Both unskilful and skilful speech and deeds start in the mind. As such, to preserve the precepts one had to purify the mind. The Buddha has also given us the path to purify the mind.

The Buddha said that by cultivating and penetrating Noble Virtue we can end suffering. It is because we do not know the Noble Virtue that we have traversed in samsara for so long.

## **From Virtue to Noble Virtue (for Cessation of Suffering)**

### **1. The Knowledge Required to Cultivate Noble Virtue**

Unlike the virtue which was present before the time of the Buddha, the Noble Virtue can be cultivated because the Buddha taught:

1. What is virtue - At a minimum the five precepts as mentioned above must be observed without a lapse for a person to be considered as a virtuous person.
2. Why we must observe and cultivate virtue -. The Buddha taught us the effects of our skilful and unskilful actions (cause and effect). Unskilful actions lead to the unpleasant results such as sorrow and suffering. Skilful actions lead to pleasant results such as happiness and comforts. The

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<sup>1</sup> Read "Teachings of the Buddhas" the second translation in these series.

Buddha also said that if we cultivate Noble Virtue in the appropriate way, then it leads to the cessation of suffering.

3. The cause of success - The cause of successful preservation or observing of virtue is a pure mind of non-attachment (*aloba*), compassion and kindness, (*adosa*) and wisdom (*amoha*). A pure mind leads to preservation or observing the precepts that one has undertaken to keep.
4. How to cultivate the cause (pure mind) of preserving virtue - One needs to cultivate the Noble Eightfold Path to develop a pure mind.
5. The cause of failure – An impure mind is the cause of why we break the precepts and become un-virtuous (*dussila*). An impure mind with greed (*loba*), hatred (*dosa*) and delusion (*moha*) leads to the breaking of the precepts.
6. How to eliminate the cause (impure mind) of breaking virtue - We need to cultivate the Noble Eightfold Path to change the impure mind to a pure mind.

We can cultivate Noble Virtue through the Noble Eightfold Path to the point of *Nibbana*. The Buddha has linked Noble Virtue to the Four Noble Truths and shown that a pure mind leads to the cessation of suffering. He has also shown the root cause of a pure and impure mind and how to cultivate a pure mind.

Just knowing the five precepts is not enough; we should be able to cultivate it. The Brahmins just knew the precepts. They did not know the cause of virtue and what needed to be done to protect and cultivate virtue. They also did not know the cause of immorality and what needs to be done to prevent the breaking of virtue (*dussila*). This is why the virtue taught by the Buddha is known as Noble Virtue.

If the mind is pure we will protect the precepts. If the mind is impure, then this will result in the breaking of the precepts. One is virtuous so long as one can observe and protect the precepts. If we can seek out the cause of breaking them and eliminate these completely, then we can ensure that we never break the precepts. So long as the cause (greed/lust, hatred and delusion) remains, however careful and mindful one is, one cannot guarantee that one can keep the precepts. When the conditions arise and temptations surround us, we can break the precepts. However, if the cause is eliminated one can preserve one's virtue because the cause for breaking the precepts no longer exists in one's mind.

If we know the root of the skilful and the root of the unskilful we can protect this virtue. The Buddha showed us the root of the unskilful and the skilful. He showed us the nature of the mind that led to the unskilful and skilful. He also showed us the results of the skilful and unskilful (cause and effect *hetu pala Dhamma*). It is the purity of the mind that protects this virtue.

If the virtuous person has right vision (*darshana*), then he can protect this virtue (*sila*) up to the point that the cause of immorality (*dussila*) is eliminated totally by developing right vision. To do this we should see name and form (*nama rupa*) as not-self (*anatta*). So long as we have a personality view (*puddgala bavaya*) we will see name and form as self. So long as we see name and form as self, delusion or false view is with us. Normally, we observe precepts with the personality view as "I observe precepts". However, as you develop virtues and purify the mind, at the end the personality view will be

eliminated and it will be apparent that observing and protecting precepts is also as a result of cause and effect. It occurs without an involvement of a “self”. When the mind is pure, the precepts will be protected without effort, and will become one’s second nature (*swabhava sila*).

