

Advanced study the Middle Way in the Sutta Pittaka — Part 1

Buddha (Sutta Pitaka) · The Middle Way in the Sutta Pitaka

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Advanced study the Middle Way
in the Sutta Pittaka

PART 1

[see the other file for Part 2]

[Showing that those sutras are all about The Middle Way between existence & non-existence;
the non-affirming Tetralemma;
the union of dependent co-origination & emptiness of inherent existence;
the inseparability of world & mind;
their non-duality: not two, not one, or not different/separate but still not the same;
the need for accumulating both merit & wisdom.]

Original sutras taken from The Sutta Pitaka
as found at 'Access to Insight'
<http://www.accesstoinsight.org>

Sub-section titles are in the form: L#: [...].

These can be used to regenerate the structure using a Word Processor.

Paragraph starting with '¢(i.e. ...' or £ are usually added comments or quotes.

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L1: [From the Udāna – Exclamations] :L1

[See Part II for this section]

L1: [From the Sutta Nipāta – The Sutta Collection] :L1

[See Part II for this section]

L1: [Other various texts on the Middle Way] :L1

[See Part II for this section]

L1: [Short Table of Contents] :L1

From the Majjhima Nikaya – The Middle Length Discourses

-- [MN1, MN8, MN11, MN18, MN19, MN24, MN36, MN72, MN95, MN109, MN121, MN138, MN148, MN149, MN152]

From the Samyutta Nikaya – The Grouped Discourses

-- [SN1.1, SN1.20, SN1.38, SN4.19, SN6.1, SN6.15, SN7.6, SN12.15, SN12.20, SN12.25, SN12.31, SN12.38, SN12.44, SN12.46, SN12.48, SN12.63, SN12.65, SN12.67, SN12.68,

////////// -- see Part 2 for the rest : //////////

SN20.2, SN20.4, SN20.5, SN20.7, SN21.2, SN22.22, SN22.23, SN22.56, SN22.79, SN22.81, SN22.85, SN22.86, SN22.90, SN 22.95, SN22.99, SN22.100, SN22.101, SN22.122, SN23.2, SN35.24, SN35.85, SN35.99, SN35.191, SN35.204, SN35.206, SN36.1, SN36.2, SN36.3, SN36.5, SN36.7, SN36.9, SN36.10, SN36.12, SN36.21, SN38.14, SN42.11, SN44.10, SN45.1, SN56.11]

From the Anguttara Nikaya – The "Further-factored" Discourses

-- [AN1.49-52, AN2.19, AN3.22, AN2.30, AN3.61, AN3.65, AN3.73, AN3.78, AN3.89, AN3.99, AN3.123, AN4.1, AN4.10, AN4.24, AN4.41, AN4.94, AN4.159, AN4.170, AN4.174, AN4.183, AN4.200, AN5.25, AN5.27, AN5.28, AN5.57, AN5.159, AN5.200, AN6.63, AN7.48, AN7.64, AN7.80, AN8.2, AN8.53, AN9.34, AN9.35, AN9.43, AN9.44, AN9.45, AN10.81, AN10.92, AN10.93, AN10.94, AN10.96, AN11.1]

From the Udana – Exclamations

-- [UD1.1, UD1.6, UD1.10, UD3.2, UD6.8]

From the Sutra Nipata – The Sutra Collection

-- [SNP4.3, SNP4.5, SNP4.8, SNP5.6, SNP5.15]

I have also included quotes from many more sutras where necessary.

Other texts

-- Beyond Being and Non-Being, Bikkhu Amaro

-- All of Us - Beset by birth, decay, and death (Twelve Dharma Talks On Practice), Sister Ayya Khema (VI. Non-duality)

-- "The need to love" Dharma Talk given by Thich Nhat Hanh on January 1, 1998 in Plum Village, France.

¢(i.e. Note: The people at Access to Insight changed the number of many sutras at some point, so it is possible that some numbers here may be different that what is actually available today on their site: <http://www.accesstoinight.org> . They also changed many words in their translation of previously available sutras. We cannot blame them for improving their material; but sometimes I have been working with older versions.

¢-- I also changed some words like dhamma, kamma, sutta, nibbana, ... for dharma, karma, sutra, Nirvana, ... etc.)

L1: [Introduction] Teaching out of compassion for beings] :L1

L2: [SN6.1: Ayacana Sutra – The Request -- to teach the Dharma] :L2

¢(i.e. Even though the Dharma is hard to teach, hard to see, hard to realize, THE BUDDHA TEACHES OUT OF COMPASSION FOR BEINGS.)

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness:

~ "This Dharma that I have attained is DEEP, HARD TO SEE, HARD TO REALIZE, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise.

~ But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are HARD TO SEE. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all the paraphernalia of becoming, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dharma and if others would not understand me, that would be tiresome for me, troublesome for me."

Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:

\ "Enough now with teaching
\ what only with difficulty I reached.
\ THIS DHARMA IS NOT EASILY REALIZED
\ by those overcome with aversion & passion.

\ What is abstruse, subtle, deep, hard to see,
\ going against the flow --
\ THOSE DELIGHTING IN PASSION,
\ CLOAKED IN THE MASS OF DARKNESS, WON'T SEE."

As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dharma.

Then Brahma Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought:

~ "The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dharma!"

Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him:

~ "Lord, let the Blessed One teach the Dharma! Let the One-Well-Gone teach the Dharma!
THERE ARE BEINGS WITH LITTLE DUST IN THEIR EYES WHO ARE FALLING AWAY BECAUSE
THEY DO NOT
HEAR THE DHARMA. THERE WILL BE THOSE WHO WILL UNDERSTAND THE DHARMA."

That is what Brahma Sahampati said. Having said that, he further said this:

\ "In the past there appeared among the Magadhans
\ an impure Dharma devised by the stained.
\ Throw open the door to the Deathless!
\ Let them hear the Dharma
\ realized by the Stainless One!

\ Just as one standing on a rocky crag
\ might see people all around below,
\ So, O wise one, with all-around vision,
\ ascend the palace fashioned of the Dharma.
\ Free from sorrow, behold the people
\ submerged in sorrow,
\ oppressed by birth & aging.

\ Rise up, hero, victor in battle!
\ O Teacher, wander without debt in the world.
\ TEACH THE DHARMA, O BLESSED ONE:
\ THERE WILL BE THOSE WHO WILL UNDERSTAND."

\ Then the Blessed One, having understood Brahma's invitation,
\ OUT OF COMPASSION FOR BEINGS,
\ surveyed the world with the eye of an Awakened One.

-- As he did so, he saw beings with little dust in their eyes and those with much,
-- those with keen faculties and those with dull,
-- those with good attributes and those with bad,
-- those easy to teach and those hard,
-- some of them seeing disgrace and danger in the other world.

Just as in a pond of blue or red or white lotuses, some lotuses -- born and growing in the
water -- might flourish while immersed in the water, without rising up from the water;
-- some might stand at an even level with the water;
-- while some might rise up from the water and stand without being smeared by the water --
so too, surveying the world with the eye of an Awakened One, the Blessed One saw
-- beings with little dust in their eyes and those with much,
-- those with keen faculties and those with dull,
-- those with good attributes and those with bad,
-- those easy to teach and those hard,
-- some of them seeing disgrace and danger in the other world.

Having seen this, he answered Brahma Sahampati in verse:

\ "OPEN ARE THE DOORS TO THE DEATHLESS TO THOSE WITH EARS.
\ Let them show their conviction.
\ Perceiving trouble, O Brahma,
\ I did not tell people the refined, sublime Dharma."

Then Brahma Sahampati, thinking, "The Blessed One has given his consent to teach of Dharma," bowed down to the Blessed One and, circling him on the right, disappeared right there.

L2: [AN3.123: Gotamaka-cetiya Sutra – At Gotamaka Shrine -- a good reason to teach] :L2

¢(i.e. Note: THE REASONS FOR TEACHING THE DHARMA.)

On one occasion the Blessed One was staying near Vesali at Gotamaka Shrine. There he addressed the monks, "Monks!"

"Yes, lord," the monks responded.

The Blessed One said,

\ "It's through //direct knowledge// that I teach the Dharma, not without //direct knowledge//.

\ It's with a cause that I teach the Dharma, not without a cause.

\ It's with marvels that I teach the Dharma, not without marvels.[1]

Because I teach the Dharma through //direct knowledge// and not without //direct knowledge//, because I teach the Dharma with a cause and not without a cause, because I teach the Dharma with marvels and not without marvels, THERE IS GOOD REASON FOR MY INSTRUCTION, GOOD REASON FOR MY ADMONITION. And that is enough for you to be content, enough for you to be gratified, enough for you to take joy that the Blessed One is rightly self-awakened, the Dharma is well-taught by the Blessed One, and the community has practiced rightly."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the ten-thousand fold cosmos quaked.

¢[i.e. Note 1: DN11 explores the role of miracles and conversations with heavenly beings as a possible basis for faith and belief. ...]

L2: [AN3.22: Gilana Sutra – Sick People -- teaching for those who could benefit from it] :L2

¢(i.e. Note: The Buddha COMPARES THE DHARMA TO GOOD MEDICINE.)

"There are THESE THREE TYPES OF SICK PEOPLE to be found existing in the world. Which three?
-- "There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will not recover from that illness.

-- There is the case of the sick person who -- regardless of whether he does or does not receive amenable food, regardless of whether he does or does not receive amenable medicine, regardless of whether he does or does not receive proper nursing -- will recover from that

illness.

-- There is the case of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing, but not if he doesn't.

"Now, it is because of the sick person who will recover from that illness if he receives amenable food, amenable medicine, & proper nursing -- but not if he doesn't -- that food for the sick has been allowed, medicine for the sick has been allowed, nursing for the sick has been allowed. And it is because there is this sort of sick person that the other sorts of sick persons are to be nursed as well [on the chance that they may actually turn out to need and benefit from such nursing].

"In the same way, THESE THREE TYPES OF PEOPLE, like the three types of sick people, are to be found existing in the world. Which three?

-- "There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathagata, regardless of whether he does or doesn't get to hear the Dharma & Discipline proclaimed by the Tathagata -- will not alight on the lawfulness, the rightness of skillful mental qualities.

-- There is the case of the person who -- regardless of whether he does or doesn't get to see the Tathagata, regardless of whether he does or doesn't get to hear the Dharma & Discipline proclaimed by the Tathagata -- will alight on the lawfulness, the rightness of skillful mental qualities.

-- THERE IS THE CASE OF THE PERSON WHO WILL ALIGHT ON THE LAWFULNESS, THE RIGHTNESS OF SKILLFUL MENTAL QUALITIES IF HE GETS TO SEE THE TATHAGATA AND GETS TO HEAR THE DHARMA & DISCIPLINE PROCLAIMED BY THE TATHAGATA, BUT NOT IF HE DOESN'T.

"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathagata and gets to hear the Dharma & Discipline proclaimed by the Tathagata -- but not if he doesn't -- that the teaching of the Dharma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dharma as well [on the chance that they may actually turn out to need and benefit from the teaching].

"These are the three types of people, like the three types of sick people, to be found existing in the world."

L2: [AN5.159: Udayi Sutra – About Udayin -- teaching out of compassion] :L2

¢(i.e. Note: The Buddha explains to Ven. Ananda THE FIVE PREREQUISITES FOR TEACHING DHARMA TO OTHERS.)

I have heard that on one occasion the Blessed One was staying at Kosambi, in Ghosita's Park. Now at that time Ven. Udayin was sitting surrounded by a large assembly of householders, teaching the Dharma. Ven. Ananda saw Ven. Udayin sitting surrounded by a large assembly of householders, teaching the Dharma, and on seeing him went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there he said to the

Blessed One: "Ven. Udayin, lord, is sitting surrounded by a large assembly of householders, teaching the Dharma."

"It's not easy TO TEACH THE DHARMA TO OTHERS, Ananda.

The Dharma should be taught to others ONLY WHEN FIVE QUALITIES ARE ESTABLISHED WITHIN THE PERSON TEACHING.

Which five?

- \ "The Dharma should be taught with the thought,
- \ 'I will speak step-by-step.'
- \ "The Dharma should be taught with the thought,
- \ 'I will speak explaining the sequence [of cause & effect].'
- \ "The Dharma should be taught with the thought,
- \ 'I WILL SPEAK OUT OF COMPASSION.'
- \ "The Dharma should be taught with the thought,
- \ 'I will speak not for the purpose of material reward.'
- \ "The Dharma should be taught with the thought,
- \ 'I will speak without disparaging myself or others.'

"It's not easy to teach the Dharma to others, Ananda. The Dharma should be taught to others only when these five qualities are established within the person teaching."

L2: [AN7.80: Satthusasana Sutra – To Upali -- teaching the real dharma that leads to Total Unbinding] :L2

¢(i.e. Note: The Buddha explains to Ven. Upali HOW TO RECOGNIZE AUTHENTIC TEACHINGS OF DHARMA.)

Then Ven. Upali went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One: "It would be good, venerable sir, if the Blessed One would teach me the Dharma in brief such that, having heard the Dharma from the Blessed One, I might dwell alone, secluded, heedful, ardent, & resolute."

"Upali, the qualities of which you may know, 'These qualities do not lead to utter disenchantment, to dispassion, to cessation, to calm, to //direct knowledge//, to self-awakening, nor to Unbinding': You may definitely hold, 'This is not the Dharma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'THESE QUALITIES LEAD TO UTTER DISENCHANTMENT, TO DISPASSION, TO CESSATION, TO CALM, TO //DIRECT KNOWLEDGE//, TO SELF-AWAKENING, TO UNBINDING': YOU MAY DEFINITELY HOLD, 'THIS IS THE DHARMA, THIS IS THE VINAYA, THIS IS THE TEACHER'S INSTRUCTION.'"

L2: [SN20.7: Ani Sutra – The Peg -- teaching emptiness without falling into nihilism] :L2

¢(i.e. ONLY THE TEACHINGS ABOUT EMPTINESS ARE DEFINITIVE TEACHING OF THE BUDDHA. Other ones

are at best relative skillful means, but most of the time merely works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples.

¢-- Note: Be careful: there are many popular teachings nowadays that may sound elegant and pleasing to the ear, but they're not necessarily the Buddha's teachings. (ex. Nihilism, quietism, oneness, New Age, ...)

Staying at Savatthi. "Monks, there once was a time when the Dasarahas had a large drum called 'Summoner.' Whenever Summoner was split, the Dasarahas inserted another peg in it, until the time came when Summoner's original wooden body had disappeared and only a conglomeration of pegs remained. [1]

"In the same way, in the course of the future there will be monks who won't listen when DISCOURSES THAT ARE WORDS OF THE TATHAGATA -- DEEP, DEEP IN THEIR MEANING, TRANSCENDENT,

CONNECTED WITH EMPTINESS -- are being recited. They won't lend ear, won't set their hearts on knowing them, won't regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works -- the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples -- are recited. They will lend ear and set their hearts on knowing them. They will regard these teachings as worth grasping & mastering.

"In this way the disappearance of the discourses that are words of the Tathagata -- deep, deep in their meaning, transcendent, CONNECTED WITH EMPTINESS -- will come about.

"Thus you should train yourselves: 'We will listen when discourses that are words of the Tathagata -- deep, deep in their meaning, transcendent, CONNECTED WITH EMPTINESS -- are being recited. We will lend ear, will set our hearts on knowing them, will regard these teachings as worth grasping & mastering.' That's how you should train yourselves."

L1: [From the Majjhima Nikaya – The Middle Length Discourses] :L1

[MN1, MN8, MN11, MN18, MN19, MN24, MN36, MN72, MN95, MN109, MN121, MN138, MN148, MN149, MN152]

L2: [MN1: Mulapariyaya Sutra – The Root Sequence -- Realizing suchness; makes the three poisons lose their strength] :L2

¢(i.e. ABOUT A PROGRESSIVE REALIZATION OF THE REAL NATURE OF ALL DHARMA. Ordinary people are

completely fooled by the illusions of the world, thinking all the dharma are real, and grasping at them. As one progressively realize the real nature of those dharma, their illusory nature, one automatically let go more and more of the three poisons, who loose their basis to grow. Once one has a full realization of their real nature, one is completely free from their grasp, and from all suffering. Until that happen, one should try to understand conceptually, and try to see everything as like illusions.

¢-- The successive meditation on the spheres are about //directly realizing// the emptiness of more and more subtle dharma related to our own mind. They are exercises about combining samatha and insight meditation; using our deep concentration to pierce through the real nature of our own mind, and thus of everything.

£-- see also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

I have heard that on one occasion the Blessed One was staying at Ukkattha, in the shade of a royal Sal tree in the Very Blessed Grove. There he addressed the monks, "Monks!" "Yes, lord," the monks responded.

The Blessed One said, "Monks, I will teach you the sequence of the root of all phenomena [or: the root sequence of all phenomena]. Listen & pay close attention. I will speak." "As you say, sir," they responded.

L4: [1. The erroneous perception of the uninstructed run-of-the-mill person – falling for the illusion of all dharma] :L4

The Blessed One said: "There is the case, monks, where AN UNINSTRUCTED RUN-OF-THE-MILL PERSON -- who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma --

PERCEIVES EARTH AS EARTH. Perceiving earth as earth,
-- HE CONCEIVES [THINGS] about earth,
-- he conceives [things] in earth,
-- he conceives [things] coming out of earth,
-- he conceives earth as `mine,'
-- he delights in earth.

Why is that? BECAUSE HE HAS //NOT COMPREHENDED IT//, I tell you.

¢(i.e. He thinks all of those things are real, with real characteristics; so he develop feelings for them. He has not //directly seen// the real nature of those things yet: their dependent nature and emptiness; their non-duality.)

"He perceives water as water ... fire as fire ... wind as wind 1 (the four properties) ... beings as beings ... gods as gods ... Pajapati as Pajapati ... Brahma as Brahma ... the luminous gods as luminous gods ... the gods of refulgent glory as gods of refulgent glory ... the gods of abundant fruit as the gods of abundant fruit ... the Great Being as the Great Being 2 (all sentient beings) ... the sphere of the infinitude of space as the sphere of the infinitude of space ... the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness ... the sphere of nothingness as the sphere of nothingness ... the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception 3 (the four formless states that can be attained in concentration) ... the seen as the seen ... the heard as the heard ... the sensed as the sensed ... the cognized as the cognized 4 (cover all things experienced through the six senses) ... singleness as singleness ... multiplicity as multiplicity 5 (sameness or

difference) ... the All as the All 6 (all dharmas) ...

¢(i.e. He still thinks all of those dharma are really existing on their own -- inherently existing --, as real objects with real characteristics, as real wholes, as real causes, as objects to possess; so he gets attached to some, develop aversion for other ones, and have much delusion about them all.)

"He perceives Unbinding as Unbinding. 7 (Nirvana) Perceiving Unbinding as Unbinding, he conceives things about Unbinding, he conceives things in Unbinding, he conceives things coming out of Unbinding, he conceives Unbinding as 'mine,' he delights in Unbinding.

¢(i.e. And he gets attached to this concept of Nirvana, as a real goal, a real destination, a real result, ...)

Why is that? Because he has //not comprehended it//, I tell you.

¢(i.e. But that is not the way they really are. All of these are like illusions, including Nirvana. And that is the real problem, the root cause of all suffering.

£--AN8.6: "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

£-- "Loss arises Status arises Disgrace arises Censure arises Praise arises Pleasure arises

£-- "Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

£-- "His mind remains consumed with the gain. His mind remains consumed with the loss ... with the status ... the disgrace ... the censure ... the praise ... the pleasure. His mind remains consumed with the pain.

£-- "He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress.")

L4: [2. The intermediary perception of the Trainee person – who had a first experience / understanding beyond the illusions] :L4

"A MONK WHO IS A TRAINEE -- yearning for the unexcelled relief from bondage, his aspirations as yet unfulfilled --

//DIRECTLY KNOWS// EARTH AS EARTH. //directly knowing// earth as earth,
-- LET HIM NOT CONCEIVE THINGS about earth,
-- let him not conceive things in earth,
-- let him not conceive things coming out of earth,
-- let him not conceive earth as 'mine,'
-- let him not delight in earth.

Why is that? SO THAT HE MAY //COMPREHEND IT//.

¢(i.e. "Let him not conceive and delight" means that, until he has perfectly understood and realize the real nature of everything, he should be trained to see everything as an illusion, to artificially not get attached to things, nor to reject them. That is the Middle Way. He should instead try to directly see their real nature as explained in other sutras.)

He //directly knows// water as water ... fire as fire ... wind as wind ... beings as beings ... gods as gods ... Pajapati as Pajapati ... Brahma as Brahma ... the luminous gods as luminous gods ... the gods of refulgent glory as gods of refulgent glory ... the gods of abundant fruit as the gods of abundant fruit ... the Great Being as the Great Being ... the sphere of the infinitude of space as the sphere of the infinitude of space ... the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness ... the sphere of nothingness as the sphere of nothingness ... the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception ... the seen as the seen ... the heard as the heard ... the sensed as the sensed ... the cognized as the cognized ... singleness as singleness ... multiplicity as multiplicity ... the All as the All ...

He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, let him not conceive things about Unbinding, let him not conceive things in Unbinding, let him not conceive things coming out of Unbinding, let him not conceive Unbinding as `mine,' let him not delight in Unbinding.

Why is that? So that he may //comprehend it//.

L4: [3. The advanced perception of the Arhat – who has a solid //direct realization// beyond the illusions] :L4

"A MONK WHO IS A WORTHY ONE, DEVOID OF MENTAL FERMENTATIONS (i.e. without creating more

uncontrolled karma / conditioning / expectations, and without being slave to already accumulated karma) -- who has attained completion, finished the task, laid down the burden, attained the true goal, destroyed the fetters of becoming, and is released through right knowledge (i.e. having already realized the real nature of his "self", its dependent origination and emptiness ...) --

//DIRECTLY KNOWS// EARTH AS EARTH. //directly knowing// earth as earth,
-- he DOES NOT CONCEIVE things about earth,
-- does not conceive things in earth,
-- does not conceive things coming out of earth,
-- does not conceive earth as `mine,'
-- does not delight in earth.

