

Abstract

This research work starts from the point at which why the beings still be tormented from all kinds of suffering despite of the fact that the Buddha declared and inherited the total destruction of suffering.

Immediately after the full Enlightenment, as a rule, the Buddha indeed wanted to give the real essence of the Enlightenment which must be the key to the destruction of suffering. If the right key is found, everything becomes fine at once.

In this regard, this dissertation takes this statement “*saṅkhittena pañcupādāna-kkhandhā dukkhā*; in brief the five aggregates subject to clinging are suffering” as the right key. So from this point, this work starts to trace until reaching the state at which there is no suffering as the Buddha is already there.

As *Sutta* suggested that the *Arahants* are the Ones who are free from suffering without *upādāna*/clinging but still having the Five Aggregates, understanding that *upādāna* alone is responsible for suffering, this work traces the *upādāna* and non-*upādāna* with Five Aggregates aiming at the non-suffering state, i.e., “from *pañcupādānakkhandhā* to *pañcakkhandhā*.”

As the expected goal is non-suffering state, the study starts to examine ‘the Individual’ as the subject of suffering and ‘the world’ as the object of suffering then ‘suffering’ itself. Next, the focus is moved to *upādāna*, Clinging as the core of suffering. In relation to this, the spotlight is extended to ‘the external objects’ on which Clinging is survived.

In this context, the 12 causal links are examined to comprehend the relationship between the external objects and *upādāna*, but, here, in order to support the validity of the emptiness of the external objects, in more objective way, ‘quantum theory,’ which says that there is no solid matter but only consciousness, and ‘holographic principle’ are adopted. According to above, if external objects are empty, the Clinging to it will naturally be defunct.

At last, having understood that our world is created by our own perception/*saññā* in our own made-up world which, in reality, is empty, the paper presents the way to alter or offset our accumulated perception functioning as memory, in other words, *karma*. At this stage, the meditation practice gains its rationality for this purpose.

Further, practically approaching with *Vipassanā*-meditation-system in ‘*Satta Visuddhi*’ with ‘the 16 stages of Insight Knowledge,’ finally reaches ‘the cessation of consciousness’ attaining the first stage of Enlightenment, *Sotāpatti*. This *Sotāpanna* who changes her/his lineage from *Puthujjana* to *Ariya* is thoroughly examined with the purpose of clearly knowing what the Enlightened stage is like. In addition to this, the other three nobles and their states are discussed.