## 2. Types of Virtue

Virtue is categorised into four types. They are:

1. ***Pariyanta Sila*** – This is when one observes the precepts with great effort, but breaks them for one of four reasons; to protect belongings, relatives or friends, health, or one’s own life.
2. ***Apariyanta Sila*** – This is when one observes the precepts with determination and effort in the face of any of these four conditions. They place the preservation of virtue above their belongings, relatives and friends, health, and life. As such there is no end to the extreme they will go to protect their virtue.
3. ***Apamatta Sila*** – The virtue that is not touched with craving and false view such as that of the persons who have realised Stream Entry (*Sottapanna*) and Once Returner (*sakadagami*).
4. ***Patipasaddhi sila*** – The virtue of Awakened Beings (*Arahanths*) who have eradicated all defilements.

## 3. Who is a Noble One?

If the mind is pure (free from greed, ill-will and delusion), then we will have Noble Virtue. If the mind is impure (steeped in greed, ill-will and delusion), then we will, when the right conditions are present, break virtue. If mind is pure, word speech and action will be pure. I will tell you a story from an incident that happened at the time of the Buddha to illustrate this.

One day some monks were preparing to go for alms. But as they were early they went to talk to a Brahmin named Ugghamana in his ashram. Claiming that he had observed the precepts to perfection, Ugghamana enumerated his virtue by describing how he refrained from killing, stealing sexual misconduct false speech etc. He informed the monks that a person who observes the precepts to perfection is a virtuous person worthy of respect and honour. He said, “Him I call a Brahmin (Noble One)”. The monks did not agree or refute his statement. Instead they approached the Buddha and informed him of Ugghamana’s statement.

The Buddha upon hearing the Brahmin’s claim said, “If this is true then an infant who is still nursing from his mother would be a virtuous person worthy of respect and honour. He then should be a great Brahmin (Noble One). Then we will have to call all infants Brahmins. But this Noble Buddha Sasana does not say thus. One does not become great by just protecting the virtue. It must be Noble Virtue, which is virtue resulting from completely eliminating greed/lust, hatred and delusion.”

One is not a Noble One just because a person somehow worked at and kept the precepts, and achieved a little concentration and wisdom. This is not Noble Virtue because at some point in time he will break the precepts because the mind is still impure. One has to completely eliminate all defilements. Only such a person can be called a Noble One (*Arahanth*).

## **Cultivating Virtue**

### **1. Requirements**

To effectively preserve the precepts one must eradicate greed, hatred and delusion. If not, however much one tries with mindfulness and effort, at some point in time (if not in this life in a future life), one will break the precepts when one's mind is weak.

Virtue that leads to concentration and wisdom leads to *Nibbana*. So cultivate virtue from morning to night. Observe the mind and make sure that your thoughts, speech and actions do not step from greed, hatred or delusion.

Those who do not know cause and effect judge others based on their actions saying, "He is a good person or he is a bad person". A bad action is merely a result of a defiled mind (cause and effect - *hetu phala*), and should not be taken with the personality view of self. We do not associate a person who makes one mistake. However, one mistake does not mean his whole life is bad. That mistake is the result (effect) of one unwholesome thought (cause) at one time. Similarly some may do just one good deed. That does not make them good. We do not need to judge and criticize others thinking in terms of personality view.

One way to enter this Buddha's dispensation (*Sasana*) is through virtue. The cessation of suffering can be achieved by purifying the mind through cultivating virtue. The practice ends with purity of mind. Eliminating defilements (through Tranquility and Insight Meditation) is purifying the mind which is virtue. It is a higher virtue. When all defilements are eliminated the mind is unshaken.

### **2. Common Pitfalls**

Our goal is *Nibbana*, the cessation of suffering. This requires eradication of craving. But often our normal behaviour leads to more and more craving. Typically the ordinary man does not work towards eliminating craving. They compete and gather wealth and possessions by trying to do better than their neighbour.

It is like a person who wants to go south but ends up in the north. We talk about going south, get detailed directions and know how to go there, but our actions are contrary to what we talk and the instructions we received. This is what we do when we say we want to realize *Nibbana* and get detail instructions from the monks but we do not want to practice. It is not the words that are important. It is the action. From your action you are running in the opposite direction. This is delusion. Even if you have not started moving towards the south yet, you must at least stop moving towards the north.

There should be a reason for coming to the Dhamma talk today and finding out about virtue. You must at least cultivate virtue, starting today. If this does not happen then you have wasted your time. The purpose of knowledge is to put it into practice. Getting the address is only so that you know where you have to go. There is no point just getting the address and staying at home. You have to make the right effort and follow the instructions and go there.