Why is that? BECAUSE HE HAS //COMPREHENDED IT//, I tell you.

£(UD1.10: "only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized" £-- SNP4.5: "Concerning the seen, the heard and the cognized he does not form the least notion. ")

¢(i.e. He has //directly seen// the real nature of those things: their dependent nature and emptiness; their non-duality. Here, "to directly know" means to directly see their real non-dual nature, to directly see that they are empty of inherent existence but still dependently arisen and functional. "To directly know" means to have realized himself that there is nothing real to [directly] see as the Samkhya has thought, nothing to grasp onto, nothing to fear, nothing to hope for in them by themselves.)

"He //directly knows// water as water ... fire as fire ... wind as wind ... beings as beings ... gods as gods ... Pajapati as Pajapati ... Brahma as Brahma ... the luminous gods as

luminous gods ... the gods of refulgent glory as gods of refulgent glory ... the gods of abundant fruit as the gods of abundant fruit ... the Great Being as the Great Being ... the sphere of the infinitude of space as the sphere of the infinitude of space ... the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness ... the sphere of nothingness as the sphere of nothingness ... the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception ... the seen as the seen ... the heard as the heard ... the sensed as the sensed ... the cognized as the cognized ... singleness as singleness ... multiplicity as multiplicity ... the All as the All ...

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as `mine,' does not delight in Unbinding.

Why is that? Because he has //comprehended it//, I tell you.

L5: [3b. The result of this realization: the three poisons have no more basis to grow] :L5

"A MONK WHO IS A WORTHY ONE, DEVOID OF MENTAL FERMENTATIONS ...

//directly knows// earth as earth. //directly knowing// earth as earth,

-- he does not conceive things about earth,

-- does not conceive things in earth,

-- does not conceive things coming out of earth,

-- does not conceive earth as `mine,'

-- does not delight in earth.

Why is that? BECAUSE, WITH THE ENDING OF PASSION, HE IS DEVOID OF PASSION, I tell you.

¢(i.e. Having realized the emptiness of those dharma he is not attached to them anymore. His passions for them has automatically dropped after //directly seeing// their real non-dual nature.)

"He //directly knows// water as water ... the All as the All ...

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as `mine,' does not delight in Unbinding.

Why is that? Because, with the ending of passion, he is devoid of passion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations ... //directly knows// earth as earth. //directly knowing// earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as `mine,' does not delight in earth.

Why is that? BECAUSE, WITH THE ENDING OF AVERSION, HE IS DEVOID OF AVERSION, I tell you.

¢(i.e. Having realized the emptiness of those dharma he has no aversion for them anymore. His aversion for them has automatically dropped after //directly seeing// their real non-dual nature.)

"He //directly knows// water as water ... the All as the All ...

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as `mine,' does not delight in Unbinding.

Why is that? Because, with the ending of aversion, he is devoid of aversion, I tell you.

"A monk who is a Worthy One, devoid of mental fermentations ... //directly knows// earth as earth. //directly knowing// earth as earth, he does not conceive things about earth, does not conceive things in earth, does not conceive things coming out of earth, does not conceive earth as `mine,' does not delight in earth.

Why is that? BECAUSE, WITH THE ENDING OF DELUSION, HE IS DEVOID OF DELUSION, I tell you.

¢(i.e. Having realized the emptiness of those dharma he has no delusion about them anymore. His delusion about them has automatically dropped after //directly seeing// their real non-dual nature.)

"He //directly knows// water as water ... the All as the All ...

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as `mine,' does not delight in Unbinding.

Why is that? Because, with the ending of delusion, he is devoid of delusion, I tell you.

L4: [4. The Tathagata – who has full realization] :L4

"THE TATHAGATA -- a worthy one, rightly self-awakened --
//DIRECTLY KNOWS// EARTH AS EARTH. //directly knowing// earth as earth,
-- he DOES NOT CONCEIVE THINGS about earth,
-- does not conceive things in earth,
-- does not conceive things coming out of earth,
-- does not conceive earth as `mine,'
-- does not delight in earth.

Why is that? BECAUSE THE TATHAGATA HAS //COMPREHENDED IT TO THE END//, I tell you.

¢(i.e. He has //directly seen// the real nature of those things: their dependent nature and emptiness; their non-duality. And he has perfected this realization by also realizing the inseparability of those two aspects: dependent origination and emptiness.)

"He //directly knows// water as water ... fire as fire ... wind as wind ... beings as beings ... gods as gods ... Pajapati as Pajapati ... Brahma as Brahma ... the luminous gods as luminous gods ... the gods of refulgent glory as gods of refulgent glory ... the gods of abundant fruit as the gods of abundant fruit ... the Great Being as the Great Being ... the sphere of the infinitude of space as the sphere of the infinitude of space ... the sphere of the infinitude of consciousness as the sphere of the infinitude of consciousness ... the sphere of nothingness as the sphere of nothingness ... the sphere of neither-perception-nor-non-perception as the sphere of neither-perception-nor-non-perception

... the seen as the seen ... the heard as the heard ... the sensed as the sensed ... the cognized as the cognized ... singleness as singleness ... multiplicity as multiplicity ... the All as the All ...

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding.

Why is that? Because the Tathagata has //comprehended it to the end//, I tell you.

L5: [4b. The result of this full realization: total awakening] :L5

"The Tathagata -- a worthy one, rightly self-awakened --
//directly knows// earth as earth. //directly knowing// earth as earth,
-- he does not conceive things about earth,
-- does not conceive things in earth,
-- does not conceive things coming out of earth,
-- does not conceive earth as 'mine,'
-- does not delight in earth.

£ (UD1.10: "only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized"

£-- SNP4.5: "Concerning the seen, the heard and the cognized he does not form the least notion. ")

£-- see also UD1.10: "only the seen in reference to the seen, only the heard in reference to the heard, only the sensed in reference to the sensed, only the cognized in reference to the cognized"

£-- SNP4.5: "Concerning the seen, the heard and the cognized he does not form the least notion. ")

¢(i.e. He has //directly seen// the real nature of those things: their dependent nature and emptiness; their non-duality. Here, "to directly know" means to directly see their real non-dual nature, to directly see that they are empty of inherent existence but still dependently arisen and functional. "To directly know" means to have realized himself that there is nothing real to [directly] see as the Samkhya has thought, nothing to grasp onto, nothing to fear, nothing to hope for in them by themselves.)

Why is that?

-- BECAUSE HE HAS KNOWN THAT DELIGHT IS THE ROOT OF SUFFERING & STRESS,
-- THAT FROM COMING-INTO-BEING THERE IS BIRTH, AND THAT FOR WHAT HAS COME INTO BEING THERE
IS AGING & DEATH.
-- THEREFORE, WITH THE TOTAL ENDING, FADING AWAY, CESSATION, LETTING GO, RELINQUISHMENT OF
CRAVING, THE TATHAGATA HAS TOTALLY AWAKENED TO THE UNEXCELLED RIGHT SELF-AWAKENING, I TELL
YOU.

¢(i.e. He has realized that all suffering comes from grasping – delight. He has truly understood the law of karma, the law of dependent origination. He has realized that all

suffering, all grasping, comes from thinking things and beings really exist on their own -- their birth. But by having realize the real nature of everything -- their inseparable dependent origination and emptiness (the Two Truths) -- he has gone beyond any possible attachment, aversion or delusion about things and beings. He is free from the cause of all suffering.)

"He //directly knows// water as water ... the All as the All ... (i.e. This applies to all dharmas; no exception at all.)

"He //directly knows// Unbinding as Unbinding. //directly knowing// Unbinding as Unbinding, he does not conceive things about Unbinding, does not conceive things in Unbinding, does not conceive things coming out of Unbinding, does not conceive Unbinding as 'mine,' does not delight in Unbinding.

Why is that?

-- BECAUSE HE HAS KNOWN THAT DELIGHT IS THE ROOT OF SUFFERING & STRESS,
-- THAT FROM COMING-INTO-BEING THERE IS BIRTH, AND THAT FOR WHAT HAS COME INTO BEING THERE IS AGING & DEATH.
-- THEREFORE, WITH THE TOTAL ENDING, FADING AWAY, CESSATION, LETTING GO, RELINQUISHMENT OF CRAVING, THE TATHAGATA HAS TOTALLY AWAKENED TO THE UNEXCELLED RIGHT SELF-AWAKENING, I TELL YOU."

¢(i.e. This applies even to Nirvana itself. There is no real difference between binding (samsara) and unbinding (Nirvana); they are non-dual: not two, not one.)

That is what the Blessed One said. Displeased, the monks did not delight in the Blessed One's words.

L2: [MN8: Sallekha Sutra – The Discourse on Effacement -- Union of method & wisdom; the real meaning of effacement / letting-go] :L2

¢(i.e. WHAT IS THE REAL MEANING OF EFFACEMENT, OR LETTING-GO. It is not about dropping all.

It is not about stopping all mentation as in the exercises of the eight attainments (4 jhanas, 4 spheres). It is about realizing the real nature of everything, and, meanwhile about what is skillful in the attainment of this goal. It is about knowing what is skillful and what is unskillful along the path. It is not because everything is empty of inherent existence that we should everything is completely useless, meaningless, completely non-existent, and that we should drop everything now. That would be no better than suicide, or leaving the raft while in the middle of the samsaric ocean. It could only lead to a rebirth as a dumb ass or worst. We need to use some adapted skillful means based on dependent origination, while gradually realizing the emptiness of inherent existence of all dharma – even of those means.

£-- See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.

£-- see also AN2.19 about 'Abandon what is unskillful' and 'Develop what is skillful')

Thus have I heard. Once the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. Then one evening the venerable Maha-Cunda¹ rose from meditative seclusion and went to the Blessed One. Having paid homage to him, he sat down at one side and spoke thus to the Blessed One:

"Venerable sir, there are these various views that arise in the world concerning self-doctrines or world-doctrines.² Does the abandoning and discarding of such views come about in a monk who is only at the beginning of his [meditative] reflections?"³

"Cunda, as to those several views that arise in the world concerning self-doctrines and world-doctrines, if [the object] in which⁴ these views arise, in which they underlie and become active,⁵ is seen with right wisdom⁶ as it actually is,⁷ thus: 'This is not mine,⁸ this I am not,⁹ this is not my self'¹⁰ -- then the abandoning of these views, their discarding,¹¹ takes place in him [who thus sees].

L4: [The wrong meaning of letting-go / effacement – it is not about non-mentation or dropping all] :L4

L5: [The Eight Attainments [this is not what effacement really means] :L5

"It may be, Cunda, that some monk, detached from sense-objects, detached from unsalutary ideas, enters into the FIRST ABSORPTION that is born of detachment, accompanied by thought-conception and discursive thinking, and filled with rapture and joy, and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'abidings in ease here and now.'¹²

"It may be that after the stilling of thought conception and discursive thinking, he gains the inner tranquillity and harmony of the SECOND ABSORPTION that is free of thought-conception and discursive thinking, born of concentration and filled with rapture and joy; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'abidings in ease here and now.'

"It may be that after the fading away of rapture, the monk dwells in equanimity, mindful and clearly aware, and he experiences a happiness in his body of which the Noble Ones say: 'Happily lives he who dwells in equanimity and is mindful!' -- that THIRD ABSORPTION he wins; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'abidings in ease here and now.'

"It may be that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the FOURTH ABSORPTION, which is beyond pleasure and pain and has purity of mindfulness due to equanimity; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'abidings in ease here and now.'

"It may be that, with the entire transcending of perceptions of corporeality,¹³ with the disappearance of perceptions of sense-response,¹⁴ with non-attention to perceptions of variety,¹⁵ thinking: 'Space is infinite,' some monk enters upon and abides in THE SPHERE OF

INFINITE SPACE; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'peaceful abidings.'

"It may be that by entirely transcending the sphere of infinite space, thinking: 'Consciousness is infinite,' some monk enters and abides in THE SPHERE OF INFINITE CONSCIOUSNESS; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'peaceful abidings.'

"It may be that by entirely transcending the sphere of infinite consciousness, some monk enters and abides in THE SPHERE OF NOTHINGNESS; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'; in the Noble One's discipline they are called 'peaceful abidings.'

"It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in THE SPHERE OF NEITHER-PERCEPTION-NOR-NON-PERCEPTION; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline ***IT IS NOT THESE [ATTAINMENTS] THAT ARE CALLED 'EFFACEMENT'***; in the Noble one's discipline they are called 'peaceful abidings.'

¢(i.e. This sphere, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.

¢-- Liberation is not gained by shutting down the mind. The eight attainments are artificially done, dependently arisen, impermanent, and can bring only short term relief. Liberation from the three poisons is gained only through wisdom / discernment. There meditations are the subject of analysis / discernment, not the goal. They are the tool used to have //personal direct knowledge// of the real nature of our own mind, and thus of everything.)

L4: [The real meaning of letting-go / effacement] :L4

L5: [1. The instruction on Effacement [what should be really dropped] :L5

"BUT HEREIN, CUNDA, EFFACEMENT SHOULD BE PRACTICED BY YOU:16

-- Others will be harmful; we shall not be harmful here -- THUS EFFACEMENT CAN BE DONE.17

-- Others will kill living beings; we shall abstain from killing living beings here -- thus effacement can be done.

-- Others will take what is not given; we shall abstain from taking what is not given here -- thus effacement can be done.

-- Others will be unchaste; we shall be chaste here -- thus effacement can be done.

-- Others will speak falsehood; we shall abstain from false speech here -- thus effacement can be done.

-- Others will speak maliciously; we shall abstain from malicious speech here -- thus effacement can be done.

-- Others will speak harshly; we shall abstain from harsh speech here -- thus effacement can be done.

-- Others will gossip; we shall abstain from gossip here -- thus effacement can be done.
-- Others will be covetous; we shall not be covetous here -- thus effacement can be done.
-- Others will have thoughts of ill will; we shall not have thoughts of ill will here -- thus effacement can be done.
-- Others will have wrong views; we shall have right view here -- thus effacement can be done.
-- Others will have wrong intention; we shall have right intention here -- thus effacement can be done.
-- Others will use wrong speech; we shall use right speech here -- thus effacement can be done.
-- Others will commit wrong actions; we shall do right actions here -- thus effacement can be done.
-- Others will have wrong livelihood; we shall have right livelihood here -- thus effacement can be done.
-- Others will make wrong effort; we shall make right effort here -- thus effacement can be done.
-- Others will have wrong mindfulness; we shall have right mindfulness here -- thus effacement can be done.
-- Others will have wrong concentration; we shall have right concentration here -- thus effacement can be done.
-- Others will have wrong knowledge; we shall have right knowledge here -- thus effacement can be done.
-- Others will have wrong deliverance; we shall have right deliverance here -- thus effacement can be done.
-- Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here -- thus effacement can be done.
-- Others will be agitated; we shall be unagitated here -- thus effacement can be done.
-- Others will be doubting; we shall be free from doubt here -- thus effacement can be done.
-- Others will be angry; we shall not be angry here -- thus effacement can be done.
-- Others will be hostile; we shall not be hostile here -- thus effacement can be done.
-- Others will denigrate; we shall not denigrate here -- thus effacement can be done.
-- Others will be domineering; we shall not be domineering here -- thus effacement can be done.
-- Others will be envious; we shall not be envious here -- thus effacement can be done.
-- Others will be jealous; we shall not be jealous here -- thus effacement can be done.
-- Others will be fraudulent; we shall not be fraudulent here -- thus effacement can be done.
-- Others will be hypocrites; we shall not be hypocrites here -- thus effacement can be done.
-- Others will be obstinate; we shall not be obstinate here -- thus effacement can be done.
-- Others will be arrogant; we shall not be arrogant here -- thus effacement can be done.
-- Others will be difficult to admonish; we shall be easy to admonish here -- thus effacement can be done.
-- Others will have bad friends; we shall have noble friends here -- thus effacement can be done.
-- Others will be negligent; we shall be heedful here -- thus effacement can be done.
-- Others will be faithless; we shall be faithful here -- thus effacement can be done.
-- Others will be shameless; we shall be shameful here -- thus effacement can be done.
-- Others will be without conscience; we shall have conscience here -- thus effacement can

be done.

-- Others will have no learning; we shall be learned here -- thus effacement can be done.

-- Others will be idle; we shall be energetic here -- thus effacement can be done.

-- Others will be lacking in mindfulness; we shall be established in mindfulness here -- thus effacement can be done.

-- Others will be without wisdom; we shall be endowed with wisdom -- thus effacement can be done.

-- Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them;¹⁸ we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease -- thus effacement can be done.

L5: [2. The instruction on thought's arising [those thoughts should be cultivated] :L5

"Cunda, I say that EVEN THE ARISING OF A THOUGHT CONCERNED WITH SALUTARY THINGS [AND IDEAS]¹⁹ IS OF GREAT IMPORTANCE, not to speak of bodily acts and words conforming [to such thought].²⁰

Therefore, Cunda:

-- THE THOUGHT SHOULD BE PRODUCED: 'Others will be harmful; we shall not be harmful here'.¹⁷

-- The thought should be produced: 'Others will kill living beings; we shall abstain from killing living beings here'.

-- The thought should be produced: 'Others will take what is not given; we shall abstain from taking what is not given here'.

-- The thought should be produced: 'Others will be unchaste; we shall be chaste here'.

-- The thought should be produced: 'Others will speak falsehood; we shall abstain from false speech here'.

-- The thought should be produced: 'Others will speak maliciously; we shall abstain from malicious speech here'.

-- The thought should be produced: 'Others will speak harshly; we shall abstain from harsh speech here'.

-- The thought should be produced: 'Others will gossip; we shall abstain from gossip here'.

-- The thought should be produced: 'Others will be covetous; we shall not be covetous here'.

-- The thought should be produced: 'Others will have thoughts of ill will; we shall not have thoughts of ill will here'.

-- The thought should be produced: 'Others will have wrong views; we shall have right view here'.

-- The thought should be produced: 'Others will have wrong intention; we shall have right intention here'.

-- The thought should be produced: 'Others will use wrong speech; we shall use right speech here'.

-- The thought should be produced: 'Others will commit wrong actions; we shall do right actions here'.

-- The thought should be produced: 'Others will have wrong livelihood; we shall have right livelihood here'.

-- The thought should be produced: 'Others will make wrong effort; we shall make right effort here'.

-- The thought should be produced: 'Others will have wrong mindfulness; we shall have right

mindfulness here’.

-- The thought should be produced: ‘Others will have wrong concentration; we shall have right concentration here’.

-- The thought should be produced: ‘Others will have wrong knowledge; we shall have right knowledge here’.

-- The thought should be produced: ‘Others will have wrong deliverance; we shall have right deliverance here’.

-- The thought should be produced: ‘Others will be overcome by sloth and torpor; we shall be free from sloth and torpor here’.

-- The thought should be produced: ‘Others will be agitated; we shall be unagitated here’.

-- The thought should be produced: ‘Others will be doubting; we shall be free from doubt here’.

-- The thought should be produced: ‘Others will be angry; we shall not be angry here’.

-- The thought should be produced: ‘Others will be hostile; we shall not be hostile here’.

-- The thought should be produced: ‘Others will denigrate; we shall not denigrate here’.

-- The thought should be produced: ‘Others will be domineering; we shall not be domineering here’.

-- The thought should be produced: ‘Others will be envious; we shall not be envious here’.

-- The thought should be produced: ‘Others will be jealous; we shall not be jealous here’.

-- The thought should be produced: ‘Others will be fraudulent; we shall not be fraudulent here’.

-- The thought should be produced: ‘Others will be hypocrites; we shall not be hypocrites here’.

-- The thought should be produced: ‘Others will be obstinate; we shall not be obstinate here’.

-- The thought should be produced: ‘Others will be arrogant; we shall not be arrogant here’.

-- The thought should be produced: ‘Others will be difficult to admonish; we shall be easy to admonish here’.

-- The thought should be produced: ‘Others will have bad friends; we shall have noble friends here’.

-- The thought should be produced: ‘Others will be negligent; we shall be heedful here’.

-- The thought should be produced: ‘Others will be faithless; we shall be faithful here’.

-- The thought should be produced: ‘Others will be shameless; we shall be shameful here’.

-- The thought should be produced: ‘Others will be without conscience; we shall have conscience here’.

-- The thought should be produced: ‘Others will have no learning; we shall be learned here’.

-- The thought should be produced: ‘Others will be idle; we shall be energetic here’.

-- The thought should be produced: ‘Others will be lacking in mindfulness; we shall be established in mindfulness here’.

-- The thought should be produced: ‘Others will be without wisdom; we shall be endowed with wisdom’.

-- The thought should be produced: ‘Others will misapprehend according to their individual views, hold on to them tenaciously and not easily discard them;¹⁸ we shall not misapprehend according to individual views nor hold on to them tenaciously, but shall discard them with ease’.

L5: [3. The instruction on avoidance [using the antidotes of unskillful habits] :L5

"Suppose, Cunda, there were an uneven road and another even road by which to avoid it; and suppose there were an uneven ford and another even ford by which to avoid it.²¹ So too:

-- A person given to harmfulness has non-harming BY WHICH TO AVOID IT.

-- A person given to killing living beings has abstention from killing by which to avoid it.

-- A person given to taking what is not given has abstention from taking what is not given by which to avoid it.

-- A person given to unchastity has chastity by which to avoid it.

-- A person given to false speech has abstention from false speech by which to avoid it.

-- A person given to malicious speech has abstention from malicious speech by which to avoid it.

-- A person given to harsh speech has abstention from harsh speech by which to avoid it.

-- A person given to gossip has abstention from gossip by which to avoid it.

-- A person given to covetousness has non-covetousness by which to avoid it.

-- A person given to thoughts of ill will has non-ill will by which to avoid it.

