

Moment to Moment Practice

Goal of Dhamma is Letting Go



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



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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? Remember the acronym RADICaL

Whether it is a pleasant feeling, an unpleasant feeling, or any sensation in your body or mind, you can apply this process to be released from being caught in the chain of suffering. When we practise Vipassana, we need two important things i.e Mindfulness and Wisdom.

Mindfulness covers two things - recognise it and accept it. Not pushing or clinging after it. Recognise anger as anger, pain as pain. When anger is in me, I know anger is in me. When greed is in me, I know greed is in me. Accept it means accepting it as it is.

Wisdom penetrates into cause and effect and also understands that all formations are subjected to change. Oppressed by constant arising and passing away, they are impermanent, suffering and non self. To understand non self, you must understand cause and effect. The non self nature is to be understood by way of dependent origination. Wisdom understands that whatever phenomena arise in your body or mind is impermanent, non self and suffering. Only when we see constantly arising and passing away, can we see suffering.

Sometimes we watch the sensation, sometimes we watch the mind reaction to the sensation. This practice is the moment to moment practice until you reach liberation. We can use the same process to practise.

Whether it is a sensation or feeling of body or mind, you may apply practise using the same process below

1. **R**ECOGNISE IT. Recognise the sensation. This is Sati, so that the mind does not go tangent.
2. **A**CCCEPT IT. Accept it as it is. We do not add more stories to it. Accept just as it is.
3. **D**IS-IDENTIFY WITH IT. Do not identify the sensation as I, mine, or myself. It is just a physical or mental state. See like a 3rd party witness observing the sensation.
4. **I**NVESTIGATE IT. Where does this sensation come from? This sensation is the effect of some causes, not I, mine or myself.
5. **C**ONTEMPLA **a**NICCA (IMPERMANENCE). Note the sensation as impermanent, changing and passing away. Note it constantly and continuously.
6. **L**ETTING GO. Do not cling to it. Whatever sensation, do not cling to it. Let it come and let it go like observing clouds in the sky. If you contemplate impermanence, it will teach your subconsciousness to let go of it naturally.

Remember : **RADICaL**