### 3. Gradual Spiritual Change

We must slowly start changing. We must reflect on greed/lust, hatred and delusion (*loba/raga, dosa and moha*) and work at eliminating them. Also we must reflect on non-attachment, compassion and wisdom and cultivate them. When you do the house work and take care of the children, make effort to protect your virtue by having skilful states of mind. If it is possible for you to do your housework while pondering on all kinds of thoughts arising from greed, hatred and delusion, then it should also be possible for you to operate while reflecting on wholesome thoughts.

Protection of precepts happens automatically when there is lack of opportunity or need to break the precepts. For example if there is no mosquito or any other animal bothering us, we have no need to kill and the virtue is automatically being observed. This is not true virtue. However, if a mosquito bites you, and if you abstain from killing due to your compassion (*adosa*), then this is virtue.

Normally if a snake comes into your house, you will kill it with a stick. If a mosquito settles on your leg you crush it. This is because the cause of the unskilful has not been addressed as yet. You are acting with the personality view (*pudgala bavaya*). You have not seen the cause and effect. Know that if the precepts do not break (effect - *phala*), it is because of non-attachment, compassion and wisdom, **as cause (hethu) in the mind**. If it breaks it is because of greed, hatred and delusion, **as cause, in the mind**. If you break a precept, the solution is not just saying the precept again or promising it again, but trying to eliminate the cause for the failure. Also, know the results of protecting the precepts. Work towards no more birth. Do everything based on preserving virtue by observing the mind and purifying the mind.

See how you protect your house and children. You build a high fence and install strong locks. You run behind your child all the time until he is older and can take care of himself. If the child tries to touch a vicious insect or a flame you run and stop him. You will watch him like an eagle not even letting him fall as you do not want him to get hurt. In the same way cultivate and protect your virtue. Do not let the defilements that can break virtue come to your mind. The resulting suffering from breaking the precepts is much more than the danger your child faces by falling. Teach your child the skilful and the unskilful. Teach him to eliminate the unskilful and cultivate the skilful so that he will grow in wisdom. This is how you should protect your child. Restraint alone is not enough you must also have the positive states of mind; Compassion, loving kindness, sympathetic joy and equanimity. Cultivate the actions that arise from non-attachment, compassion and wisdom. Cultivate the good. Virtue is also the instruction (*kamatahan*) for concentration (*Samadhi*). For example even when we do meditation on unattractiveness of the body, what we have done is removing of greed/passion, hatred and delusion, from the mind thereby protecting virtue, which in turn help establish Samadhi. Keep *Nibbana* as your final goal of observing five precepts, then throughout the day and night with great effort preserve and cultivate virtue by refraining from unskilful thoughts and bringing to mind skilful thoughts.

The farmer protects the cattle he takes to graze. He knows all the dangers in the path and makes sure the cattle are safe by protecting them. If you do not know the dangers you cannot protect the cattle. It is the same for virtue. But now you know the dangers. Just start by perfecting virtue. Observe the mind and do not let the defilements enter. Observe the mind and cultivate the good. Just start here.

What will happen if you place a child who should be going to grade one in grade ten. Will you be successful? No, you lose from both sides. He has no time to study grade one and he cannot understand the grade ten material. It is the same in Dhamma practice. Just start with virtue. Do not try to go from kindergarten to grade ten as this is a gradual path. Keep virtue to perfection by observing the root cause. You will be ready at some time in the future. Without strong virtue, you will not get results even if you meditate. Whatever you do, do it with non-attachment, compassion and wisdom. Craving for sense pleasures (*kama tanha*) will slowly fade away. When virtue is strong, concentration (Samadhi) is easy. Concentration will arise in your mind, as virtue and purity of mind are developed.

You are still waiting to find the time and opportunity to meditate. You say you are too busy with many duties and obligations. All right, then just protect virtue until you can find the time. Protect virtue while you are doing your household chores and children's obligations. This is a good start. Then, when you are ready and have the time to go deep you will be ready. Success will be yours.

*Sadu sadu sadu*  
*May all beings be happy*

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**Virtue - Part 2**  
**By Venerable Mankadawala Sudassana, Sri Lanka**  
(Translated and summarised by Radhika Abeysekera)

**Reinforcement of Noble Virtue via Questions and Answers**

**Question: If you are doing household activities and your mind is aware and concentrated on this action is this protecting virtue?**

**Answer:** No, this is not what I meant. I asked you to practice Noble Virtue; Virtue that leads to *Nibbana*. If you see a mirage as water you can reflect on the water with pure mind without letting the mind go to the past or the future. But you still have false view. It is not water it is a mirage. You must have right view and see the mirage as a mirage. Even equanimity without right view has delusion (*moha*) in it.