-- A person given to wrong view has right view by which to avoid it.

-- A person given to wrong intention has right intention by which to avoid it.

-- A person given to wrong speech has right speech by which to avoid it.

-- A person given to wrong action has right action by which to avoid it.

-- A person given to wrong livelihood has right livelihood by which to avoid it.

-- A person given to wrong effort has right effort by which to avoid it.

-- A person given to wrong mindfulness has right mindfulness by which to avoid it.

-- A person given to wrong concentration has right concentration by which to avoid it.

-- A person given to wrong knowledge has right knowledge by which to avoid it.

-- A person given to wrong deliverance has right deliverance by which to avoid it.

-- A person overcome by sloth and torpor has freedom from sloth and torpor by which to avoid it.

-- A person given to agitation has non-agitation by which to avoid it.

-- A person given to doubting has freedom from doubt by which to avoid it.

-- A person given to anger has freedom from anger by which to avoid it.

-- A person given to hostility has freedom from hostility by which to avoid it.

-- A person given to denigrating has non-denigrating by which to avoid it.

-- A person given to domineering has non-domineering by which to avoid it.

-- A person given to envy has non-envy by which to avoid it.

-- A person given to jealousy has non-jealousy by which to avoid it.

-- A person given to fraud has non-fraud by which to avoid it.

-- A person given to hypocrisy has non-hypocrisy by which to avoid it.

-- A person given to obstinacy has non-obstinacy by which to avoid it.

-- A person given to arrogance has non-arrogance by which to avoid it.

-- A person difficult to admonish has amenability by which to avoid it.

-- A person given to making bad friends has making good friends by which to avoid it.

-- A person given to negligence has heedfulness by which to avoid it.

-- A person given to faithlessness has faith by which to avoid it.

-- A person given to shamelessness has shame by which to avoid it.

-- A person without conscience has conscience by which to avoid it.

-- A person without learning has acquisition of great learning by which to avoid it.

-- A person given to idleness has energetic endeavour by which to avoid it.

-- A person without mindfulness has the establishment of mindfulness by which to avoid it.

-- A person without wisdom has wisdom by which to avoid it.

-- A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to avoid it.

L5: [4. The instruction on the way upward [using the antidotes to lead him upward] :L5

"Cunda, as all unsalutary states lead downward and all salutary states lead upward, even so, Cunda:

- A person given to harmfulness has non-harming TO LEAD HIM UPWARD.
- A person given to killing living beings has abstention from killing to lead him upward.
- A person given to taking what is not given has abstention from taking what is not given to lead him upward.
- A person given to unchastity has chastity to lead him upward.
- A person given to false speech has abstention from false speech to lead him upward.
- A person given to malicious speech has abstention from malicious speech to lead him upward.
- A person given to harsh speech has abstention from harsh speech to lead him upward.
- A person given to gossip has abstention from gossip to lead him upward.
- A person given to covetousness has non-covetousness to lead him upward.
- A person given to thoughts of ill will has non-ill will to lead him upward.
- A person given to wrong view has right view to lead him upward.
- A person given to wrong intention has right intention to lead him upward.
- A person given to wrong speech has right speech to lead him upward.
- A person given to wrong action has right action to lead him upward.
- A person given to wrong livelihood has right livelihood to lead him upward.
- A person given to wrong effort has right effort to lead him upward.
- A person given to wrong mindfulness has right mindfulness to lead him upward.
- A person given to wrong concentration has right concentration to lead him upward.
- A person given to wrong knowledge has right knowledge to lead him upward.
- A person given to wrong deliverance has right deliverance to lead him upward.
- A person overcome by sloth and torpor has freedom from sloth and torpor to lead him upward.
- A person given to agitation has non-agitation to lead him upward.
- A person given to doubting has freedom from doubt to lead him upward.
- A person given to anger has freedom from anger to lead him upward.
- A person given to hostility has freedom from hostility to lead him upward.
- A person given to denigrating has non-denigrating to lead him upward.
- A person given to domineering has non-domineering to lead him upward.
- A person given to envy has non-envy to lead him upward.
- A person given to jealousy has non-jealousy to lead him upward.
- A person given to fraud has non-fraud to lead him upward.
- A person given to hypocrisy has non-hypocrisy to lead him upward.
- A person given to obstinacy has non-obstinacy to lead him upward.
- A person given to arrogance has non-arrogance to lead him upward.
- A person difficult to admonish has amenability to lead him upward.
- A person given to making bad friends has making good friends to lead him upward.
- A person given to negligence has heedfulness to lead him upward.
- A person given to faithlessness has faith to lead him upward.
- A person given to shamelessness has shame to lead him upward.
- A person without conscience has conscience to lead him upward.
- A person without learning has acquisition of great learning to lead him upward.
- A person given to idleness has energetic endeavour to lead him upward.
- A person without mindfulness has the establishment of mindfulness to lead him upward.

-- A person without wisdom has wisdom to lead him upward.
-- A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding to lead him upward.

L5: [5. The instruction on quenching [so it s always possible to get out of a bad habits by using their antidotes] :L5

"Cunda, it is impossible that one who is himself sunk in the mire²³ should pull out another who is sunk in the mire. But it is possible, Cunda, that one not sunk in the mire himself should pull out another who is sunk in the mire.

"It is not possible, Cunda, that one who is himself not restrained, not disciplined and not quenched [as to his passions],²⁴ should make others restrained and disciplined, should make them attain to the full quenching [of passions].²⁵ But it is possible, Cunda, that one who is himself restrained, disciplined and fully quenched [as to his passions] should make others restrained and disciplined, should make them attain to the full quenching [of passions]. Even so, Cunda:²⁶

-- A person given to harmfulness has non-harming BY WHICH TO ATTAIN TO THE FULL QUENCHING [OF IT].

-- A person given to killing living beings has abstention from killing by which to attain to the full quenching [of it].

-- A person given to taking what is not given has abstention from taking what is not given by which to attain to the full quenching [of it].

-- A person given to unchastity has chastity by which to attain to the full quenching [of it].

-- A person given to false speech has abstention from false speech by which to attain to the full quenching [of it].

-- A person given to malicious speech has abstention from malicious speech by which to attain to the full quenching [of it].

-- A person given to harsh speech has abstention from harsh speech by which to attain to the full quenching [of it].

-- A person given to gossip has abstention from gossip by which to attain to the full quenching [of it].

-- A person given to covetousness has non-covetousness by which to attain to the full quenching [of it].

-- A person given to thoughts of ill will has non-ill will by which to attain to the full quenching [of it].

-- A person given to wrong view has right view by which to attain to the full quenching [of it].

-- A person given to wrong intention has right intention by which to attain to the full quenching [of it].

-- A person given to wrong speech has right speech by which to attain to the full quenching [of it].

-- A person given to wrong action has right action by which to attain to the full quenching [of it].

-- A person given to wrong livelihood has right livelihood by which to attain to the full quenching [of it].

-- A person given to wrong effort has right effort by which to attain to the full quenching

[of it].

-- A person given to wrong mindfulness has right mindfulness by which to attain to the full quenching [of it].

-- A person given to wrong concentration has right concentration by which to attain to the full quenching [of it].

-- A person given to wrong knowledge has right knowledge by which to attain to the full quenching [of it].

-- A person given to wrong deliverance has right deliverance by which to attain to the full quenching [of it].

-- A person overcome by sloth and torpor has freedom from sloth and torpor by which to attain to the full quenching [of it].

-- A person given to agitation has non-agitation by which to attain to the full quenching [of it].

-- A person given to doubting has freedom from doubt by which to attain to the full quenching [of it].

-- A person given to anger has freedom from anger by which to attain to the full quenching [of it].

-- A person given to hostility has freedom from hostility by which to attain to the full quenching [of it].

-- A person given to denigrating has non-denigrating by which to attain to the full quenching [of it].

-- A person given to domineering has non-domineering by which to attain to the full quenching [of it].

-- A person given to envy has non-envy by which to attain to the full quenching [of it].

-- A person given to jealousy has non-jealousy by which to attain to the full quenching [of it].

-- A person given to fraud has non-fraud by which to attain to the full quenching [of it].

-- A person given to hypocrisy has non-hypocrisy by which to attain to the full quenching [of it].

-- A person given to obstinacy has non-obstinacy by which to attain to the full quenching [of it].

-- A person given to arrogance has non-arrogance by which to attain to the full quenching [of it].

-- A person difficult to admonish has amenability by which to attain to the full quenching [of it].

-- A person given to making bad friends has making good friends by which to attain to the full quenching [of it].

-- A person given to negligence has heedfulness by which to attain to the full quenching [of it].

-- A person given to faithlessness has faith by which to attain to the full quenching [of it].

-- A person given to shamelessness has shame by which to attain to the full quenching [of it].

-- A person without conscience has conscience by which to attain to the full quenching [of it].

-- A person without learning has acquisition of great learning by which to attain to the full quenching [of it].

-- A person given to idleness has energetic endeavour by which to attain to the full quenching [of it].

-- A person without mindfulness has the establishment of mindfulness by which to attain to the full quenching [of it].

-- A person without wisdom has wisdom by which to attain to the full quenching [of it].

-- A person given to misapprehending according to his individual views, to holding on to them tenaciously and not discarding them easily, has non-misapprehension of individual views, non-holding on tenaciously and ease in discarding by which to attain to the full quenching [of it].

L4: [Conclusion] :L4

"Thus, Cunda,

-- I have shown to you the instruction on EFFACEMENT,

-- I have shown to you the instruction on THOUGHT'S ARISING,

-- I have shown to you the instruction on AVOIDANCE,

-- I have shown to you the instruction on THE WAY UPWARD,

-- I have shown to you the instruction on QUENCHING.

"What can be done for his disciples by a Master who seeks their welfare and has COMPASSION AND PITY ON THEM, that I have done for you, Cunda.²⁷ There are these roots of trees, there are empty places. Meditate, Cunda, do not delay, lest you later regret it. This is my message to you."

Thus spoke the Blessed One. Satisfied, the venerable Cunda rejoiced in the Blessed One's words.

[The concluding verse added by the 'Theras of the First Council:]

\ Deep like the ocean is this Suttanta on Effacement,
\ Dealing with forty-four items,
\ showing them in five sections.

L2: [MN11: Culasihanada Sutra – The Shorter Discourse on the Lion's Roar * * * * --

Realizing suchness, this wisdom removes ignorance and all clinging, including to the views of being and non-being] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. THE PROBLEM CAN BE RESUMED TO THE FOUR KINDS OF CLINGING / CRAVING. All of these four

types should be known, not just a few of them. They are all based on the ignorance of the real nature of all dharma. It is because we think they are real that we are craving for them / clinging to them. When ignorance is removed by the full understanding of all kinds of clinging, and true knowledge has arisen, then with the fading away of ignorance and the arising of true knowledge he no longer clings to sensual pleasures, no longer clings to views (of being and non-being), no longer clings to rules and observances, no longer clings to a doctrine of self. So realizing the real nature of everything is the only real antidote to all craving and suffering. Faking it by dropping all, or stopping all mentation, will not do the job. It has to be based on true personal direct wisdom.

¢-- THE MIDDLE WAY: STAYING AWAY FROM THE TWO EXTREMES OF EXISTENCE

(reification/
acceptation/ being) AND NON-EXISTENCE (nihilism/ rejection/ dropping-all/ non-being). It clearly shows that the goal of the path is not about accepting a new view (the Buddha has no view, no position, no dogma), nor about dropping everything, as if everything was completely non-existent, meaningless, useless (the Buddha teaches what is skillful, and not what is unskillful). It also clearly mean that the path is to stay away from these two extremes, and that Nirvana is the realization that everything is not existing, not non-existing, (not both, not neither). It is this realization that cause the automatic dropping of all grasping, all fears, all delusions (the three poisons); and thus cause the no more suffering.)

L4: [What defines a Buddhist : taking refuge in the Buddha, Dharma, Sangha] :L4

1. Thus have I heard. On one occasion the Blessed One was living at Savatthi in Jeta's Grove, Anathapindika's Park. There he addressed the bhikkhus thus: "Bhikkhus." -- "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses: that is how you should rightly roar your lion's roar. [1]

3. "It is possible, bhikkhus, that wanderers of other sects might ask: 'But on the strength of what (argument) or with the support of what (authority) do the venerable ones say thus?' Wanderers of other sects who ask thus may be answered in this way: 'Friends, **FOUR THINGS HAVE BEEN DECLARED TO US BY THE BLESSED ONE** who knows and sees, accomplished and fully enlightened; on seeing these in ourselves we say thus: "Only here is there a recluse, only here a second recluse, only here a third recluse, only here a fourth recluse. The doctrines of others are devoid of recluses."

WHAT ARE THE FOUR?

- We have confidence in the Teacher,
- we have confidence in the Dharma,
- we have fulfilled the precepts,
- and our companions in the Dharma are dear and agreeable to us whether they are layfolk or those gone forth.

These are the four things declared to us by the Blessed One who knows and sees, accomplished and fully enlightened, on seeing which in ourselves we say as we do.'

L4: [How to answer questions about the Dharma] :L4

4. "It is possible, bhikkhus, that wanderers of other sects might say thus:
-- 'Friends, we too have confidence in the Teacher, that is, in our Teacher;
-- we too have confidence in the Dharma, that is, in our Dharma;
-- we too have fulfilled the precepts, that is, our precepts;
-- our companions in the Dharma are dear and agreeable to us too whether they are layfolk or those gone forth.

What is the distinction here, friends, what is the variance, what is the difference between you and us?'

5. "Wanderers of other sects who ask thus may be answered in this way:

'How then, friends, is the goal one or many?' Answering rightly, the wanderers of other

sects would answer thus: 'FRIENDS, THE GOAL IS ONE, NOT MANY.' [2]

\ 'But, friends, is that goal for one affected by lust or FREE FROM LUST?'

\ Answering rightly, the wanderers of other sects would answer thus: 'Friends, that goal is for one free from lust, not for one affected by lust.'

\ 'But, friends, is that goal for one affected by hate or FREE FROM HATE?'

\ Answering rightly, they would answer: 'Friends, that goal is for one free from hate, not for one affected by hate.'

\ 'But, friends, is that goal for one affected by delusion or FREE FROM DELUSION?'

\ Answering rightly, they would answer: 'Friends, that goal is for one free from delusion, not for one affected by delusion.'

\ 'But, friends, is that goal for one affected by craving or FREE FROM CRAVING?'

\ Answering rightly, they would answer: 'Friends, that goal is for one free from craving, not for one affected by craving.'

\ 'But, friends, is that goal for one affected by clinging or FREE FROM CLINGING?'

\ Answering rightly, they would answer: 'Friends, that goal is for one free from clinging, not for one affected by clinging.'

\ 'But, friends, is that goal FOR ONE WHO HAS VISION or for one without vision?'

\ Answering rightly, they would answer: 'Friends, that goal is for one with vision, not for one without vision.'

\ 'But, friends, is that goal for one who favors and opposes, or FOR ONE WHO DOES NOT FAVOR AND OPPOSE?'

\ Answering rightly, they would answer: 'Friends, that goal is for one who does not favor and oppose, not for one who favors and opposes.' [3] (i.e. the Middle Way between accepting and rejecting)

\ 'But, friends is that goal for one who delights in and enjoys proliferation, or for one WHO DOES NOT DELIGHT IN AND ENJOY PROLIFERATION?'

\ Answering rightly, they would answer: 'Friends, that goal is for one who does not delight in and enjoy proliferation, not for one who delights in and enjoys proliferation.'

[4]

£(AN4.42: "There are these four ways of answering questions.

£-- 1. There are questions that should be answered categorically [straightforwardly yes, no, this, that].

£-- 2. There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms].

£-- 3. There are questions that should be answered with a counter-question.

£-- 4. There are questions that should be put aside."

£-- AN4.77: "There are these four unconjecturables that are not to be conjectured about, that would bring madness & vexation to anyone who conjectured about them.

£-- 1. "The Buddha-range of the Buddhas [i.e., the range of powers a Buddha develops as a result of becoming a Buddha

£-- 2. "The jhana-range of a person in jhana [i.e., the range of powers that one may obtain while absorbed in jhana]....

£-- 3. "The [precise working out of the] results of karma....

£-- 4. "Conjecture about [the origin, etc., of] the world)

L4: [The Middle Way between existence and non-existence, between accepting and rejecting]
:L4

6. "Bhikkhus, there are these TWO VIEWS: THE VIEW OF BEING AND THE VIEW OF NON-BEING. (i.e.

or of existence and non-existence)

-- Any recluses or Brahmins who RELY ON THE VIEW OF BEING, adopt the view of being, accept the view of being, are opposed to the view of non-being. (i.e. realism, view of existence, of absolute causality)

-- Any recluses or Brahmins who RELY ON THE VIEW OF NON-BEING, adopt the view of non-being, accept the view of non-being, are opposed to the view of being. [5] (i.e. idealism or nihilism, view of no causality)

7. "Any recluses or Brahmins who DO NOT UNDERSTAND AS THEY ACTUALLY ARE (i.e. fabrications/stress should be know, its origin, cessation, path...)

-- the origin, (i.e. dependent origination)

-- the disappearance, (i.e. dependent cessation; emptiness of inherent existence)

-- the gratification, the danger and the escape [6] (i.e. the path)

-- in the case of these two views

-- are affected by lust, affected by hate, affected by delusion, (i.e. slave to the three poisons)

-- affected by craving, affected by clinging, without vision,

-- given to favoring and opposing, (i.e. discrimination)

-- and they delight in and enjoy proliferation. (i.e. complexification)

-- They are not freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say. (i.e. stuck in samsara unless one can see through these two extremes of existence and non-existence, and transcend this duality)

8. "ANY RECLUSES OR BRAHMINS WHO UNDERSTAND AS THEY ACTUALLY ARE the origin, the disappearance, the gratification, the danger and the escape in the case of these two views are without lust (or acceptance), without hate (or rejection), without delusion (or fermentations), without craving, without clinging, with vision, NOT GIVEN TO FAVORING AND OPPOSING, and they do not delight in and enjoy proliferation. THEY ARE FREED FROM birth, aging and death, from sorrow, lamentation, pain, grief and despair; THEY ARE FREED FROM SUFFERING, I say.

L4: [The four kinds of clinging that have all to be fully known] :L4

9. "Bhikkhus, there are these FOUR KINDS OF CLINGING. (i.e. four kinds of false absolutes – thinking they are inherently existing, independently of our own mind / karma) What four?

-- Clinging to sensual pleasures, (i.e. absolute feelings)

-- CLINGING TO VIEWS [OF BEING OR NON-BEING], (i.e. absolute view)

-- clinging to rules and observances, (i.e. absolute methods)

-- and clinging to a doctrine of self. (i.e. absolute self)

¢(i.e. It is not just clinging to a self that is the problem; but the clinging to any dharma, any of the five aggregates, any of the 12 links of dependent origination, any view, any method ... anything. That means thinking that any of those is real, existing on its own, independently of our own mind / karma, inherently existing.

¢-- Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all

conceptualization.)

10. "Though certain recluses and Brahmins claim to propound THE FULL UNDERSTANDING OF ALL KINDS OF CLINGING, they do not completely describe the full understanding of all kinds of clinging. [7] They describe the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self. Why is that? Those good recluses and Brahmins do not understand these three instances of clinging as they actually are. Therefore, though they claim to propound the full understanding of all kinds of clinging, they describe only the full understanding of clinging to sensual pleasures without describing the full understanding of clinging to views, clinging to rules and observances, and clinging to a doctrine of self.

11. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self. Why is that? They do not understand two instances ... therefore they describe only the full understanding of clinging to sensual pleasures and clinging to views without describing the full understanding of clinging to rules and observances and clinging to a doctrine of self.

12. "Though certain recluses and Brahmins claim to propound the full understanding of all kinds of clinging ... they describe the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. They do not understand one instance ... therefore they describe only the full understanding of clinging to sensual pleasures, clinging to views, and clinging to rules and observances without describing the full understanding of clinging to a doctrine of self. [8]

13. "Bhikkhus, in such a Dharma and Discipline as that it is plain
-- that confidence in the Teacher is not rightly directed,
-- that confidence in the Dharma is not rightly directed,
-- that fulfillment of the precepts is not rightly directed,
-- and that the affection among companions in the Dharma is not rightly directed.

Why is that? Because that is how it is when the Dharma and Discipline is badly proclaimed and badly expounded, unemancipating, uncondusive to peace, expounded by one who is not fully enlightened.

£(SN22.121: Clinging: "And what, monks, are clingable phenomena? What is clinging?

£--"Form is a clingable phenomenon. Any desire or passion related to it, is clinging related to it.

£--"Feeling is a clingable phenomenon. Any desire or passion related to it, is clinging related to it.

£--"Perception is a clingable phenomenon. Any desire or passion related to it, is clinging related to it.

£--"Fabrications are clingable phenomena. Any desire or passion related to them, is clinging related to them.

£--"Consciousness is a clingable phenomenon. Any desire or passion related to it, is clinging related to it.

£--"These are called clingable phenomena. This is clinging.")

¢(i.e. The Buddha has no absolute view, no absolute position, no dogma. He is not proposing an absolute view or truth. All views are flawed because relative, dependently arisen and empty of inherent existence. But the Buddha never suggested that we should drop all views, drop all methods. He merely pointed out that we should realize the real nature of our five aggregates, or all nutriment, while using them as tools.)

L4: [The only way out is to fully realize the real nature of those four kinds of clinging: nature, origination, cessation, path ...] :L4

14. "Bhikkhus, when a Tathagata, accomplished and fully enlightened, claims to propound THE FULL UNDERSTANDING OF ALL KINDS OF CLINGING, he completely describes the full understanding of all kinds of clinging:

- he describes the full understanding of clinging to sensual pleasures,
- clinging to views, (i.e. view of existence and non-existence)
- clinging to rules and observances,
- and clinging to a doctrine of self. [9]

15. "Bhikkhus, in such a Dharma and Discipline as that it is plain

- that confidence in the Teacher is rightly directed,
- that confidence in the Dharma is rightly directed,
- that fulfillment of the precepts is rightly directed,
- and that the affection among companions in the Dharma is rightly directed.

