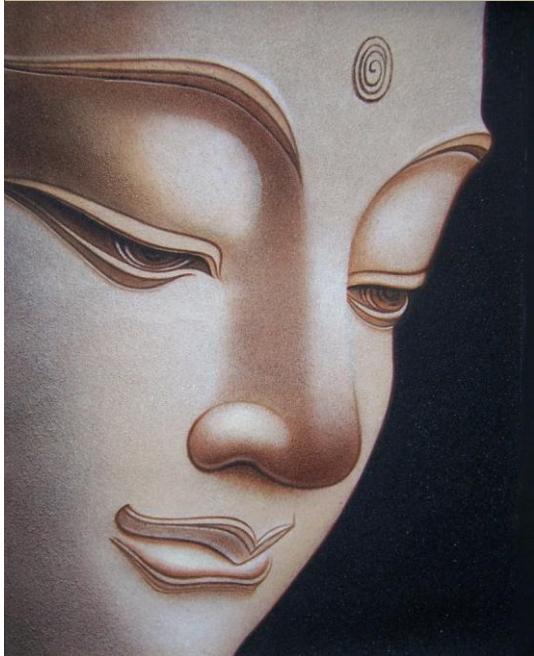


*Duk* (bad) *kha* (void of happiness or self) — which must be fully known



**Buddha taught Suffering and the End of Suffering.  
The end of suffering is only possible when we understand  
what Dukkha truly is.  
To understand suffering is to end all sufferings.  
This marks the true compass of our practice.**

Until we know and see  
**Dukkha**, we find little reason  
to practice. When we truly understand  
**Dukkha**, it puts our practice  
immediately back on track.



The five aggregates affected by clinging (form, feeling, perception, volitional formations, and consciousness) comprise what we conventionally call “self”. They are the **TRUTH** of **SUFFERING**. This **TRUTH** must be fully known.

Dukkha is characterized by oppression through the constant arising and passing away of the five aggregates, or mental and physical phenomena. When one truly sees the five aggregates as they really are, this knowledge becomes independent of others (texts or teachers).

Only then:

- we can experience disenchantment that leads to dispassion
- we can say we really understand what dukkha means (that which is difficult to bear)
- the desire to liberate oneself really arises and letting go is possible

**SS EVERY ARISING IS THE ARISING OF SUFFERING, EVERY CEASING IS THE CEASING OF**

**SUFFERING: not seeing this truth, we think the cessation is the annihilation of “self” and feel rejected.**

These aggregates, when grasped and held as “I” or “mine”, are suffering. Non-grasping is possible only when we see the five aggregates as they are: a dynamic process that is arising and passing in every moment, dependent on causes, rather than an enduring “self” that is moving through the processes of birth, old age and death.



Sayalay Susilā



***Suffering exists,  
but no sufferer can be found.***

— Visuddhimagga, 513