You must see name and form (*nama rupa*) as it is. It is not mindfulness of form (visual objects) that I asked you to cultivate. It is mindfulness of form with right view. Otherwise it is wrong mindfulness. We have been deluded because we do not understand right mindfulness (*samma sati*). We do not even understand right effort (*samma vayama*). You now have knowledge on the arising of virtue and the falling of virtue. You have seen the cause of the arising of virtue and the cause of the falling of virtue. I have taught you the Four Noble Truths in another way. Lack of virtue leads to *samsara* and suffering, you know the cause for the lack of virtue (greed/lust, hatred, delusion), you know the cessation (Noble Virtue), and you know the path (cultivating virtue until there is only non-attachment, compassion and wisdom in your mind). A pure mind leads to *Nibbana* and an impure mind leads to *samsara*. This is the Four Noble Truths.

If you do your household tasks mindfully while protecting the mind, then no unskilful thoughts that arise from lust, greed and hatred come to mind, which is good. However, since delusion is still in your mind, it is very easy for anger and craving to arise. As such, you must look at form as form with right view. Look at the aggregates. See form as the four great elements. Cultivate mindfulness with right view. Right view is when you see form as it really is. Then attachment falls away. Non-attachment arises. It must also be effort with right view. If you do it in this manner, then the ultimate goal is *Nibbana*.

I will show you the danger of delusion<sup>2</sup>. So you cook mindfully and shred your coconut and fill the bowl with great effort. Just as you are about to put it away your child runs in and knocks over the bowl. Before you know it, anger has arisen in your mind. You yell at him for his carelessness. Grumbling, you clean up the mess and start again. You may even punish him; you are so angry. It is not Noble Virtue as long as you have delusion. I taught you that there should be no greed, hatred and delusion.

Now what if the work that you are doing very mindfully is sewing a dress<sup>3</sup>? After you finish and put it on desire arises in your mind. This is because you have not seen form as it is. It is because of delusion.

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<sup>2</sup> Additional example for ease of understanding was included by translator.

<sup>3</sup> Additional example for ease of understanding was included by translator.

So use right effort and right mindfulness. See form as undesirable aggregates made up of the four elements. Mara is deceiving you by showing the form as beautiful. You must have right view. This is the truth that I have shown you.

If delusion is present then it is not Noble Virtue. Greed and hatred may not be there for the present moment. However, they are lying dormant waiting to erupt because delusion is still present in your mind. We have to let go of the personality view (*puggala bavaya*). Any time you have succeeded in protecting virtue there would have been un-attachment and wisdom (*aloha amoha*) in your mind. Cultivate your mind in this manner. Reflect on the undesirable (*asuba*) when desire arises in your mind. Reflect on loving kindness (*metta*) when anger arises in your mind. This will prevent you from falling into unhappy states. Your life must move from an ordinary life to a Dhamma life. Learning and practicing of Dhamma should not result in a “person” with conceit, with the thoughts such as “I am virtuous” or “I am knowledgeable in Dhamma”; instead it should make the personality view fade away. If not we haven’t used Dhamma in the right way. As long as the personality view is there we will suffer from everything that happens to a “person”

**Question: Should we be reflecting and investigating on what kind of thoughts, (greed, hatred and delusion or non-attachment, compassion and wisdom) are behind our actions**

**Answer:** We learnt that if there are no impure thoughts (mind is free of greed/lust, hatred and delusion), then virtue will be protected. Virtue will break if impure thoughts (greed/lust, hatred and delusion) enter the mind. We have to practice the four protective meditations<sup>4</sup> continuously to protect virtue and prevent impure thoughts entering the mind. The four protective meditation practices are so called, because if practiced properly, it will protect you from getting into trouble in this life as well as rebirth in unhappy realms because it prevents you from doing unskillful things. This is contrary to the common belief that it will protect us from non-human evil spirits. If you cannot do all four, just do one all the time and see how your thoughts improve.

Now that you have something to work on, you can reduce the time you spend in sleeping without affecting your health, and make use of this time instead for training the mind. At some point you will notice a change in mind. Instead of various unwholesome thoughts only wholesome thoughts come to mind. Continue cultivating non-attachment, compassion and wisdom until it becomes a habit; however, this in itself is not enough.