Why is that? Because that is how it is when the Dharma and Discipline is well proclaimed and well expounded, emancipating, conducive to peace, expounded by one who is fully enlightened.

¢(i.e. To fully understand means: fabrications/ stress (these four types of clinging) should be known, its origin should be known, its cessation should be known, the path leading to its cessation should be known ... It is all about seeing through the real nature of those four types of clinging; //directly realizing// their origination and falling away; their dependent origination and emptiness of inherent existence (and the inseparability of those two). And thus not opting for any of those two opposite views: existence and non-existence; and acting accordingly. That is the Middle Way between existence and non-existence; between accepting and rejecting. Liberation is gained by acting in accord with this reality, and only through this ultimate //direct realization// / wisdom.)

L4: [The root cause of these four types of clinging is "ignorance"] :L4

16.

- "Now these four kinds of clinging have what as their source, what as their origin, from what are they born and produced? THESE FOUR KINDS OF CLINGING HAVE CRAVING AS THEIR SOURCE,
- craving as their origin, they are born and produced from craving. [10]
- Craving has what as its source ...? Craving has feeling as its source....
- Feeling has what as its source ...? Feeling has contact as its source ...
- Contact has what as its source ...? Contact has the sixfold base as its source....
- The sixfold base has what as its source ...? The sixfold base has mentality-materiality as its source....
- Mentality-materiality has what as its source ...? Mentality-materiality has consciousness as its source....
- Consciousness has what as its source ...? Consciousness has formations as its source....

-- Formations have what as their source ...? Formations have IGNORANCE as their source, ignorance as their origin; they are born and produced from ignorance.

L4: [The wisdom realizing their real nature is the final antidote of all kinds of clinging and suffering] :L4

17. "Bhikkhus, WHEN IGNORANCE IS ABANDONED AND TRUE KNOWLEDGE HAS ARISEN IN A BHIKKHU, THEN

WITH THE FADING AWAY OF IGNORANCE AND THE ARISING OF TRUE KNOWLEDGE HE

-- no longer clings to sensual pleasures,

-- no longer clings to views,

-- no longer clings to rules and observances,

-- no longer clings to a doctrine of self. [11]

-- When he does not cling, he is not agitated.

-- When he is not agitated, HE PERSONALLY ATTAINS NIRVANA.

-- He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' " [12]

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

¢(i.e. So the Dharma is about letting go of all craving and clinging; but this letting go cannot be done artificially. It can be accomplished only by seeing through these four kinds of clinging, by //directly realizing// the real nature of stress & fabrications: their nature, origination, cessation and path leading to their cessation. – It is only by accumulating both merit and wisdom through the Noble Path, using virtuous methods and developing the real wisdom realizing the real nature of all dharma, including of those four types of clinging, that one will finally be able to transcend them and be completely liberated from their grasp. And this path is not about “favoring or opposing”, not about accepting methods or views as absolute, nor about dropping all or stopping all mentation – that would be suicide. This path is about the Middle Way: not accepting, not rejecting – between the two extremes of being and non-being. So this path consists of using progressively adapted skillful means, composed of virtuous methods and views, while never thinking any of those are absolute. They are merely tools, chariots, rafts. We should not grasp at the rafts as if absolute, nor let go of them in the middle of the samsaric ocean.)

L2: [MN18: Madhupindika Sutra – The Ball of Honey -- Realizing suchness; that is the end of all obsessions and conflicts based on extremist views] :L2

¢(i.e. ABOUT THE REALIZATION OF THE EMPTINESS OF THE FIVE AGGREGATES. Once one has realized

that they are empty of inherent existence, then there is NO MORE CAUSES FOR CONFLICT based on this kind of extremist views. All perceptions and fabricated categories / universals should be seen as illusions. This sutra is about the realization of the emptiness of the five aggregates as the source of all peace / no more suffering. Once one has realized that they are empty of inherent existence, then there is no more causes for obsessions, extremist conflicts ... and suffering.

£-- All perceptions, views and fabricated categories / universals should be seen as illusions, like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree", because they are "empty, void to whoever sees them appropriately" as mentioned in SN22.95 (Phena Sutra -- Foam).

£-- It is thinking that the five aggregates are real (inherently existing) that is the causes of all obsessions, extremes, conflicts, all suffering. And it is realizing their real nature as explained in the MN11 (Culasihanada Sutra -- The Shorter Discourse on the Lion's Roar) that is the Liberating factor.

£-- And this real nature is that there is "NOTHING THERE TO RELISH, WELCOME, OR REMAIN FASTENED TO" in the five aggregates as said in the present sutra (MN18); meaning that they are empty of inherent existence, like illusions, but still dependently arisen and functional. -- That also means that there is no real direct perceptions, no real universals / categories, no absolute view or truth; they are all empty of inherent existence because dependently arisen. The Middle Way between existence and non-existence; empty but still dependently arisen and functional.)

L4: [The Dharma is about going beyond all obsessions and quarrelling for views] :L4

I have heard that on one occasion the Blessed One was living among the Sakyans near Kapilavatthu in the Banyan Park. Then in the early morning, having put on his robes and carrying his bowl & outer robe, he went into Kapilavatthu for alms. Having gone for alms in Kapilavatthu, after the meal, returning from his alms round, he went to the Great Wood for the day's abiding. Plunging into the Great Wood, he sat down at the root of a bilva sapling for the day's abiding.

Dandapani ("Stick-in-hand") the Sakyan, out roaming & rambling for exercise, also went to the Great Wood. Plunging into the Great Wood, he went to where the Blessed One was under the bilva sapling. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side. As he was standing there, he said to the Blessed One, "WHAT IS THE CONTEMPLATIVE'S DOCTRINE? WHAT DOES HE PROCLAIM?"

~ "The sort of doctrine, friend, where one does not keep quarreling with anyone in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common folk; the sort [of doctrine] where perceptions no longer obsess the brahman who remains dissociated from sensual pleasures, FREE FROM PERPLEXITY, HIS UNCERTAINTY CUT AWAY,

DEVOID OF CRAVING FOR BECOMING & NON-BECOMING. Such is my doctrine, such is what I proclaim."

¢(i.e. As mentioned in MN11: 'But, friends, is that goal for one who favors and opposes, or FOR ONE WHO DOES NOT FAVOR AND OPPOSE?' Answering rightly, they would answer: 'Friends, that

goal is for one who does not favor and oppose, not for one who favors and opposes.' -- The Middle Way between becoming and non-becoming, between trying to get something / be somebody, and trying to drop everything / be a dead cow without mentation. The Middle Way between accepting and rejecting, between existence and non-existence – so, no more reasons to fight for absolutes.)

L4: [By realizing that everything is empty, there is no more reason for any obsession of passion, of resistance, of views, of uncertainty, of conceit, of being (getting) and non-being (dropping) – and there is no more reason for any conflict] :L4

When this was said, Dandapani the Sakyan -- shaking his head, wagging his tongue, raising his eyebrows so that his forehead was wrinkled in three furrows -- left, leaning on his stick.

Then, when it was evening, the Blessed One rose from his seclusion and went to the Banyan Park. On arrival, he sat down on a seat made ready. As he was sitting there, he [told the monks what had happened]. When this was said, a certain monk said to the Blessed One, "LORD, WHAT SORT OF DOCTRINE IS IT WHERE ONE DOES NOT KEEP QUARRELING WITH ANYONE IN THE COSMOS

with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & commonfolk; where perceptions no longer obsess the brahman who remains dissociated from sensual pleasures, free from perplexity, his uncertainty cut away, devoid of craving for becoming & non-?"

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

~ "If, monk, with regard to the cause whereby the perceptions & categories of complication assail a person, THERE IS NOTHING THERE TO RELISH, WELCOME, OR REMAIN FASTENED

TO, (i.e. no absolute, they are all empty of inherent existence)

~ THEN THAT IS THE END OF THE OBSESSIONS OF PASSION, THE OBSESSIONS OF RESISTANCE, THE OBSESSIONS OF VIEWS, THE OBSESSIONS OF UNCERTAINTY, THE OBSESSIONS OF CONCEIT, THE

OBSESSIONS OF PASSION FOR BECOMING, & THE OBSESSIONS OF IGNORANCE (i.e. realizing their

emptiness cause the automatic dropping of all poisons: attachment, repulsion, delusions, ... conflicts based on these extreme views).

~ That is the end of taking up rods & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder." That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

¢(i.e. About the realization of the emptiness of the five aggregates as the source of all peace / no more suffering. Once one has realized that they are empty of inherent existence, then there is no more causes for conflict ... and suffering. All perceptions and fabricated categories / universals should be seen as illusions, like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree", because they are "empty, void to whoever sees them appropriately" as mentioned in SN22.95 (Phena Sutra -- Foam). It is thinking that the five aggregates are real (inherently existing) that is the causes of all conflicts, all suffering. And it is realizing their real nature as explained in the MN11 (Culasihanada Sutra -- The Shorter Discourse on the Lion's Roar) that is the Liberating factor. And this real nature is that there is "NOTHING THERE TO RELISH, WELCOME, OR REMAIN FASTENED TO" there; meaning that they are empty of inherent existence, like illusions, but still dependently arisen and functional. -- That also means that there is no real direct perceptions, no real universals / categories; they are all empty of inherent existence because dependently arisen.

¢-- Note: The realization that everything is empty of inherent existence because dependently arisen, that there is no absolute truth or view, etc., doesn't mean that we should drop all defensive means and submit to the first evil without a fight – that would be suicide / nihilism. Everything is still dependently arisen and functional; we still need adapted skillful means, nutriments, sciences, morality, justice, law and order, and necessary force to defend our Liberty and Democracy. It only means that we should not submit to any absolutism, any extremism, any tyrant, any determinism, and always have an open mind because everything is relative. The Buddha has no absolute view, no absolute position, no dogma; but he still teaches adapted skillful means, and still teaches that we should protect our life and help others. The Buddha was never against law and order, justice and protection.)

L4: [Asking Ven. Maha Kaccana to explain the meaning of this] :L4

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, there is nothing to relish... that is where these evil, unskillful things cease without remainder': now who might analyze the unanalyzed detailed meaning of this brief statement?" Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they [told him what had happened, and added,] "ANALYZE THE MEANING, VEN. MAHA KACCANA!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood -- passing over the root & trunk of a standing tree possessing heartwood -- were to imagine that heartwood should be sought among its branches & leaves. So it is with you, who -- having bypassed the Blessed One when you were face to face with him, the Teacher -- imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dharma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dharma, the Tathagata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dharma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dharma, the Tathagata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccana!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, after which he went into his dwelling without analyzing the detailed meaning -- i.e.,

~ 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, THERE IS NOTHING THERE TO RELISH, WELCOME, OR REMAIN FASTENED TO, then THAT

IS THE END OF THE OBSESSIONS of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. THAT IS THE END OF TAKING UP RODS & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder'

L4: [The dependent origination of complications, obsessions, and suffering] :L4

-- "DEPENDENT ON EYE & FORMS, eye-consciousness arises.

---- The meeting of the three is contact.

---- With contact as a requisite condition, there is feeling.

---- What one feels, one perceives (labels in the mind).

---- What one perceives, one thinks about.

---- What one thinks about, ONE COMPLICATES.

---- Based on what a person complicates, THE PERCEPTIONS & CATEGORIES OF COMPLICATION ASSAIL

HIM/HER WITH REGARD TO PAST, PRESENT, & FUTURE FORMS COGNIZABLE VIA THE EYE.

-- "Dependent on ear & sounds, ear-consciousness arises...

-- "Dependent on nose & aromas, nose-consciousness arises...

-- "Dependent on tongue & flavors, tongue-consciousness arises...

-- "Dependent on body & tactile sensations, body-consciousness arises...

-- "DEPENDENT ON INTELLECT & IDEAS, intellect-consciousness arises.

---- The meeting of the three is contact.

---- With contact as a requisite condition, there is feeling.

---- What one feels, one perceives (labels in the mind).

---- What one perceives, one thinks about.

---- What one thinks about, ONE COMPLICATES.

---- Based on what a person complicates, THE PERCEPTIONS & CATEGORIES OF COMPLICATION ASSAIL

HIM/HER WITH REGARD TO PAST, PRESENT, & FUTURE IDEAS COGNIZABLE VIA THE INTELLECT.

¢(i.e. As explained in the 12 steps of the law of dependent origination, all views, all obsessions, all suffering are dependent on the ignorance of the real nature of everything.)

L4: [Ignorance of the real nature of the five aggregates is the root cause of all kinds of obsessions and disputes] :L4

"NOW, WHEN THERE IS THE EYE, WHEN THERE ARE FORMS, WHEN THERE IS EYE-CONSCIOUSNESS, it is possible that one will delineate a delineation of contact.[1]

-- When there is a delineation of contact, it is possible that one will delineate a delineation of feeling.

-- When there is a delineation of feeling, it is possible that one will delineate a delineation of perception.

-- When there is a delineation of perception, it is possible that one will delineate a delineation of thinking.

-- When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

-- "When there is the ear...

-- "When there is the nose...

-- "When there is the tongue...

-- "When there is the body...

-- "WHEN THERE IS THE INTELLECT, WHEN THERE ARE IDEAS, WHEN THERE IS INTELLECT-CONSCIOUSNESS, it is possible that one will delineate a delineation of contact. When there is a delineation of contact, it is possible that one will delineate a delineation of feeling. When there is a delineation of feeling, it is possible that one will delineate a delineation of perception. When there is a delineation of perception, it is possible that one will delineate a delineation of thinking. When there is a delineation of thinking, it is possible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

¢(i.e. It is because one think the sense organs, sense objects, and consciousnesses ... are real, inherently existing, that one feels threatened and which to defend himself and his positions / ideas.)

L4: [The wisdom realizing the real nature of the five aggregates is the solution to all kinds of disputes] :L4

"NOW, WHEN THERE IS NO EYE, WHEN THERE ARE NO FORMS, WHEN THERE IS NO EYE-CONSCIOUSNESS, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

-- "When there is NO EAR...

-- "When there is NO NOSE...

-- "When there is NO TONGUE...

-- "When there is NO BODY...

-- "When there is NO INTELLECT, WHEN THERE ARE NO IDEAS, WHEN THERE IS NO INTELLECT-CONSCIOUSNESS, it is impossible that one will delineate a delineation of contact. When there is no delineation of contact, it is impossible that one will delineate a delineation of feeling. When there is no delineation of feeling, it is impossible that one will delineate a delineation of perception. When there is no delineation of perception, it is impossible that one will delineate a delineation of thinking. When there is no delineation of thinking, it is impossible that one will delineate a delineation of being assailed by the perceptions & categories of complication.

¢(i.e. "WHEN THERE IS NO ..." doesn't mean we should poke our eyes out. It means that, once one has realized the real nature of the sense organs, sense objects, and consciousnesses (the emptiness of all dharma – "WHEN THERE IS NO ..."), then there is no more basis for the three poisons, and no more reason to feel threatened and to which to dispute with others

because of one's possessions and positions / ideas. –That doesn't means that we should drop all laws, all order, and all force right now. That would be jumping to the other extreme – suicide.)

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e.,

~ 'If, with regard to the cause whereby the perceptions & categories of complication assail a person, THERE IS NOTHING THERE TO RELISH, WELCOME, OR REMAIN FASTENED TO, THEN THAT

IS THE END OF THE OBSESSIONS of passion, the obsessions of resistance, the obsessions of views, the obsessions of uncertainty, the obsessions of conceit, the obsessions of passion for becoming, & the obsessions of ignorance. THAT IS THE END OF TAKING UP RODS & bladed weapons, of arguments, quarrels, disputes, accusations, divisive tale-bearing, & false speech. That is where these evil, unskillful things cease without remainder'

-- this is how I understand the detailed meaning. Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting & approving of Ven. Maha Kaccana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccana analyzed the meaning using these words, statements, & phrases." "Maha Kaccana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

When this was said, Ven. Ananda said to the Blessed One, "Lord, it's as if a man -- overcome with hunger, weakness, & thirst -- were to come across a ball of honey. Wherever he were to taste it, he would experience a sweet, delectable flavor. In the same way, wherever a monk of capable awareness might investigate the meaning of this Dharma discourse with his discernment, he would experience gratification, he would experience confidence. What is the name of this Dharma discourse?" "Then, Ananda, you can remember this Dharma discourse as the 'Ball of Honey Discourse.'" That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

L2: [MN19: Dvedhavitakka Sutra – Two Sorts of Thinking -- Realizing suchness; of karma; relying on //personal direct knowledge// to know what are skillful or unskillful habits] :L2

¢(i.e. ABOUT REALIZING FOR OURSELVES what the disadvantages of bad habits/karma, and the advantages of good habits/karma, and ultimately seeing through all habits/karma, thus transcending it all; about realizing ourselves what is skillful and what is unskillful by analyzing and watching the results; all of this for our own benefits and the benefits of others; in order to bring more peace, calm and concentration, and then be able to pierce through the real nature of everything, and develop this liberating wisdom.

£-- AN3.65 (Kalanma Sutra) & AN3.66: "Come, Salha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture

or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought 'The monk is our teacher.' WHEN YOU KNOW IN YOURSELF 'THESE THINGS ARE UNPROFITABLE, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering,' then you should abandon them. ... greed .. hate ... delusion ... "Come Salha, do not be satisfied with hearsay...or with the thought, 'The monk is our teacher.' WHEN YOU KNOW IN YOURSELF: 'THESE THINGS ARE PROFITABLE, blameless, commended by the wise, being adopted and put into effect they lead to welfare and happiness,' then you should practice them and abide in them. ... non-greed ... non-hate ... non-delusion ...

£-- See also other sutras on the three trainings: virtue, concentration and wisdom and the eightfold noble path.)

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!" "Yes, lord," the monks replied.

L4: [Being mindful of our actions and results – learning from the feedback of our own mental experiences] :L4

The Blessed One said, "Monks, before my self-awakening, when I was still just an unawakened Bodhisatta, the thought occurred to me:

\ 'WHY DON'T I KEEP DIVIDING MY THINKING INTO TWO SORTS?'

\ So I made thinking imbued with sensuality,

\ thinking imbued with ill will,

\ & thinking imbued with harmfulness one sort,

\ and thinking imbued with renunciation,

\ thinking imbued with non-ill will,

\ & thinking imbued with harmlessness another sort.

£(SN3.4: "That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct are not dear to themselves. Even though they may say, 'We are dear to ourselves,' still they aren't dear to themselves. Why is that? Of their own accord, they act toward themselves as an enemy would act toward an enemy; thus they aren't dear to themselves. But those who engage in good bodily conduct, good verbal misconduct, & good mental conduct are dear to themselves. Even though they may say, 'We aren't dear to ourselves,' still they are dear to themselves. Why is that? Of their own accord, they act toward themselves as a dear one would act toward a dear one; thus they are dear to themselves." ... So do what is admirable, as an accumulation for the future life. Deeds of merit are the support for beings when they arise in the other world."

£-- SN3.5: "That's the way it is, great king! That's the way it is! Those who engage in bodily misconduct, verbal misconduct, & mental misconduct leave themselves unprotected. ... But those who engage in good bodily conduct, good verbal conduct, & good mental conduct have themselves protected. Even though ... nor a squadron of infantry troops might protect them, still they have themselves protected. Why is that? Because that's an internal protection, not an external one. Therefore they have themselves protected.")

L4: [Looking directly at the three poisons, realizing their disadvantages, they subside] :L4

"And as I remained thus heedful, ardent, & resolute, thinking imbued with SENSUALITY arose.

-- I discerned that 'Thinking imbued with sensuality has arisen in me;
 -- and that leads to my own affliction or to the affliction of others or to the affliction of both. It obstructs discernment, promotes vexation, & does not lead to Unbinding.'
 -- "AS I NOTICED THAT IT LEADS TO MY OWN AFFLICTION, IT SUBSIDED.
 -- As I noticed that it leads to the affliction of others, it subsided.
 -- As I noticed that it leads to the affliction of both, it subsided.
 -- As I noticed that it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided.
 -- Whenever thinking imbued with sensuality had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with ILL WILL arose.

-- I discerned that 'Thinking imbued with ill will has arisen in me;
 -- and that leads to my own affliction or to the affliction of others or to the affliction of both.
 -- It obstructs discernment, promotes vexation, & does not lead to Unbinding.'
 -- "AS I NOTICED THAT IT LEADS TO MY OWN AFFLICTION, IT SUBSIDED.
 -- As I noticed that it leads to the affliction of others...to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided.
 -- Whenever thinking imbued with ill will had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with HARMFULNESS arose.

-- I discerned that 'Thinking imbued with harmfulness has arisen in me;
 -- and that leads to my own affliction or to the affliction of others or to the affliction of both.
 -- It obstructs discernment, promotes vexation, & does not lead to Unbinding.'
 -- "AS I NOTICED THAT IT LEADS TO MY OWN AFFLICTION, IT SUBSIDED.
 -- As I noticed that it leads to the affliction of others...to the affliction of both... it obstructs discernment, promotes vexation, & does not lead to Unbinding, it subsided.
 -- Whenever thinking imbued with harmfulness had arisen, I simply abandoned it, destroyed it, dispelled it, wiped it out of existence.

L5: [Bad karma: the more we indulge in bad habits, the more they grow] :L5

"Whatever a monk keeps pursuing with his thinking & pondering, THAT BECOMES THE INCLINATION OF HIS AWARENESS.

-- If a monk keeps pursuing thinking imbued with sensuality, abandoning thinking imbued with renunciation, his mind is bent by that thinking imbued with sensuality.
 -- If a monk keeps pursuing thinking imbued with ill will, abandoning thinking imbued with non-ill will, his mind is bent by that thinking imbued with ill will.
 -- If a monk keeps pursuing thinking imbued with harmfulness, abandoning thinking imbued with harmlesslessness, his mind is bent by that thinking imbued with harmfulness.

¢(i.e. MORE ON THE DISADVANTAGES OF BAD HABITS, BAD KARMA:

£-- SN3.36: "That's the way it is, great king! That's the way it is! Few are those people in the world who, when acquiring lavish wealth, don't become intoxicated & heedless, don't become greedy for sensual pleasures, and don't mistreat other beings. Many more are those who, when acquiring lavish wealth, become intoxicated & heedless, become greedy for sensual pleasures, and mistreat other beings."

£-- SN4.8: "Those with children grieve because of their children. Those with cattle grieve because of their cows. A person's grief comes from acquisitions, since a person with no acquisitions doesn't grieve."

£-- SN4.20: "The entirety of a mountain of gold, of solid bullion: even twice that wouldn't suffice for one person. Knowing this, live evenly, in tune with the contemplative life."

£-- AN3.38: "three forms of intoxication. Intoxication with youth, intoxication with health, intoxication with life"

£-- SN17.5&8: "Monks, gains, tribute, & fame are a cruel thing, a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage... "In the same way there is the case where a certain monk is conquered by gains, offerings, & fame, his mind consumed. He finds no pleasure whether he goes to an empty dwelling, to the foot of a tree, or to the open air. Wherever he goes, wherever he stands, wherever he sits, wherever he lies down, he is sunk in misery. That's how cruel gains, offerings, & fame are: a harsh, bitter obstacle to the attainment of the unexcelled rest from bondage. Thus you should train yourselves: 'We will put aside any gains, tribute, & fame that have arisen; and we will not let any gains, tribute, & fame that have arisen keep our minds consumed.' "

£-- AN3.71: To Channa the Wanderer: "A person impassioned, his mind bound up, overcome with passion, wills for his own detriment, wills for the detriment of others, wills for the detriment of both. He also experiences mental stress & sorrow. But having abandoned passion, he doesn't will for his own detriment, doesn't will for the detriment of others, doesn't will for the detriment of both. He doesn't experience mental stress or sorrow. A person impassioned, his mind bound up, overcome with passion, engages in bodily misconduct, in verbal misconduct, in mental misconduct. But having abandoned passion, he doesn't engage in bodily misconduct, in verbal misconduct, or in mental misconduct. A person impassioned, his mind bound up, overcome with passion, doesn't discern, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. But having abandoned passion, he discerns, as it actually is, what is of profit to himself, what is of profit to others, what is of profit to both. Passion, my friend, makes you blind, makes you sightless, makes you ignorant. It brings about the cessation of discernment, is conducive to trouble, and does not lead to Unbinding. – same for the other two poisons.

£-- AN8.6: "Gain arises for an uninstructed run-of-the-mill person. He does not reflect, 'Gain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

£-- "Loss arises Status arises Disgrace arises Censure arises Praise arises Pleasure arises

£-- "Pain arises. He does not reflect, 'Pain has arisen for me. It is inconstant, stressful, & subject to change.' He does not discern it as it actually is.

£-- "His mind remains consumed with the gain. His mind remains consumed with the loss ... with the status ... the disgrace ... the censure ... the praise ... the pleasure. His mind remains consumed with the pain.

£-- "He welcomes the arisen gain and rebels against the arisen loss. He welcomes the arisen status and rebels against the arisen disgrace. He welcomes the arisen praise and rebels against the arisen censure. He welcomes the arisen pleasure and rebels against the arisen pain. As he is thus engaged in welcoming & rebelling, he is not released from birth, aging, or death; from sorrows, lamentations, pains, distresses, or despairs. He is not released, I tell you, from suffering & stress."))

L5: [(SIMILE – stopping bad habits while we can)] :L5

"Just as in the last month of the Rains, in the autumn season when the crops are ripening, a

cowherd would look after his cows: He would tap & poke & check & curb them with a stick on this side & that. Why is that? Because he foresees flogging or imprisonment or a fine or public censure arising from that [if he let his cows wander into the crops]. In the same way I foresaw in unskillful qualities drawbacks, degradation, & defilement, and I foresaw in skillful qualities rewards related to renunciation & promoting cleansing.

L5: [More on how to deal with unskillful thoughts] :L5

£(MN20: MN61: "Rahula, all those priests and contemplatives in the course of the past (same for future and present) who purified their bodily acts, verbal acts, and mental acts, did it THROUGH REPEATED REFLECTION ON THEIR BODILY ACTS, VERBAL ACTS, AND MENTAL ACTS in just this way."

£-- The Relaxation of Thoughts: The Blessed One said: "When a monk is intent on the heightened mind, there are five themes he should attend to at the appropriate times. Which five?

£-- "There is the case where evil, unskillful thoughts -- connected with desire, aversion, or delusion -- arise in a monk while he is referring to and attending to a particular theme. He should attend to another theme, apart from that one, connected with what is skillful.

£-- "If evil, unskillful thoughts -- connected with desire, aversion, or delusion -- still arise in the monk while he is attending to this other theme, connected with what is skillful, he should scrutinize the drawbacks of those thoughts: 'Truly, these thoughts of mine are unskillful, these thoughts of mine are blameworthy, these thoughts of mine result in stress.'

£-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still arise in the monk while he is scrutinizing the drawbacks of those thoughts, he should pay no mind and pay no attention to those thoughts.

£-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still arise in the monk while he is paying no mind and paying no attention to those thoughts, he should attend to the relaxing of thought-fabrication with regard to those thoughts.

£-- "If evil, unskillful thoughts -- connected with desire, aversion or delusion -- still arise in the monk while he is attending to the relaxing of thought-fabrication with regard to those thoughts, then -- with his teeth clenched and his tongue pressed against the roof of his mouth -- he should beat down, constrain, and crush his mind with his awareness.

£-- "Now when a monk ...: He is then called a monk with mastery over the ways of thought sequences. He thinks whatever thought he wants to, and doesn't think whatever thought he doesn't. He has severed craving, thrown off the fetters, and -- through the right penetration of conceit -- has made an end of suffering and stress."

£-- SN8.4: Ven. Vangisa. Lust invaded his mind. So he addressed Ven. Ananda with this verse: With sensual lust I burn. My mind is on fire. Please, Gotama, from compassion, tell me how to put it out.

£-- [Ven. Ananda:] From distorted perception your mind is on fire.

£-- Shun the theme of the beautiful accompanied by lust.

£-- See mental fabrications as other, as stress, & not-self.

£-- Extinguish your great lust. Don't keep burning again & again.

£-- Develop the mind -- well-centered & one -- in the foul, through the foul.

£-- Have your mindfulness immersed in the body.

£-- Be one who pursues disenchantment. Develop the theme-less. Cast out conceit. Then, from breaking through conceit, you will go on your way at peace.

£-- AN5.161: "These are five ways of subduing hatred by which, when hatred arises in a monk,

he should wipe it out completely. When one gives birth to hatred for an individual, one should develop good will for that individual ... one should develop compassion for that individual... equanimity toward that individual... one should pay him no mind & pay him no attention... one should direct one's thoughts to the fact of his being the product of his karma: 'This venerable one is the doer of his karma, heir of his karma, born of his karma, related by his karma, and is dependent on his karma. Whatever karma he does, for good or for evil, to that will he fall heir.' Thus the hatred for that individual should be subdued.")

L4: [Looking directly at the three anti-poisons, realizing their advantages, while not getting obsessed by them either] :L4

"And as I remained thus heedful, ardent, & resolute, thinking imbued with RENUNCIATION arose.

-- I discerned that 'Thinking imbued with renunciation has arisen in me;

-- and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both.

-- It fosters discernment, promotes lack of vexation, & leads to Unbinding.

-- If I were to think & ponder in line with that even for a night...even for a day...even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with NON-ILL WILL arose.

-- I discerned that 'Thinking imbued with non-ill will has arisen in me;

-- and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both.

-- It fosters discernment, promotes lack of vexation, & leads to Unbinding.

-- If I were to think & ponder in line with that even for a night...even for a day...even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

"And as I remained thus heedful, ardent, & resolute, thinking imbued with HARMLESSNESS arose.

-- I discerned that 'Thinking imbued with harmlessness has arisen in me;

-- and that leads neither to my own affliction, nor to the affliction of others, nor to the affliction of both.

-- It fosters discernment, promotes lack of vexation, & leads to Unbinding.

-- If I were to think & ponder in line with that even for a night...even for a day...even for a day & night, I do not envision any danger that would come from it, except that thinking & pondering a long time would tire the body. When the body is tired, the mind is disturbed; and a disturbed mind is far from concentration.' So I steadied my mind right within, settled, unified, & concentrated it. Why is that? So that my mind would not be disturbed.

L5: [Good karma: the more we practice good habits / skills, accumulating merit, the easier

it gets] :L5

"Whatever a monk keeps pursuing with his thinking & pondering, THAT BECOMES THE INCLINATION OF HIS AWARENESS.

-- If a monk keeps pursuing thinking imbued with renunciation, abandoning thinking imbued with sensuality, his mind is bent by that thinking imbued with renunciation.

-- If a monk keeps pursuing thinking imbued with non-ill will, abandoning thinking imbued with ill will, his mind is bent by that thinking imbued with non-ill will.

-- If a monk keeps pursuing thinking imbued with harmlessness, abandoning thinking imbued with harmfulness, his mind is bent by that thinking imbued with harmlessness.

¢(i.e. Concentration is one of those good skillful habits/karma in accord with reality: the more we practice it, the easier it gets, because, when the benefits start to kick-in, they help the whole process and amplify its development rate. It takes less and less effort.)

L5: [(SIMILE – always being mindful of our intention / actions)] :L5

"Just as in the last month of the hot season, when all the crops have been gathered into the village, a cowherd would look after his cows: While resting under the shade of a tree or out in the open, he simply keeps himself mindful of 'those cows.' In the same way, I simply kept myself mindful of 'those mental qualities.'

L4: [Results: more peace, calm, concentration & its benefits] :L4

"Unflagging persistence was aroused in me, and unmuddled mindfulness established. My body was calm & unaroused, my mind concentrated & single.

-- Quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered & remained in THE FIRST JHANA: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

-- With the stilling of directed thought & evaluation, I entered & remained in THE SECOND JHANA: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.

-- With the fading of rapture I remained in equanimity, mindful & alert, and physically sensitive of pleasure. I entered & remained in THE THIRD JHANA, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.'

-- With the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- I entered & remained in THE FOURTH JHANA: purity of equanimity & mindfulness, neither pleasure nor pain.

£(MN44: "Now what is concentration, lady, what qualities are its themes, what qualities are its requisites, and what is its development?"

£-- "Singleness of mind is concentration, friend Visakha;

£-- the four frames of reference are its themes;

£-- the four right exertions are its requisites;

£-- and any cultivation, development, & pursuit of these qualities is its development."

£-- MN117: "The Blessed One said, "Monks, I will teach you noble right concentration with its supports and requisite conditions. Listen, and pay close attention. I will speak. ... Now what, monks, is noble right concentration with its supports & requisite conditions? Any singleness of mind equipped with these seven factors -- right view, right resolve, right speech, right action, right livelihood, right effort, & right mindfulness -- is called noble right concentration with its supports & requisite conditions. ... Of those, right view is the

forerunner. ")

L4: [Using this developed concentration capacity to pierce through the real nature of karma, to develop the liberating wisdom] :L4

¢(i.e. Deep concentration is not the goal; it is just a tool, and just a study subject. The goal is all about : stress/fabrications should be known, its origination should be know, its cessation should be know, the path leading to its cessation should be known.)

L5: [The first knowledge: remembering causes & conditions -- contingency] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF RECOLLECTING MY PAST LIVES.

¢(i.e. About gathering data for a contingency analysis that will lead to the realisation of the laws of karma, of dependent origination and of emptiness of inherent existence...

£-- SN22.79: "Monks, any priests or contemplatives who recollect their manifold past lives all recollect the five clinging-aggregates, or one among them. Which five? When recollecting, 'I was one with such a form in the past,' one is recollecting just form. ... "
[same for feeling, perception, fabrications, consciousness].

¢-- The word "just" means that, while in meditation, while he is experiencing this recollection, he doesn't let his mind go wild about it, nor does he try to stop his mind from recollecting it. That is the Middle Way in meditation: not letting the mind go wild, not trying to control it, or to reject the recollection. The Middle Way: not accepting, not rejecting.

¢-- He is recollecting the successions of causes and effects without grasping at them, without thinking they are absolute.)

I recollected my manifold past lives, i.e., one birth, two...five, ten...fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: "There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.

"This was the first knowledge I attained in the first watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

¢(i.e. According to SN12.70, this particular supranormal power is not a prerequisite for enlightenment. The real useful power is to be able to use this concentration to develop insights into the real nature of our own mind and thus of everything. – This means that this supranormal power is just a simile for the recollection of causes and effects.)

L5: [The second knowledge: karma / causality] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF THE PASSING AWAY & REAPPEARANCE OF BEINGS.

I saw -- by means of the divine eye, purified & surpassing the human -- beings passing away

& re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech & mind, who reviled the Noble Ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, & mind, who did not revile the Noble Ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate IN ACCORDANCE WITH THEIR KARMA.

"This was the second knowledge I attained in the second watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute.

¢(i.e. According to SN12.70, this particular supranormal power is not a prerequisite for enlightenment. The real useful power is to be able to use this concentration to develop insights into the real nature of our own mind and thus of everything. – This means that this supranormal power is just a simile for the recollection of causes and effects. Which is the third knowledge.)

¢(i.e. More on Karma :

£-- MN41: how one's actions -- by body, speech, and mind -- determine one's future fortune:

£-- "So, householders, it is by reason of conduct not in accordance with the Dharma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

£-- "So, householders, it is by reason of conduct in accordance with the Dharma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

£-- MN57: "Punna, there are four kinds of karma proclaimed by me after realization myself with //direct knowledge//. What are the four?

£-- There is dark karma with dark ripening,

£-- there is bright karma with bright ripening,

£-- there is dark-and-bright karma with dark-and-bright ripening,

£-- and there is karma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of karma.

£-- MN135: "Beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

£-- AN3.33: "any action performed with greed... performed with aversion... performed with delusion -- born of delusion, caused by delusion, originating from delusion: wherever one's selfhood turns up, there that action will ripen. Where that action ripens, there one will experience its fruit, either in this very life that has arisen or further along in the sequence."

£-- See also sutras about the emptiness of production and AN3.61 refuting the positions: "There are priests & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all

caused by what was done in the past ... that is all caused by a supreme being's act of creation ... that is all without cause & without condition ..." "When one falls back on ... [these views], monks, there is no desire, no effort [at the thought], 'This should be done. This shouldn't be done.' When one can't pin down as a truth or reality what should & shouldn't be done, one dwells bewildered & unprotected. One cannot righteously refer to oneself as a contemplative. This was my first righteous refutation of those priests & contemplative who hold to such teachings, such views.".)

£-- AN4.235: Skillful actions (karma) eventually bring good results, while unskillful ones bring bad. But best of all are the actions that lead to the ending of karma altogether.)

L5: [The third knowledge: stress, fermentations – conditioning] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF THE ENDING OF THE MENTAL FERMENTATIONS. (i.e. transcending karma by seeing through it)

¢(i.e. The goal is all about : stress/fabrications should be known, its origination should be known, its cessation should be known, the path leading to its cessation should be known.

I DISCERNED, AS IT WAS ACTUALLY PRESENT, THAT

- 'This is stress...
- This is the origination of stress... (i.e. dependent origination)
- This is the cessation of stress... (i.e. emptiness)
- This is the way leading to the cessation of stress...
- These are fermentations [/ fabrications / karmic formations]...
- This is the origination of fermentations...
- This is the cessation of fermentations...
- This is the way leading to the cessation of fermentations.'

¢(i.e. REALIZING THE FOUR NOBLE TRUTHS (nature, origin, cessation, path) comes down to realizing the 12 links of dependent origination (both ways: origination of stress/fabrications and cessation of stress/fabrications), which comes down to realizing the real nature of karma (how habits/karma self-amplify conditioning, and how to deprogram the acquired conditioning by seeing through it, by realizing its real nature); which comes down to realizing the inseparability of dependent origination (not non-existence) and emptiness of inherent existence (not existence), which comes down to the Middle Way between existence and non-existence, not accepting, not rejecting.

£-- AN3.61: for the link between the Four Noble Truths and the 12 steps of Dependent Origination; origination is the 12 links one way, and cessation the 12 links the other way.

£-- SN12.15: for the link between 'observing the arising and cessation' with 'the Middle Way between existence and non-existence'; or with 'dependent origination and emptiness of inherent existence'.

£-- "Lord, 'Right view, right view,' it is said. To what extent is there right view?" "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.

£-- But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. (Dependent origination: meaning forms are not completely non-existing either. We cannot deny their dependent origination and functionality even if never absolute. Emptiness is also empty.)

£-- When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one"(Emptiness: meaning forms are

not inherently existing, on their own. They are empty of inherent existence.)

£-- 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: ... the 12 links both ways)

My heart, THUS KNOWING, THUS SEEING, was

-- released from the fermentation of sensuality,

-- released from the fermentation of becoming,

-- released from the fermentation of ignorance.

-- With release, there was the knowledge, 'Released.'

-- I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was the third knowledge I attained in the third watch of the night. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute. (i.e. See MN141 on the Four Noble Truths – about stress ...)

£(MN44: "Now, ...what are fabrications [karmic formations] ?":

£-- bodily-fabrications [body karma – action and conditioning],

£-- verbal fabrications [speech karma – action and conditioning],

£-- & mental fabrications [mind karma – action and conditioning]."

£-- "In-&-out breaths are bodily fabrications. Directed thought & evaluation are verbal fabrications. Perceptions & feelings are mental fabrications.")

L4: [Simile about the two paths: dark and white] :L4

"Suppose, monks, that in a forested wilderness there were a large low-lying marsh, in dependence on which there lived a large herd of deer; and a certain man were to appear, not desiring their benefit, not desiring their welfare, not desiring their rest from bondage. He would close off the safe, restful path that led to their rapture, and would open up a false path, set out a male decoy, place a female decoy, and thus the large herd of deer, at a later time, would fall into ruin & disaster.

Then suppose that a certain man were to appear to that same large herd of deer, desiring their benefit, desiring their welfare, desiring their rest from bondage. He would open up the safe, restful path that led to their rapture, would close off the false path, take away the male decoy, destroy the female decoy, and thus the large herd of deer, at a later time, would come into growth, increase, & abundance.

"I have given this simile in order to convey a meaning. The meaning is this:

-- 'The large, low-lying marsh' is a term for sensual pleasures.

-- 'The large herd of deer' is a term for beings.

-- 'The man not desiring their benefit, not desiring their welfare, not desiring their rest from bondage' is a term for Mara, the Evil One.

-- 'The false path' is a term for the eightfold wrong path, i.e., wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration.

-- 'The male decoy' is a term for passion & delight.

-- 'The female decoy' is a term for ignorance.

-- 'The man desiring their benefit, desiring their welfare, desiring their rest from bondage' is a term for the Tathagata, the Worthy One, the Rightly Self-awakened One.

-- 'The safe, restful path that led to their rapture' is a term for the noble eightfold path, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration.

So, monks, I have opened up the safe, restful path, closed off the false path, removed the male decoy, destroyed the female. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you.

-- Over there are the roots of trees; over there, empty dwellings.

-- Practice jhana, monks. Don't be heedless. Don't later fall into regret.

-- This is our message to you."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

¢(i.e. For more on the right path see MN117, ...)

L2: [MN24: Ratha-vinita Sutra – Relay Chariots -- Union of method & wisdom] :L2

¢(i.e. ABOUT THE ERROR OF ACCEPTING ANY METHODS, VIRTUES, OR VIEWS, AS ABSOLUTE (like

thinking there is absolute morality, or concentration, or emptiness) and THE ERROR OF DROPPING ALL METHODS, VIRTUES OR VIEWS RIGHT NOW, as some nihilists and quietists are proposing.

¢-- ON ONE HAND, THESE VARIOUS SKILLFUL MEANS ARE NOT THE FINAL GOAL AND SHOULD NOT BE

GRASPED UPON. ON THE OTHER HAND, THE FINAL GOAL IS NOT REACHED WITHOUT THEM, SO THEY SHOULD

NOT BE DROPPED AS IF TOTALLY USELESS, MEANINGLESS. The necessary path is a progressive path

composed of various adapted skillful means, but ultimately one has to realize the emptiness of those skillful means, and let go of the raft, or chariots ... but not too soon. The goal is not separate or different than those skillful means; the goal is not reached with or without them.

¢-- About the Middle Way for the various methods used along the path. To grasp at any of these adapted skillful means as an absolute would still be grasping and causing more suffering. On the other hand, to drop all of these adapted skillful means too soon would be catastrophic. The Middle Way is between accepting these as absolute (real / inherently existing) and dropping these completely as if meaningless, useless (non-real, non-existent); the Middle Way is between existence and non-existence of those adapted skillful means; between thinking they are the goal, and dropping them completely now.

¢-- In short, the final "total Unbinding through lack of clinging" is not done through artificially dropping all virtuous methods and views, not done through artificially dropping everything, but by going through a gradual path composed of a progression of more and more subtle adapted skillful means. As mentioned in other sutras like MN1, MN11, MN18, SN12.15, SN12.48, SN22.95, etc. The final dropping of all grasping is automatically caused after realizing the real nature of everything; and we need a Noble Path to be able to reach this point. – see AN3.78 on the relativity of what is skillful and unskillful. – see also AN3.99

on the relativity of karma.

¢-- On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

L4: [Principal aspects of the path : combining both virtuous methods (renunciation, virtue, concentration, compassion ...) and wisdom (conceptual and //direct knowledge//)] :L4

I have heard that on one occasion the Blessed One was staying near Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary. Then a number of monks from the [Blessed One's] native land, having completed the Rains Retreat in the native land, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

As they were sitting there, the Blessed One said to them,

"Monks, whom in our native land do the native-land monks -- his companions in the holy life -- esteem in this way:

-- [RENUNCIATION] 'Having few wants himself, he gives talks to the monks on fewness of wants. (i.e. AN9.41)

-- Contented himself, he gives talks to the monks on contentment.