This is a deep teaching. We also have to have right vision (*darshana*). Then we have to work towards the goal of *Nibbana*. The hindrances will fall away as virtue gets stronger. When the hindrances fall away concentration will arise. However, we cannot stop at concentration (*samadhi*). We also have to have right view. Only then will we come to a point when we see that this Noble Virtue is *Nibbana*. There will be no craving and grasping to sense pleasures when you reach this point. As you are happy and contented there is no need for sense pleasures. We will also see that lack of Noble Virtue leads to becoming, birth, decay, death, sorrow, lamentation (*samsara*).

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<sup>4</sup> The protective meditations are: Loving kindness for hatred, unattractiveness of the body for desire, nine stages of death for sloth and torpor, and virtues of the Buddha for doubt.

If we have to walk through a forest which is full of thorny bushes we will walk carefully so that we will not be pricked. But what is the issue here? Is it the walking or is it walking without getting pricked? It is walking without getting pricked. That is what we also have to learn in life. We have to learn how to traverse this journey of life without getting pricked. The Buddha said the six senses are all full of thorns. Form is thorns, smell is thorns, taste is thorns, hearing is thorns, touch is thorns, and cognising is thorns. In short our six senses are as dangerous as the forest full of thorn bushes. So travel this journey carefully. The problem is not in the walking through life. The problem is ensuring that we do not get pricked while walking through life. Knowing that the senses are like thorns we have to walk through life without getting pricked by our senses. For this we require the protection of right mindfulness.

Right mindfulness is divided into two types.

1. *Apilapana sihiya* – The mind that does not float from one thing to another. Those with such mindfulness are known as *Samatha yogis* as they have the ability to achieve quick concentration and tranquility of body and mind. This method is known as *Samathayana*.
2. *Upaganana lakkana sihiya* – The mind that leans towards investigative mindfulness which, reflects and understands the skilful and the unskilful. Those who develop this kind of mindfulness perform skilful deeds and refrain from unskilful deeds. Such persons are known as *Vipassana yogis*. This method is known as *Vipassanayana*.

Some develop *Samatha* and achieve the protection of not being pricked by thorns the others develop *Vipassana* and achieves the protection of not being pricked by thorns. You can chose either one of the weapons and remain free of thorns pricking you. Choose what is right for you based on your nature. Either method is fine. Then cultivate purity of mind with vision until you reach *Nibbana*.

There are five factors (*Dhammatha*) that will help you in your quest for cessation of suffering through cultivating virtue. They are:

1. Associating sincere Dhamma friends (*Kalyanamitta*). You will then be able to hear and discuss deep Dhamma.
2. Cultivating restraining virtue (*Pratimokksha Sanvara sila*). Maintain right conduct according to precepts while being serious about even a slightest mistake
3. An environment where the ten Noble conversations (*dasa katha vastu*) are easily and effortlessly available; talks on modesty, contentment, virtue, concentration, liberation, cessation of craving, solitude, discernment,, right effort and wisdom and vision on liberation.
4. Four right efforts (*Sathara samyakpradhana viriya*). Great effort for: the non-arising of unskilful states, abandoning of unskilful states, arising of skilful states and for the sustaining of skilful states).
5. Knowledge of arising and passing away of aggregates (*skandha*) that leads to freedom from suffering.

Create the environment that incorporates these five factors in your way of life and cultivate the following meditations; Loving Kindness for hatred, Impurities of the Body for lust, Breathing Awareness for a scattered mind, Death for sloth and torpor, Virtues of the Buddha for doubt and Impermanence which leads to the understanding of not-self (*anatta*) and the feeling “I am” (*asmi mana*). When there is greed/passion, hatred and delusion (*loba/raga, dosa, moha*) there is suffering (*dukkha*), according to the law of cause and effect. When you are practicing the elimination of these three, at least the suffering from craving and aversion should be reduced. Observe from time to time, to see if this is happening in your life. Then you will know if you are cultivating virtue in the appropriate way.

When you reflect on impermanence together with the protective meditations in this manner a time will come when you will see the not-self nature. You will move from wrong view to right view. Craving and grasping will fall away. Cessation of suffering will be seen. You will see that you are free of defilements. This is penetration of Noble Virtue. This will end the traversing of this long, sorrowful *samsaric* journey.

*Sadu sadu sadu*  
*May all beings be well and happy*

*Radhika Abeysekera Winnipeg, Mb, Canada*  
*March 7, 2012*