-- Secluded himself, he gives talks to the monks on seclusion.

-- Unentangled himself, he gives talks to the monks on non-entanglement.

-- Having aroused persistence in himself, he gives talks to the monks on arousing persistence.

-- Consummate in his own VIRTUE, he gives talks to the monks on becoming consummate in virtue.

-- Consummate in his own CONCENTRATION, he gives talks to the monks on becoming consummate in concentration.

-- Consummate in his own DISCERNMENT, he gives talks to the monks on becoming consummate in discernment.

-- Consummate in his own release, he gives talks to the monks on becoming consummate in release.

-- Consummate in his own [direct] knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release.[1]

-- [COMPASSION] He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life."

"Lord, the monk named Punna Mantaniputta (Mantani's son) is esteemed by the native-land monks -- his companions in the holy life -- in this way:

-- [Renunciation] 'Having few wants himself, he gives talks to the monks on fewness of wants.

-- Contented himself, he gives talks to the monks on contentment. Secluded himself, he gives talks to the monks on seclusion.

-- Unentangled himself, he gives talks to the monks on non-entanglement.

-- Having aroused persistence in himself, he gives talks to the monks on arousing persistence.

-- Consummate in his own virtue, he gives talks to the monks on becoming consummate in virtue.

-- Consummate in his own concentration, he gives talks to the monks on becoming consummate in concentration.

-- Consummate in his own discernment, he gives talks to the monks on becoming consummate in discernment.

-- Consummate in his own release, he gives talks to the monks on becoming consummate in release.

-- Consummate in his own [direct] knowledge & vision of release, he gives talks to the monks on becoming consummate in the knowledge & vision of release.

-- [Compassion] He is one who exhorts, informs, instructs, urges, rouses, & encourages his companions in the holy life."

Now at that time Ven. Sariputta was sitting not far from the Blessed One. The thought occurred to him:

~ "It's a gain, a great gain for Ven. Punna Mantaniputta that his knowledgeable companions in the holy life speak his praise point by point in the presence of the Teacher, and that the Teacher seconds that praise. Maybe sometime or other I, too, will go to meet with Ven. Punna Mantaniputta; maybe I'll have some conversation with him."

Then the Blessed One, having stayed at Rajagaha as long as he liked, set out wandering to Savatthi. Wandering by stages, he arrived there and stayed in Jeta's Grove, Anathapindika's monastery. Ven. Punna Mantaniputta heard, "The Blessed One has arrived at Savatthi and is staying near Savatthi in Jeta's Grove, Anathapindika's monastery." Setting his lodgings in order and taking his robes & bowl, he set out wandering to Savatthi. Wandering by stages, he went to where the Blessed One was staying in Jeta's Grove, Anathapindika's monastery. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, the Blessed One instructed, urged, roused, & encouraged him with a Dharma talk. Then Ven. Punna -- instructed, urged, roused, & encouraged with the Blessed One's Dharma talk; delighting & approving of the Blessed One's words -- got up from his seat, bowed down to the Blessed One, circumambulated him, and went to the Grove of the Blind for the day's abiding.

Then a certain monk went to Ven. Sariputta and, on arrival, said to him: "Friend Sariputta, the monk named Punna Mantaniputta whom you have so often praised -- instructed, urged, roused, & encouraged with the Blessed One's Dharma talk; delighting & approving of the Blessed One's words -- has gotten up from his seat, bowed down to the Blessed One, circumambulated him, and has gone to the Grove of the Blind for the day's abiding." So Ven. Sariputta quickly picked up a sitting cloth and followed right behind Ven. Punna, keeping his head in sight. Ven. Punna plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding. Ven. Sariputta also plunged into the Grove of the Blind and sat down in the shade of a tree for the day's abiding.

L4: [But these skillful means are not the goal of the path, and should not be thought as absolute; they are just tools, chariots, rafts] :L4

"Then in the evening, Ven. Sariputta arose from his seclusion and went to Ven. Punna. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side.

As he was sitting there, he said to Ven. Punna, "MY FRIEND, IS THE HOLY LIFE LIVED UNDER THE BLESSED ONE?" "YES, MY FRIEND."

-- "And is the holy life lived under the Blessed One for the sake of purity in terms of virtue?"[2] "NO, MY FRIEND."

-- "Then is the holy life lived under the Blessed One for the sake of purity in terms of mind [concentration]?" "No, my friend."

-- "Then is the holy life lived under the Blessed One for the sake of purity in terms of view?" "No, my friend."
 -- "Then is the holy life lived under the Blessed One for the sake of purity in terms of the overcoming of perplexity?" "No, my friend."
 -- "Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of what is & is not the path?" "No, my friend."
 -- "Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision of the way?" "No, my friend."
 -- "Then is the holy life lived under the Blessed One for the sake of purity in terms of knowledge & vision?" "No, my friend."
 -- "When asked if the holy life is lived under the Blessed One for the sake of purity in terms of virtue, you say, 'No, my friend.' When asked if the holy life is lived under the Blessed One for the sake of purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision, you say, 'No, my friend.'

¢(i.e. The seven purities -- purity in terms of virtue, mind, view, the overcoming of perplexity, knowledge & vision of what is & is not the path, knowledge & vision of the way, and knowledge & vision.)

L4: [The goal, total unbinding, is not different nor the same as those skillful means; it is not reached with or without them] :L4

For the sake of what, then, my friend, is the holy life lived under the Blessed One?" "The holy life is lived under the Blessed One, my friend, for the sake of total Unbinding through lack of clinging." [3]

-- "But is purity in terms of virtue [THE SAME AS] total Unbinding through lack of clinging?" "No, my friend." "Then is purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision [the same as] total Unbinding through lack of clinging?" "No, my friend."

¢(i.e. The various adapted skillful means are not the same as the goal, the total unbinding. The goal is not "caused" by them.)

-- "Then is total Unbinding through lack of clinging something APART [SEPARATE OR DIFFERENT] FROM THESE QUALITIES?" "No, my friend."

¢(i.e. The various adapted skillful means are not different or separate from the goal, the total unbinding. The goal is not "caused" without them.)

-- "When asked if purity in terms of virtue... mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision is [the same as] total Unbinding through lack of clinging, you say, 'No, my friend.'

¢ (i.e. That is one extreme: reifying the skillful means, thinking they are absolute cause.)

-- But when asked if total Unbinding through lack of clinging is something apart [separate or different] from these qualities, you say, 'No, my friend.'

¢ (i.e. That is the other extreme: rejecting the skillful means, thinking they are completely useless, non-existent. -- The solution: the Middle Way: On one hand, these

various skillful means are not the final goal and should not be grasped upon. On the other hand, the final goal is not reached without them, so they should not be dropped as if totally useless, meaningless. The path is composed of various adapted skillful means, but ultimately one has to realize the emptiness of those skillful means, and let go of the raft ... but not too soon.)

L4: [The Buddha has no absolute view, no absolute method; but he teaches what is skillful and what is unskillful depending on the situation; which is completely the opposite of nihilism / dropping all / stopping all mentation] :L4

Now how, my friend, is the meaning of these statements to be understood?"

-- "If the Blessed One had described purity in terms of virtue as [THE SAME AS] total Unbinding through lack of clinging, my friend, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging. If he had described purity in terms of mind... view... the overcoming of perplexity... knowledge & vision of what is & is not the path... knowledge & vision of the way... knowledge & vision as total Unbinding through lack of clinging, then he would have defined something still accompanied by clinging as total Unbinding through lack of clinging.

¢(i.e. That is one extreme: reifying the skillful means, thinking they are absolute. The various adapted skillful means are not the same as the goal, the total unbinding. The goal is not "caused" by them. To grasp at any of these adapted skillful means as an absolute would still be grasping and causing more suffering.)

-- But if total Unbinding through lack of clinging were APART [SEPARATE OR DIFFERENT] FROM THESE QUALITIES, then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities.

¢ (i.e. That is the other extreme: rejecting the skillful means, thinking they are completely useless, non-existent. The various adapted skillful means are not different or separate from the goal, the total unbinding. The goal is not "caused" without them; it is not without cause at all. -- To drop all of these adapted skillful means too soon would be catastrophic. The Middle Way is between accepting these as absolute (real / inherently existing) and dropping these completely as if meaningless, useless (non-real, non-existent); the Middle Way is between existence & non-existence of those skillful means; between thinking they are the goal, and dropping them completely.)

¢(i.e. Note: This last paragraph also means that "one should not drop all conceptualization", as proposed by quietists, because "then a run-of-the-mill person would be totally unbound, inasmuch as a run-of-the-mill person is apart from these qualities" as said in this sutra ... meaning that the person would then simply become like an ordinary person without conceptualization (unconscious, asleep, or like a dead cow); meaning that to become like a primitive animal without the capacity of conceptualization is not the goal of the path (they are still stuck in samsara and in a position much worse than humans with the capacity of conceptualization); meaning that the "total Unbinding through lack of clinging" is not reached by artificially dropping all conceptualization, but by seeing through their real nature : which is not existence, not non-existence (not both, not neither) (see: MN1, MN11, MN18, SN12.15, SN12.48, SN22.95 for more on this realization).

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all

conceptualization.)

L4: [Analogy of the seven relay chariots] :L4

"So, my friend, I will give you AN ANALOGY, for there are cases where it's through analogies that knowledgeable people can understand the meaning of what is being said.

Suppose that while King Pasenadi Kosala was staying at Savatthi, some urgent business were to arise at Saketa; and that between Savatthi and Saketa SEVEN RELAY CHARIOTS were made ready for him. Coming out the door of the inner palace in Savatthi, he would get in the first relay chariot.

-- By means of the first relay chariot he would reach the second relay chariot. Getting out of the first relay chariot he would get in the second relay chariot.

-- By means of the second relay chariot he would reach the third...

-- by means of the third he would reach the fourth...

-- by means of the fourth, the fifth...

-- by means of the fifth, the sixth...

-- by means of the sixth he would reach the seventh relay chariot. Getting out of the sixth relay chariot he would get in the seventh relay chariot.

-- By means of the seventh relay chariot he would finally arrive at the door of the inner palace at Saketa.

As he arrived there, his friends & companions, relatives & kin would ask him, 'Great king, did you come from Savatthi to the door of the inner palace in Saketa by means of this chariot?' Answering in what way, my friend, would King Pasenadi Kosala answer them correctly?"

"Answering in this way, my friend, he would answer them correctly: 'Just now, as I was staying at Savatthi, some urgent business arose at Saketa; and between Savatthi and Saketa seven relay chariots were made ready for me. Coming out the door of the inner palace in Savatthi, I got in the first relay chariot. By means of the first relay chariot I reached the second relay chariot. Getting out of the first relay chariot I got in the second relay chariot. By means of the second relay chariot I reached the third... by means of the third I reached the fourth... by means of the fourth, the fifth... by means of the fifth, the sixth... by means of the sixth I reached the seventh relay chariot. Getting out of the sixth relay chariot I got in the seventh relay chariot. By means of the seventh relay chariot I finally arrived at the door of the inner palace at Saketa.' Answering in this way, he would answer them correctly."

L4: [The path is like using more and more subtle skillful means to purify more and more our body, speech and mind until we have //direct knowledge// of their real nature and thus reach total unbinding] :L4

"IN THE SAME WAY, my friend,

-- purity in terms of VIRTUE is simply for the sake of purity in terms of mind.

-- Purity in terms of MIND is simply for the sake of purity in terms of view.

-- Purity in terms of VIEW is simply for the sake of purity in terms of the overcoming of perplexity.

-- Purity in terms of the OVERCOMING OF PERPLEXITY is simply for the sake of purity in terms of knowledge & vision of what is & is not the path.

-- Purity in terms of KNOWLEDGE & VISION OF WHAT IS & IS NOT THE PATH is simply for the sake

of purity in terms of knowledge & vision of the way.

-- Purity in terms of KNOWLEDGE & VISION OF THE WAY is simply for the sake of purity in terms of knowledge & vision.

-- Purity in terms of KNOWLEDGE & VISION is simply for the sake of total Unbinding through lack of clinging.

AND IT'S FOR THE SAKE OF TOTAL UNBINDING THROUGH LACK OF CLINGING THAT THE HOLY LIFE IS LIVED UNDER THE BLESSED ONE."

¢(i.e. See AN3.100 on the purification of the body, speech and mind.)

L4: [Trailer] :L4

"When this was said, Ven. Sariputta said to Ven. Punna Mantaniputta: "What is your name, friend, and how do your companions in the holy life know you?"

"My name is Punna, friend, and my companions in the holy life know me as Mantaniputta."

"How amazing, my friend, how astounding, that Ven. Punna Mantaniputta has answered point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

When this was said, Ven. Punna said to Ven. Sariputta: "And what is your name, friend, and how do your companions in the holy life know you?"

"My name is Upatissa, friend, and my companions in the holy life know me as Sariputta."

"What? I've been talking with the disciple who is like the Teacher himself without knowing that it is Ven. Sariputta? Had I known it was Ven. Sariputta, I wouldn't have answered at such length. How amazing, my friend, how astounding, that Ven. Sariputta has questioned point by point with profound, profound discernment in the manner of a learned disciple who has rightly understood the Teacher's message! It's a gain, a great gain, for any of his companions in the holy life who get to see him and visit with him. Even if they had to carry him around on a cushion placed on top of their heads in order to see him and visit with him, it would be a gain for them, a great gain. And the fact that I have gotten to see him and visit with him has been a gain, a great gain for me."

In this way did both great beings rejoice in each other's good words.

L2: [MN36: Mahasaccaka Sutra – The Longer Discourse to Saccaka -- The various paths tried by the Buddha until he found Middle Way in meditation: combining tranquility (samatha) and insight (vipassana)] :L2

¢(i.e. ABOUT THE VARIOUS PATHS THAT THE BUDDHA TRIED BEFORE DISCOVERING THE EFFICIENT PATH

OF COMBINING BOTH SAMATHA (virtuous methods calming the body and mind and developing concentration) AND INSIGHT (using this opportunity and capacity to investigate the real nature of our own body, speech and mind) meditations. About the unsatisfying paths of //direct knowledge// of the spheres, of physical and mental withdrawal; and the ultimate path of insights removing the ignorance, which is the root of all fermentations, of all suffering. So he didn't become Liberated by adopting a view, doing something or becoming somebody. And he didn't become Liberated by rejecting everything, by dropping everything or by not-becoming somebody either. He became Liberated after adopting the Middle Way (not accepting, not rejecting) and REALIZING THE REAL NATURE OF EVERYTHING, (not existence, not non-existence, not both, not neither), AND OF KARMA / STRESS.

£-- For more on the union of samatha and insight see: MN36, MN138, SN1.38, AN2.30, AN4.94, AN4.170, AN9.35, UD1.10, also the sutras about the spheres: MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8; the sutras on concentration: SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57; sutras about how to deal with perceptions and conceptualization: AN9.35, AN9.43, AN9.45, MN121, MN152).

¢-- LIBERATION IS NOT GAINED BY SHUTTING DOWN THE MIND. The eight attainments are artificially done, dependently arisen, impermanent, and can bring only short term relief. Liberation from the three poisons is gained only through wisdom / discernment. There meditations are the subject of analysis / discernment, not the goal. They are the tool used to have //personal direct knowledge// of the real nature of our own mind, and thus of everything.)

L4: [First, renunciation] :L4

.... [The Buddha is speaking to Saccaka Aggivessana:]

"BEFORE MY AWAKENING, when I was still an unawakened Bodhisattva, the thought occurred to me: 'The household life is crowded, a dusty road. Life gone forth is the open air. It isn't easy, living in a home, to lead the holy life that is totally perfect, totally pure, a polished shell. What if I, having shaved off my hair & beard and putting on the ochre robe, were to go forth from the home life into homelessness?'

"So at a later time, when I was still young, black-haired, endowed with the blessings of youth in the first stage of life, having shaved off my hair & beard -- though my parents wished otherwise and were grieving with tears on their faces -- I PUT ON THE OCHRE ROBE AND WENT FORTH FROM THE HOME LIFE INTO HOMELESSNESS.

£(AN9.41: The Buddha tells how the long road of meditation practice that culminates in Awakening begins with recognizing the value of renunciation.)

L4: [The unsatisfying paths of //direct knowledge// of the spheres] :L4

L5: [I went to Alara Kalama – the unsatisfying sphere of nothingness] :L5

"Having gone forth in search of what might be skillful, seeking the unexcelled state of sublime peace, I WENT TO ALARA KALAMA and, on arrival, said to him: 'Friend Kalama, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, 'You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through //direct knowledge//.'

¢(i.e. Through a //personal direct experience// of the sphere of nothingness; in opposition to mere conceptual understanding. But, as it will be mentioned elsewhere, this is also a

dependently arisen state, unsatisfying, impermanent, empty – the source of suffering.)

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: 'It isn't through mere conviction (i.e. blind faith) alone that Alara Kalama declares, "I have entered & dwell in this Dharma, having realized it for myself through //direct knowledge//." Certainly he dwells knowing & seeing this Dharma.' So I went to him and said, 'To what extent do you declare that you have entered & dwell in this Dharma?' When this was said, he declared THE SPHERE OF NOTHINGNESS.

¢(i.e. The successive meditation on the spheres are about //directly realizing// the emptiness of more and more subtle dharma related to our own mind. They are exercises about combining samatha and insight meditation; using our deep concentration to pierce through the real nature of our own mind, and thus of everything. – See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

"I thought: 'Not only does Alara Kalama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dharma that Alara Kalama declares he has entered & dwells in, having realized it for himself through //direct knowledge//.' So it was not long before I quickly entered & dwelled in that Dharma, having realized it for myself through //direct knowledge//. I went to him and said, 'Friend Kalama, is this the extent to which you have entered & dwell in this Dharma, having realized it for yourself through //direct knowledge//?'

"'Yes, my friend....'

"'This, friend, is the extent to which I, too, have entered & dwell in this Dharma, having realized it for myself through //direct knowledge//.'

"'It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dharma I declare I have entered & dwell in, having realized it for myself through //direct knowledge//, is the Dharma you declare you have entered & dwell in, having realized it for yourself through //direct knowledge//. And the Dharma you declare you have entered & dwell in, having realized it for yourself through //direct knowledge//, is the Dharma I declare I have entered & dwell in, having realized it for myself through //direct knowledge//. The Dharma I know is the Dharma you know; the Dharma you know is the Dharma I know. As I am, so are you; as you are, so am I. Come friend, let us now lead this community together.'

"In this way did Alara Kalama, my teacher, place me, his pupil, on the same level with himself and pay me great honor.

But the thought occurred to me, 'THIS DHARMA LEADS NOT TO DISENCHANTMENT, TO DISPASSION, TO CESSATION, TO STILLING, TO //DIRECT KNOWLEDGE//, TO AWAKENING, NOR TO UNBINDING, BUT ONLY TO REAPPEARANCE IN THE SPHERE OF NOTHINGNESS.'

¢(i.e. This sphere, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

SO, DISSATISFIED WITH THAT DHARMA, I LEFT.

L5: [I went to Uddaka Ramaputta – the unsatisfying sphere of neither perception nor non-perception] :L5

\ ... In search of what might be skillful, seeking the unexcelled state of sublime peace, I WENT TO UDDAKA RAMAPUTTA and, on arrival, said to him: `Friend Uddaka, I want to practice in this doctrine & discipline.'

"When this was said, he replied to me, `You may stay here, my friend. This doctrine is such that a wise person can soon enter & dwell in his own teacher's knowledge, having realized it for himself through //direct knowledge//.'

¢(i.e. Through a //personal direct experience// of the sphere of neither perception nor non-perception; in opposition to mere conceptual understanding. But, as it will be mentioned elsewhere, this is also a dependently arisen state, unsatisfying, impermanent, empty – the source of suffering.)

"It was not long before I quickly learned the doctrine. As far as mere lip-reciting & repetition, I could speak the words of knowledge, the words of the elders, and I could affirm that I knew & saw -- I, along with others.

"I thought: `It wasn't through mere conviction alone (i.e. blind faith) that Rama declared, 'I have entered & dwell in this Dharma, having realized it for myself through //direct knowledge//.' Certainly he dwelled knowing & seeing this Dharma.' So I went to Uddaka and said, `To what extent did Rama declare that he had entered & dwelled in this Dharma?' When this was said, Uddaka declared THE SPHERE OF NEITHER PERCEPTION NOR NON-PERCEPTION.

¢(i.e. The successive meditation on the spheres are about //directly realizing// the emptiness of more and more subtle dharma related to our own mind. They are exercises about combining samatha and insight meditation; using our deep concentration to pierce through the real nature of our own mind, and thus of everything. – See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

"I thought: `Not only did Rama have conviction, persistence, mindfulness, concentration, & discernment. I, too, have conviction, persistence, mindfulness, concentration, & discernment. What if I were to endeavor to realize for myself the Dharma that Rama declared he entered & dwelled in, having realized it for himself through //direct knowledge//.' So it was not long before I quickly entered & dwelled in that Dharma, having realized it for myself through //direct knowledge//. I went to Uddaka and said, `Friend Uddaka, is this the extent to which Rama entered & dwelled in this Dharma, having realized it for himself through //direct knowledge//?'

"`Yes, my friend....'

"`This, friend, is the extent to which I, too, have entered & dwell in this Dharma, having realized it for myself through //direct knowledge//.'

"`It is a gain for us, my friend, a great gain for us, that we have such a companion in the holy life. So the Dharma Rama declared he entered & dwelled in, having realized it for himself through //direct knowledge//, is the Dharma you declare you have entered & dwell in, having realized it for yourself through //direct knowledge//. And the Dharma you declare you have entered & dwell in, having realized it for yourself through //direct knowledge//, is the Dharma Rama declared he entered & dwelled in, having realized it for himself through

//direct knowledge//. The Dharma he knew is the Dharma you know; the Dharma you know is the Dharma he knew. As he was, so are you; as you are, so was he. Come friend, lead this community.'

"In this way did Uddaka Ramaputta, my companion in the holy life, place me in the position of teacher and pay me great honor.

But the thought occurred to me, `THIS DHARMA LEADS NOT TO DISENCHANTMENT, TO DISPASSION, TO CESSATION, TO STILLING, TO //DIRECT KNOWLEDGE//, TO AWAKENING, NOR TO UNBINDING, BUT ONLY TO REAPPEARANCE IN THE SPHERE OF NEITHER PERCEPTION NOR NON-PERCEPTION.' .
¢(i.e. This sphere, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

SO, DISSATISFIED WITH THAT DHARMA, I LEFT.

L4: [The thought of living withdrawn from sensuality in body & mind – bringing much calm and capacity] :L4

"In search of what might be skillful, seeking the unexcelled state of sublime peace, I WANDERED BY STAGES IN THE MAGADHAN COUNTRY AND CAME TO THE MILITARY TOWN OF URUVELA. There I saw some delightful countryside, with an inspiring forest grove, a clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. The thought occurred to me: `How delightful is this countryside, with its inspiring forest grove, clear-flowing river with fine, delightful banks, and villages for alms-going on all sides. This is just right for the striving of a clansman intent on striving.' So I sat down right there, thinking, `This is just right for striving.'

"Then these THREE SIMILES -- spontaneous, never before heard -- appeared to me.

-- (1) Suppose there were a wet, sappy piece of timber lying in the water, and a man were to come along with an upper fire-stick, thinking, `I'll light a fire. I'll produce heat.' Now what do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy timber lying in the water?"

-- "No, master Gotama. Why is that? Because the timber is wet & sappy, and besides it is lying in the water. Eventually the man would reap only his share of weariness & disappointment."

-- "So it is with any priest or contemplative who does not live withdrawn from sensuality in body & mind, and whose desire, infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings due to his striving [for Awakening], he is incapable of knowledge, vision, & unexcelled self-awakening. This was the first simile -- spontaneous, never before heard -- that appeared to me.

-- (2) "Then a second simile -- spontaneous, never before heard -- appeared to me. Suppose there were a wet, sappy piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, `I'll light a fire. I'll produce heat.' Now what do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the wet, sappy timber lying on land far from water?"

-- "No, master Gotama. Why is that? Because the timber is wet & sappy, even though it is

lying on land far from water. Eventually the man would reap only his share of weariness & disappointment."

-- "So it is with any priest or contemplative who lives withdrawn from sensuality in body only, but whose desire, infatuation, urge, thirst, & fever for sensuality is not relinquished & stilled within him: Whether or not he feels painful, racking, piercing feelings due to his striving, he is incapable of knowledge, vision, & unexcelled self-awakening. This was the second simile -- spontaneous, never before heard -- that appeared to me.

-- (3) "Then a third simile -- spontaneous, never before heard -- appeared to me. Suppose there were a dry, sapless piece of timber lying on land far from water, and a man were to come along with an upper fire-stick, thinking, 'I'll light a fire. I'll produce heat.' Now what do you think? Would he be able to light a fire and produce heat by rubbing the upper fire-stick in the dry, sapless timber lying on land?"

-- "Yes, master Gotama. Why is that? Because the timber is dry & sapless, and besides it is lying on land far from water."

"SO IT IS WITH ANY PRIEST OR CONTEMPLATIVE WHO LIVES WITHDRAWN FROM SENSUALITY IN BODY & MIND, AND WHOSE DESIRE, INFATUATION, URGE, THIRST, & FEVER FOR SENSUALITY IS RELINQUISHED & STILLED WITHIN HIM: Whether or not he feels painful, racking, piercing feelings due to his striving,

HE IS CAPABLE OF KNOWLEDGE, VISION, & UNEXCELLED SELF-AWAKENING. This was the third simile

-- spontaneous, never before heard -- that appeared to me.

L4: [The unsatisfying path of severe physical austerities] :L4

"I THOUGHT: 'SUPPOSE THAT I, CLENCHING MY TEETH AND PRESSING MY TONGUE AGAINST THE ROOF OF MY MOUTH, WERE TO BEAT DOWN, CONSTRAIN, & CRUSH MY MIND WITH MY AWARENESS.' So, clenching my

teeth and pressing my tongue against the roof of my mouth, I beat down, constrained, & crushed by mind with my awareness. Just as a strong man, seizing a weaker man by the head or the throat or the shoulders, would beat him down, constrain, & crush him, in the same way I beat down, constrained, & crushed my mind with my awareness. As I did so, sweat poured from my armpits. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion. But the painful feeling that arose in this way did not invade my mind or remain.

"I THOUGHT: 'SUPPOSE I WERE TO BECOME ABSORBED IN THE TRANCE OF NON-BREATHING.' SO I STOPPED THE IN-BREATHS & OUT-BREATHS IN MY NOSE & MOUTH. As I did so, there was a loud roaring of

winds coming out my earholes, just like the loud roar of winds coming out of a smith's bellows So I stopped the in-breaths & out-breaths in my nose & mouth & ears. As I did so, extreme forces sliced through my head, just as if a strong man were slicing my head open with a sharp sword Extreme pains arose in my head, just as if a strong man were tightening a turban made of tough leather straps around my head Extreme forces carved

up my stomach cavity, just as if a butcher or his apprentice were to carve up the stomach cavity of an ox There was an extreme burning in my body, just as if two strong men, grabbing a weaker man by the arms, were to roast & broil him over a pit of hot embers. And although tireless persistence was aroused in me, and unmuddled mindfulness established, my body was aroused & uncalm because of the painful exertion. But the painful feeling that arose in this way did not invade my mind or remain.

"Devas, on seeing me, said, 'Gotama the contemplative is dead.' Other devas said, 'He isn't dead, he's dying.' Others said, 'He's neither dead nor dying, he's an arhat, for this is the way arhats live.'

"I THOUGHT: 'SUPPOSE I WERE TO PRACTICE GOING ALTOGETHER WITHOUT FOOD.' Then devas came to

me and said, 'Dear sir, please don't practice going altogether without food. If you go altogether without food, we'll infuse divine nourishment in through your pores, and you will survive on that.' I thought, 'If I were to claim to be completely fasting while these devas are infusing divine nourishment in through my pores, I would be lying.' So I dismissed them, saying, 'Enough.'

"I THOUGHT: 'SUPPOSE I WERE TO TAKE ONLY A LITTLE FOOD AT A TIME, ONLY A HANDFUL AT A TIME

OF BEAN SOUP, LENTIL SOUP, VETCH SOUP, OR PEA SOUP.' So I took only a little food at a time, only handful at a time of bean soup, lentil soup, vetch soup, or pea soup. My body became extremely emaciated. Simply from my eating so little, my limbs became like the jointed segments of vine stems or bamboo stems My backside became like a camel's hoof My spine stood out like a string of beads My ribs jutted out like the jutting rafters of an old, run-down barn The gleam of my eyes appeared to be sunk deep in my eye sockets like the gleam of water deep in a well My scalp shriveled & withered like a green bitter gourd, shriveled & withered in the heat & the wind The skin of my belly became so stuck to my spine that when I thought of touching my belly, I grabbed hold of my spine as well; and when I thought of touching my spine, I grabbed hold of the skin of my belly as well If I urinated or defecated, I fell over on my face right there Simply from my eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair -- rotted at its roots -- fell from my body as I rubbed, simply from eating so little.

"People on seeing me would say, 'Gotama the contemplative is black. Other people would say, 'Gotama the contemplative isn't black, he's brown.' Others would say, 'Gotama the contemplative is neither black nor brown, he's golden-skinned. So much had the clear, bright color of my skin deteriorated, simply from eating so little.

"I thought: 'Whatever priests or contemplatives in the past have felt painful, racking, piercing feelings due to their striving, this is the utmost. None have been greater than this. Whatever priests or contemplatives in the future will feel painful, racking, piercing feelings due to their striving, this is the utmost. None will be greater than this. Whatever priests or contemplatives in the present are feeling felt painful, racking, piercing feelings due to their striving, this is the utmost. None is greater than this.

BUT WITH THIS RACKING PRACTICE OF AUSTERITIES I HAVEN'T ATTAINED ANY SUPERIOR HUMAN STATE,
ANY DISTINCTION IN KNOWLEDGE OR VISION WORTHY OF THE NOBLE ONES. COULD THERE BE ANOTHER PATH

TO AWAKENING?'

£(MN12: The Great Discourse on the Lion's Roar: "44. "Sariputta, I recall having lived a holy life possessing four factors.

£-- I have practised asceticism -- the extreme of asceticism;

£-- I have practised coarseness -- the extreme of coarseness;

£-- I have practised scrupulousness -- the extreme of scrupulousness;

£-- I have practised seclusion -- the extreme of seclusion.[17]

£-- 45. "Such was my ASCETICISM, Sariputta, that I went naked, rejecting conventions, licking my hands, not coming when asked, not stopping when asked; I did not accept food brought or food specially made or an invitation to a meal; I received nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food was advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine or fermented brew. I kept to one house, to one morsel; I kept to two houses, to two morsels; ... I kept to seven houses, to seven morsels. I lived on one saucerful a day, on two saucerfuls a day ... on seven saucerfuls a day; I took food once a day, once every two days ... once every seven days, and so on up to once every fortnight; I dwelt pursuing the practice of taking food at stated intervals. I was an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. I lived on forest roots and fruits, I fed on fallen fruits. I clothed myself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways I dwelt pursuing the practice of tormenting and mortifying the body. Such was my asceticism.

£-- 46. "Such was my COARSENESS, Sariputta, that just as the bole of a tinduka tree, accumulating over the years, cakes and flakes off, so too, dust and dirt, accumulating over the years, caked off my body and flaked off. It never occurred to me: 'Oh, let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off with his hand' -- it never occurred to me thus. Such was my coarseness.

£-- 47. "Such was my SCRUPULOUSNESS, Sariputta, that I was always mindful in stepping forwards and stepping backwards. I was full of pity even for (the beings in) a drop of water thus: 'Let me not hurt the tiny creatures in the crevices of the ground.' Such was my scrupulousness.

£-- 48. "Such was my SECLUSION, Sariputta, that I would plunge into some forest and dwell there. And when I saw a cowherd or a shepherd or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock. Why was that? So that they should not see me or I see them. Just as a forest-bred deer, on seeing human beings, flees from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw a cowherd or a shepherd ... Such was my seclusion.

£-- 49. "I would go on all fours to the cow-pens when the cattle had gone out and the cowherd had left them, and I would feed on the dung of the young suckling calves. As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great

distortion in feeding.

£-- 50. "I would plunge into some awe-inspiring grove and dwell there -- a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. When those cold wintry nights came during the 'eight-days interval of frost,' I would dwell by night in the open and by day in the grove.[18] In the last month of the hot season I would dwell by day in the open and by night in the grove. And there came to me spontaneously this stanza never heard before:

£-- Chilled by night and scorched by day,

£-- Alone in awe-inspiring groves,

£-- Naked, no fire to sit beside,

£-- The sage yet pursues his quest.

£-- 51. "I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, urinated on me, threw dirt at me, and poked sticks into my ears. Yet I do not recall that I ever aroused an evil mind (of hate) against them. Such was my abiding in equanimity.

£-- 52. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about THROUGH FOOD.'[19] They say: 'Let us live on kola-fruits,' and they eat kola-fruits, they eat kola-fruit powder, they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I recall having eaten a single kola-fruit a day. Sariputta, you may think that the kola-fruit was bigger at that time, yet you should not regard it so: the kola-fruit was then at most the same size as now. Through feeding on a single kola-fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sank far down in their sockets, looking like a gleam of water which has sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green bitter gourd shrivels and withers in the wind and sun. Because of eating so little my belly skin adhered to my backbone; thus if I touched my belly skin I encountered my backbone, and if I touched my backbone I encountered my belly skin. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell from my body as I rubbed.

£-- 53-55. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through food.' They say: 'Let us live on beans' ... 'Let us live on sesamum' ... 'Let us live on rice,' and they eat rice, they eat rice powder, they drink rice water, and they make various kinds of rice concoctions. Now I recall having eaten a single rice grain a day. Sariputta, you may think that the rice grain was bigger at that time, yet you should not regard it so: the rice grain was then at most the same size as now. Through feeding on a single rice grain a day, my body reached a state of extreme emaciation. Because of eating so little ... the hair, rotted at its roots, fell from my body as I rubbed.

£-- 56. "YET, SARIPUTTA, BY SUCH CONDUCT, BY SUCH PRACTICE, BY SUCH PERFORMANCE OF

AUSTERITIES, I DID NOT ATTAIN ANY SUPERHUMAN STATES, ANY DISTINCTION IN KNOWLEDGE AND VISION

WORTHY OF THE NOBLE ONES. WHY WAS THAT? BECAUSE I DID NOT ATTAIN THAT NOBLE WISDOM which

when attained is noble and emancipating and leads the one who practises in accordance with

it to the complete destruction of suffering.

£-- 57. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through the round of rebirths.' But it is impossible to find a realm in the round that I have not already passed through in this long journey, except for the gods of the Pure Abodes; and had I passed through the round as a god in the Pure Abodes, I would never have returned to this world.[20]

£-- 58. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through (some particular kind of) rebirth.' But it is impossible to find a kind of rebirth that I have not been reborn in already in this long journey, except for the gods of the Pure Abodes....

£-- 59. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through (some particular) abode.' But it is impossible to find a kind of abode that I have not already dwelt in ... except for the gods of the Pure Abodes....

£-- 60. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through sacrifice.' But it is impossible to find a kind of sacrifice that has not already been offered up by me in this long journey, when I was either a head-anointed noble king or a well-to-do-brahmin.

£-- 61. "There are certain recluses and brahmins whose doctrine and view is this: 'Purification comes about through fire-worship.' But it is impossible to find a kind of fire that has not already been worshipped by me in this long journey, when I was either a head-anointed noble king or a well-to-do brahmin.

£-- 62. "Sariputta, there are certain recluses and brahmins whose doctrine and view is this: 'As long as this good man is still young, a black-haired young man endowed with the blessing of youth, in the prime of life, so long is he perfect in his lucid wisdom. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his wisdom is lost.' But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' lifespan, perfect in mindfulness, retentiveness, memory and lucidity of wisdom.[21] Just as a skilled archer, trained, practised and tested, could easily shoot a light arrow across the shadow of a palm tree, suppose that they were even to that extent perfect in mindfulness, retentiveness, memory and lucidity of wisdom. Suppose that they continuously asked me about the four foundations of mindfulness and that I answered them when asked and that they remembered each answer of mine and never asked a subsidiary question or paused except to eat, drink, consume food, taste, urinate, defecate and rest in order to remove sleepiness and tiredness. Still the Tathagata's exposition of the Dharma, his explanations of factors of the Dharma, and his replies to questions would not yet come to an end, but meanwhile those four disciples of mine with their hundred years' lifespan would have died at the end of those hundred years. Sariputta, even if you have to carry me about on a bed, still there will be no change in the lucidity of the Tathagata's wisdom.

£-- 63. "Rightly speaking, were it to be said of anyone: 'A being not subject to delusion has appeared in the world for the welfare and happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and humans,' it is of me indeed that rightly speaking this should be said."

£-- 64. Now on that occasion the Venerable Nagasamala was standing behind the Blessed One fanning him.[22] Then he said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! As I listened to this discourse on the Dharma, the hairs of my body stood up. Venerable sir, what is the name of this discourse on the Dharma?"

£-- "As to that, Nagasamala, you may remember this discourse on the Dharma as 'The Hair-raising Discourse.' "[23] That is what the Blessed One said. The Venerable Nagasamala was satisfied and delighted in the Blessed One's words. "

£-- * * *

£-- MN45: The Shorter Discourse on Taking on Practices

£-- "And what is the taking on of a practice that is painful in the present and yields pain in the future?

£-- "There is the case where someone is a CLOTH-LESS[1] ASCETIC, rejecting conventions, licking his hands, not coming when asked, not staying when asked. He doesn't consent to food brought to him or food dedicated to him or to an invitation to a meal. He accepts nothing from the mouth of a pot or from the mouth of a bowl. He accepts nothing from across a stick, across a pestle, from two eating together, from a pregnant woman, from a nursing woman, from a woman lying with a man, from a food collection, from where a dog is waiting or flies are buzzing. He takes no fish or meat. He drinks no liquor, wine, or fermented drink. He limits himself to one house & one morsel a day, or two houses & two morsels... seven houses & seven morsels. He lives on one saucerful a day, two... seven saucerfuls a day. He takes food once a day, once every two days... once every seven days, and so one up to a fortnight, devoted to regulating his intake of food. He is an eater of greens, millet, wild rice, hide-parings, moss, rice bran, rice-scum, sesame flour, grass, or cow dung. He lives on forest roots & berries. He feeds on fallen fruits. He wears hemp, canvas, shrouds, refuse rags, tree bark, antelope hide, strips of antelope hide, kusa-grass garments, bark garments, wood-shaving garments, head-hair garments, animal wool, owl's wings. He is a hair-&-beard puller, one devoted to the practice of pulling out his hair & beard. He is a stander, one who rejects seats. He is a hands-around-the-knees sitter, one devoted to the exertion of sitting with his hands around his knees. He is a spike-mattresser, one who makes his bed on a bed of spikes. He is a third-time-in-the-evening bather, one who stays devoted to the practice of bathing in water. Thus in a variety of ways he stays devoted to the practice of tormenting & afflicting the body. With the break-up of the body, after death, he goes to a bad bourn, destitution, the realm of the hungry shades, hell.

£-- "This is called the taking on of a practice that is painful in the present and yields pain in the future.)

£-- ¢(i.e. See AN3.100 on the purification of the body, speech and mind.)

L4: [The thought of calming the mind using the four jhanas] :L4

"I thought: 'I recall once, when my father the Sakyan was working, and I was sitting in the cool shade of a rose-apple tree, then -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities -- I entered & remained in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. COULD THAT BE THE PATH TO AWAKENING?' Then, following on that memory, came the realization: 'That is the path to Awakening. I thought: 'So why am I afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful mental qualities?' I thought: 'I am no longer afraid of that pleasure that has nothing to do with sensuality, nothing to do with unskillful mental qualities, but it is not easy to achieve that pleasure with a body so extremely emaciated. Suppose I were to take some solid food: some rice & porridge.' So I took some solid food: some rice & porridge. Now five monks had been attending on me, thinking, 'If Gotama, our contemplative, achieves some higher state, he will tell us.' But when they saw me taking some solid food -- some rice & porridge -- they were disgusted and left me, thinking, 'Gotama the contemplative is living luxuriously. He has abandoned his exertion and is backsliding into abundance.'

"So when I had taken solid food and regained strength, then -- quite withdrawn from sensuality, withdrawn from unskillful mental qualities, I entered & remained in THE FIRST JHANA: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. But the pleasant feeling that arose in this way did not invade my mind or remain.

¢(i.e. This jhana, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

With the stilling of directed thought & evaluation, I entered & remained in THE SECOND JHANA: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. But the pleasant feeling that arose in this way did not invade my mind or remain.

¢(i.e. This jhana, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

With the fading of rapture I remained in equanimity, mindful & alert, and physically sensitive of pleasure. I entered & remained in THE THIRD JHANA, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' But the pleasant feeling that arose in this way did not invade my mind or remain.

¢(i.e. This jhana, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

With the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- I entered & remained in THE FOURTH JHANA: purity of equanimity & mindfulness, neither pleasure nor pain. But the pleasant feeling that arose in this way did not invade my mind or remain.

¢(i.e. This jhana, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

¢(i.e. See AN3.100 on the purification of the body, speech and mind.)

L4: [Using this acquired calm body and mind to investigate the real nature of my own body, speech and mind – realizing the real nature of karma / stress / suffering and, thus, the way out] :L4

¢(i.e. Deep concentration is not the goal; it is just a tool, and just a study subject. The goal is all about : stress/fabrications should be known, its origination should be know, its cessation should be know, the path leading to its cessation should be known.)

L5: [The first knowledge: remembering causes & conditions -- contingency] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF RECOLLECTING MY PAST LIVES.

¢(i.e. About gathering data for a contingency analysis that will lead to the realisation of the laws of karma, of dependent origination and of emptiness of inherent existence...
£-- -- SN22.79: "Monks, any priests or contemplatives who recollect their manifold past lives all recollect the five clinging-aggregates, or one among them. Which five? When recollecting, 'I was one with such a form in the past,' one is recollecting just form. ... "

[same for feeling, perception, fabrications, consciousness].

£-- -- The word "just" means that, while in meditation, while he is experiencing this recollection, he doesn't let his mind go wild about it, nor does he try to stop his mind from recollecting it. That is the Middle Way in meditation: not letting the mind go wild, not trying to control it, or to reject the recollection. The Middle Way: not accepting, not rejecting.

£-- -- He is recollecting the successions of causes and effects without grasping at them, without thinking they are absolute.)

I recollected my manifold past lives, i.e., one birth, two...five, ten...fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.

"This was THE FIRST KNOWLEDGE I ATTAINED IN THE FIRST WATCH OF THE NIGHT. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade my mind or remain.

¢(i.e. According to SN12.70, this particular supranormal power is not a prerequisite for enlightenment.)

L5: [The second knowledge: karma / causality] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF THE PASSING AWAY & REAPPEARANCE OF BEINGS. I saw -- by means of the divine eye, purified & surpassing the human -- beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech, & mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech & mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified & surpassing the human -- I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their karma.

¢(i.e. According to SN12.70, this particular supranormal power is not a prerequisite for enlightenment.)

"This was THE SECOND KNOWLEDGE I ATTAINED IN THE SECOND WATCH OF THE NIGHT. Ignorance was destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade

my mind or remain.

L5: [The third knowledge: stress, fermentations – conditioning] :L5

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I DIRECTED IT TO THE KNOWLEDGE OF THE ENDING OF THE MENTAL FERMENTATIONS. I discerned, as it was actually present, that

- 'This is stress...
- This is the origination of stress... (i.e. dependent origination)
- This is the cessation of stress... (i.e. emptiness)
- This is the way leading to the cessation of stress...
- These are fermentations [/ fabrications / karmic formations]...
- This is the origination of fermentations...
- This is the cessation of fermentations...
- This is the way leading to the cessation of fermentations.'

My heart, THUS KNOWING, THUS SEEING, was

- released from the fermentation of sensuality,
- released from the fermentation of becoming,
- released from the fermentation of ignorance.
- With release, there was the knowledge, 'Released.'
- I discerned that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"This was THE THIRD KNOWLEDGE I ATTAINED IN THE THIRD WATCH OF THE NIGHT.

Ignorance was

destroyed; knowledge arose; darkness was destroyed; light arose -- as happens in one who is heedful, ardent, & resolute. But the pleasant feeling that arose in this way did not invade my mind or remain."

¢(i.e. Realizing the Four Noble Truths (nature, origin, cessation, path) comes down to realizing the 12 links of dependent origination (both ways: origination of stress/fabrications and cessation of stress/fabrications), which comes down to realizing the real nature of karma (how habits/karma self-amplify conditioning, and how to deprogram the acquired conditioning by seeing through it, by realizing its real nature); which comes down to realizing the inseparability of dependent origination (not non-existence) and emptiness of inherent existence (not existence), which comes down to the Middle Way between existence and non-existence, not accepting, not rejecting.

£-- see AN3.61: for the link between the Four Noble Truths and the 12 steps of Dependent Origination; origination is the 12 links one way, and cessation the 12 links the other way.

£-- see SN12.15: for the link between 'observing the arising and cessation' with 'the Middle Way between existence and non-existence'; or with 'dependent origination and emptiness of inherent existence'.

£-- "Lord, 'Right view, right view,' it is said. To what extent is there right view?" "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.

£-- But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. (Dependent origination: meaning forms are not completely non-existing either. We cannot deny their dependent origination and functionality even if never absolute. Emptiness is also empty.)

£-- When one sees the cessation of the world as it actually is with right discernment,

'existence' with reference to the world does not occur to one”(Emptiness: meaning forms are not inherently existing, on their own. They are empty of inherent existence.)

£-- 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: ... the 12 links both ways)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L2: [MN72: Aggi-Vacchagotta Sutra – To Vacchagotta on Fire -- No absolute view / dogma; the Tetralemma is a non-affirmative negation] :L2

¢(i.e. THE BUDDHA HAS NO ABSOLUTE VIEW / DOGMA. All positions, all views are dependently arisen, empty of inherent existence, impermanent, unsatisfying, relative, flawed ... at best, only adapted skillful means. So we should adopt the middle Way about them: not accepting any as absolute (as inherently existing), nor rejecting them all as if completely useless, meaningless (completely non-existent).

¢-- The Tetralemma: not existence, not non-existence, not both, not neither – is not a position, not an absolute view, not the absolute truth. It is a non-affirmative negation. Here, it merely means that the ‘Tathagata after death’ cannot be described using concepts based on existence, non-existence, both, neither, of any of the five aggregates individually or collectively. He is beyond existence and non-existence, beyond any description, beyond any conceptualization, beyond all aggregates. And this applies to everything, even to the five aggregates. That is why no view can perfectly describe the real nature of anything.

¢-- The five aggregates are not real in the first place anyway: they are themselves not existent, not non-existent, not both, not neither as explained in MN1, MN11, MN18, MN24, SN12.15, SN12.48, SN22.95 ... So there is nothing to keep, nothing to drop among them. Liberation is not about keeping some aggregates or dropping others (or all) but about realizing the real nature of the five aggregates; that is the Liberating factor that cause the automatic dropping of all clinging and consequential suffering. Faking artificially the dropping, or stopping all mentation, is merely equivalent to a suicide and would only cause a rebirth as a stupid dumb ass or worst.

¢-- On the Buddha has no view see also: MN72, MN95, SN22.86, AN4.24, AN4.183, AN10.93, AN10.94, AN10.96, SNP4.3, SNP4.5, SNP4.8 – On why the Buddha doesn’t answer these ten questions, see MN63: "It's just as if a man were wounded with an arrow thickly smeared with poison ...")

L4: [The Buddha doesn’t hold any of those ten extreme positions] :L4

I have heard that on one occasion the Blessed One was staying in Savatthi, at Jeta's Grove, Anathapindika's park. Then the wanderer vacchagotta went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there he asked the Blessed One:

'How is it, Master Gotama, DOES MASTER GOTAMA HOLD THE VIEW:

-- "The cosmos is eternal: only this is true, anything otherwise is worthless"? ' ... NO ...'

-- 'Then does Master Gotama hold the view: "The cosmos is not eternal: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "The cosmos is finite: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "The cosmos is infinite: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "The soul & the body are the same: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "The soul is one thing and the body another: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "After death a Tathagata exists: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "After death a Tathagata does not exist: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "After death a Tathagata both exists & does not exist: only this is true, anything otherwise is worthless"? ' ... no ...'

-- 'Then does Master Gotama hold the view: "After death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless"? ' ... no ...'

L4: [Why? Because these extreme views / dogma are all dependently arisen, unsatisfying, empty, leading to more suffering – if grasped onto, or thought of as absolute] :L4

'How is it, Master Gotama, when Master Gotama is asked if he holds the view "the cosmos is eternal..." "after death a Tathagata neither exists nor does not exist: only this is true, anything otherwise is worthless," he says " ... no ..." in each case. Seeing what drawback, then, IS MASTER GOTAMA THUS ENTIRELY DISSOCIATED FROM EACH OF THESE TEN

POSITIONS?'

-- 'Vaccha, the position that "the cosmos is eternal" is a thicket of views, a wilderness of views, a contortion of views, a writhing of views, a fetter of views. It is accompanied by suffering, distress, despair, & fever, and it DOES NOT LEAD TO DISENCHANTMENT, DISPASSION, CESSATION; TO CALM, //DIRECT KNOWLEDGE//, FULL AWAKENING, UNBINDING.

-- 'The position that "the cosmos is not eternal"... (i.e. about the limits of time, the boundary of causality)

-- '..."the cosmos is finite"...

-- '..."the cosmos is infinite"... (i.e. about the limits of space)

-- '..."the soul & the body are the same"... (i.e. about oneness)

-- '..."the soul is one thing and the body another"... (i.e. about manyness -- everything is non-dual: not two, not one)

-- '..."after death a Tathagata exists"... (i.e. about inherent existence; the illusory nature of everything)

-- '..."after death a Tathagata does not exist"...

-- '..."after death a Tathagata both exists & does not exist"...

-- '..."after death a Tathagata neither exists nor does not exist"... DOES NOT LEAD TO DISENCHANTMENT, DISPASSION, CESSATION; TO CALM, //DIRECT KNOWLEDGE//, FULL AWAKENING, UNBINDING.' (i.e. Meaning that the Tathagata is not existent, not non-existent, not both, not neither. And it is the same for the five aggregates, everything in the world, as seen in some other sutras. And this Tetrallemma is a non-affirmative negation; it is not a view, not a position.)

L4: [The Buddha doesn't hold any view at all as absolute; all views are flawed – but the Buddha teaches what is skillful – so he doesn't reject all views either] :L4

'DOES MASTER GOTAMA HAVE ANY POSITION AT ALL?'

'A "POSITION," VACCHA, IS SOMETHING THAT A TATHAGATA HAS DONE AWAY WITH.'

What a Tathagata sees is this: "Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception...such are mental fabrications...such is consciousness, such its origin, such its disappearance." Because of this, I say, a Tathagata -- with the ending, fading out, cessation, renunciation, & relinquishment of all constructions, all excogitations, all I-making & mine-making & tendencies to conceits -- is, through lack of sustenance/clinging, released.'

¢(i.e. The Buddha has no view, no absolute teaching; he only uses adapted skillful means depending on the circumstances. So he doesn't accept any view as absolute, as a dogma, nor reject all views as completely useless, meaningless – that would be nihilism. He is using the Middle Way: not accepting, not rejecting. He is using them as and if required to help others, but he is constantly aware of their real nature. -- This is the same as saying that everything is empty of inherent existence (not existent) but still dependently arisen and functional (not completely non-existent either) -- the Middle Way. And it is this realization that causes the three poisons, and all clinging, to automatically lose their basis and drop by themselves.

¢-- One should use the nutriments, the rafts, the relay chariots, but not grasp at them as explained in MN24. No absolute, only adapted skillful means. As for the release through lack of sustenance/clinging, it has been shown in MN24 and other sutras that this is not done by artificially dropping everything (perceptions, conceptualization, feelings) but as an automatic result of the gradual path composed of more and more subtle adapted skillful means (using them without grasping at them as absolutes) culminating in the realization of the real nature of the five aggregates: not existent, not non-existent, not both, not neither (this is confirmed below).)

L4: [Doesn't the Buddha have any position about the result of this path? The answer: the Tetralemma, a non-affirmative negation: existence, non-existence, both, or neither, "doesn't apply"] :L4

'But, Master Gotama, THE MONK WHOSE MIND IS THUS RELEASED: WHERE DOES HE REAPPEAR?'

-- "'Reappear," Vaccha, DOESN'T APPLY.'

'In that case, Master Gotama, he does not reappear.'

-- "'Does not reappear," Vaccha, doesn't apply.'

-- '...both does & does not reappear.' '...doesn't apply.'

-- '...Neither does nor does not reappear.' '...doesn't apply.'

¢(i.e. Meaning that the goal of the path is not some existence, or non-existence, or both, or neither. (The goal of the path is the realization that everything is empty of inherent existence while still being dependently arisen and functional.) The Tathagata (or the Liberated being, or anything else) is not existent (inherently), not completely non-existent either, not both existent and non-existent together, not neither.

¢-- And this Tetralemma is a non-affirmative negation; it is not another position, not a

view, not a dogma. Meaning the goal of the path is not to get something or become somebody, nor is it about dropping something or not-becoming somebody, nor is it both, nor is it neither. The Middle Way is not accepting, not rejecting; between existence and non-existence. To think there is something after death or Liberation is to fall into one extreme; to think there is nothing after death or Liberation is to fall into the other extreme; ... both ... neither The Middle Way is to stay away from these four extremes. That is the Liberating factor; that is the cause of the "total Unbinding through lack of clinging".)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L4: [Explaining the Tetralemma with the simile of the fire going to any of the four cardinal points; "that doesn't apply"] :L4

'How is it, Master Gotama, when Master Gotama is asked if the monk reappears ... does not reappear ... both does & does not reappear ... neither does nor does not reappear, he says, "... doesn't apply" in each case. At this point, Master Gotama, I AM BEFUDDLED; AT THIS POINT, CONFUSED. The modicum of clarity coming to me from your earlier conversation is now obscured.'

'Of course you're befuddled, Vaccha. Of course you're confused. Deep, Vaccha, is this phenomenon, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. For those with other views, other practices, other satisfactions, other aims, other teachers, it is difficult to know.

That being the case, I will now put some questions to you. Answer as you see fit.

How do you construe this, Vaccha: If a fire were burning in front of you, would you know that, "This fire is burning in front of me"?'

'...yes...'

'And suppose someone were to ask you, Vaccha, "This fire burning in front of you, dependent on what is it burning?" Thus asked, how would you reply?'

'...I would reply, "This fire burning in front of me is burning dependent on grass & timber as its sustenance."'

'If the fire burning in front of you were to go out, would you know that, "This fire burning in front of me has gone out"?'

'...yes...'

'And suppose someone were to ask you, "This fire that has gone out in front of you, in which direction from here has it gone? East? West? North? Or south?" Thus asked, how would you reply?'

'THAT DOESN'T APPLY, Master Gotama. Any fire burning dependent on a sustenance of grass and timber, being unnourished -- from having consumed that sustenance and not being offered any other -- is classified simply as "out" (unbound).'

¢(i.e. Note: here in the simile of the fire, the four cardinal points are compared to the four positions of "reappears, doesn't reappear, both, neither" in the sense that "they do

not apply". But this simile should not be pushed too far like in saying that the Tathagata doesn't reappear like the fire doesn't reappear because it is out. To say that the Tathagata doesn't reappear is a fault. To say that something defining a sentient being "doesn't reappear after Liberation" is also to fall into the point covered by "one or many of the aggregates don't reappear" bellow. There is nothing that reappear, doesn't reappear, both, or neither, in the five aggregates. Period. Liberation is not about getting this or dropping that; there is nothing to get or to drop; it is about realizing the real nature of everything.)

L4: [The Tathagata cannot be described using the five aggregates: as if existing, not-existing, both, or neither – before or after death. He is beyond any description, any view, any concept; beyond existence and non-existence] :L4

'Even so, Vaccha, any physical form by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. FREED FROM THE CLASSIFICATION OF FORM, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea.

- \ "Reappears" doesn't apply.
- \ "Does not reappear" doesn't apply.
- \ "Both does & does not reappear" doesn't apply.
- \ "Neither reappears nor does not reappear" doesn't apply.

¢(i.e. So the Tathagata is not the reappearance of some form, nor the disappearance of some form, nor both, nor neither. There is no real form anyway, so nothing can reappear, disappear, change, ...)

'Any feeling.... Any perception.... Any mental fabrication....

¢(i.e. So the Tathagata is not the reappearance of some feeling / perception / mental fabrications, nor the disappearance of some feeling / perception / mental fabrications, nor both, nor neither. That excludes that Nirvana could be a direct perception of something, or an ultimate view. There is no real feeling / perception / mental fabrication anyway, so nothing can reappear, disappear, ...)

'Any consciousness by which one describing the Tathagata would describe him: That the Tathagata has abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. FREED FROM THE CLASSIFICATION OF CONSCIOUSNESS, Vaccha, the Tathagata is deep, boundless, hard to fathom, like the sea.

- \ "Reappears" doesn't apply.
- \ "Does not reappear" doesn't apply.
- \ "Both does & does not reappear" doesn't apply.
- \ "Neither reappears nor does not reappear" doesn't apply. '

¢(i.e. So the Tathagata is not the reappearance of some consciousness, nor the disappearance of some consciousness, nor both, nor neither. That excludes that Nirvana could be a very subtle consciousness that is "purified", or an "emptiness basis of all". There is no real consciousness anyway, so nothing can reappear, disappear, be purified ...

¢-- All of this means that reaching Nirvana is not about getting some aggregates, nor about dropping some aggregates, nor both, nor neither. That excludes that Nirvana would be the dropping of some aggregates while keeping some others as proposed by some quietists and

nihilists.)

When this was said, the wanderer Vacchagotta said to the Blessed One: 'Master Gotama, it is as if there were a great sala tree not far from a village or town: From inconstancy, its branches and leaves would wear away, its bark would wear away, its sapwood would wear away, so that on a later occasion -- divested of branches, leaves, bark, & sapwood -- it would stand as pure heartwood. In the same way, Master Gotama's words are divested of branches, leaves, bark, & sapwood and stand as pure heartwood.

'Magnificent, Master Gotama! Magnificent! Just as if Master Gotama were to place upright what had been overturned, or to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see shapes, in the same way Master Gotama has -- through many lines of reasoning -- made the Dharma clear. I go to Master Gotama for refuge, to the Dharma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life.'

£(AN4.42: "There are these four ways of answering questions.

£-- There are questions that should be answered categorically [straightforwardly yes, no, this, that].

£-- There are questions that should be answered with an analytical (qualified) answer [defining or redefining the terms].

£-- There are questions that should be answered with a counter-question.

£-- There are questions that should be put aside.")

L2: [MN95: Canki Sutra – With Canki -- No absolute view / dogma; no pramana can lead to certainty] :L2

¢(i.e. The Buddha has no position, no absolute view, no dogma; but he teaches what is skillful and what is not skillful depending on the circumstances.

¢-- NO PRAMANA – DIRECT PERCEPTION, LOGICAL INFERENCE ... – CAN LEAD TO ABSOLUTE CERTAINTY.

Because everything is relative, dependently arisen, impermanent, unsatisfying, empty of inherent existence. Even impermanence, even the Tetrallemma, even dependent origination and emptiness, even samsara and Nirvana; they are all empty of inherent existence, at best merely adapted skillful means.

¢-- But it is not because everything is conventional, relative, empty of inherent existence, that there is no value and no utility in those conventional truths. On the contrary, we cannot reach the very ultimate truth beyond all conceptualization without using a relatively valid path based on those conventional truths, on those adapted skillful means. So, instead of rejecting them like those nihilists and quietists are proposing, we should learn how to discern relatively valid conventional truths and virtuous methods from complete fallacies and unskillful means.

¢-- On the Buddha has no view see also: MN72, MN95, SN22.86, AN4.24, AN4.183, AN10.93, AN10.94, AN10.96, SNP4.3, SNP4.5, SNP4.8)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all

conceptualization.)

L4: [The young proud insolent student of the Vedas] :L4

... Now at that time the Blessed One was sitting & exchanging courtesies & conversation with some very senior brahmans. It so happened that a brahman student named Kapadika was seated in the assembly: young, shaven-headed, sixteen years old, a master of the Three Vedas with their vocabularies, liturgy, phonology, & etymologies, and the histories as a fifth; skilled in philology & grammar, well-versed in cosmology & the marks of a great man. While the very senior brahmans were conversing with the Blessed One, he kept breaking in & interrupting their talk.

So the Blessed One scolded him, "Venerable Bharadvaja, don't break in & interrupt while the very senior brahmans are conversing. Wait until they are finished talking."

When this was said, the brahman Canki said to the Blessed One, "Master Gotama, don't scold the brahman student Kapadika. He is a clansman, learned, wise, with good delivery. He is capable of taking part in this discussion with Master Gotama."

Then the thought occurred to the Blessed One, "Yes, this brahman student Kapadika must be accomplished in the texts of the Three Vedas, inasmuch as the brahmans honor him so."

L4: [Nobody can really claim to possess the absolute truth – gained through direct perception or logical inference as mentioned in the Vedas] :L4

Then the thought occurred to Kapadika, "When Gotama the contemplative meets my gaze with his, I will ask him a question." And so the Blessed One, encompassing Kapadika's awareness with his awareness, met his gaze. Kapadika thought, "Gotama the contemplative has turned to me. Suppose I ask him a question." So he said to the Blessed One, "Master Gotama, with regard to the ancient hymns of the brahmans -- passed down through oral transmission & included in their canon -- the brahmans have come to the definite conclusion that " only this is true; anything otherwise is worthless." What does Master Gotama have to say to this?"

¢(i.e. "only this is true; anything otherwise is worthless" is an affirmation of an absolute. It is thinking that this view, idea, or concept is real, existing in the absolute, inherently existing. It is ignoring the relativity of all truths, their conventional nature, the fact that they are all dependently arisen, impermanent, unsatisfying, empty of inherent existence, ...)

"Tell me, Bharadvaja, is there among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything otherwise is worthless?'"

"No, Master Gotama."

"And has there been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything otherwise is worthless?'"

"No, Master Gotama."

"And among the brahman seers of the past, the creators of the hymns, the composers of the hymns -- those ancient hymns, sung, repeated, & collected, which brahmans at present still sing, still chant, repeating what was said, repeating what was spoken – i.e., Atthaka,

Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa & Bhagu: was there even one of these who said, 'This we know; this we see; only this is true; anything otherwise is worthless?'"

"No, Master Gotama."

¢(i.e. The Buddha is pointing out that even in Hinduism (or pre-Buddhist schools of tenets based on the Vedas) nothing conceptualized (no view) is taken as absolute. They also believe that the absolute truth is beyond all conceptualization and that the best we can do it to point toward it like pointing at the moon.)

"So then, Bharadvaja, it seems that there isn't among the brahmans even one brahman who says, 'This I know; this I see; only this is true; anything otherwise is worthless.' And there hasn't been among the brahmans even one teacher or teacher's teacher back through seven generations who said, 'This I know; this I see; only this is true; anything otherwise is worthless.' And there hasn't been among the brahman seers of the past, the creators of the hymns, the composers of the hymns... even one who said, 'This we know; this we see; only this is true; anything otherwise is worthless.'"

Suppose there were a row of blind men, each holding on to the one in front of him: the first one doesn't see, the middle one doesn't see, the last one doesn't see. In the same way, the statement of the brahmans turns out to be a row of blind men, as it were: the first one doesn't see, the middle one doesn't see, the last one doesn't see. So what do you think, Bharadvaja: this being the case, doesn't the conviction (i.e. blind faith) of the brahmans turn out to be groundless?"

¢(i.e. So the supposedly directly perceived truths as described in the Vedas are all mere mental fabrications with no solid basis at all. And it is the same thing for any views, any conceptualization, any fermentation, any karmic formation. – The Buddha has no position, no absolute view, no dogma; but he teaches what is skillful and what is not skillful depending on the circumstances – because everything is relative, dependently arisen, impermanent, unsatisfying, empty of inherent existence. Even impermanence, even the Tetralemma, even dependent origination and emptiness, they are all empty of inherent existence, at best merely adapted skillful means.)

L4: [No absolute truth can come from the five usual pramanas; all truths are dependently arisen, relative, conventional and empty of inherent existence] :L4

"It's not only out of conviction, Master Gotama, that the brahmans honor this. They also honor it as unbroken tradition."

"Bharadvaja, first you went by conviction. (i.e. blind faith) Now you speak of unbroken tradition. There are five things that can turn out in two ways in the here-&-now. Which five? CONVICTION, LIKING, UNBROKEN TRADITION, REASONING BY ANALOGY, & AN AGREEMENT THROUGH

PONDERING VIEWS. These are the five things that can turn out in two ways in the here-&-now. (i.e. These are the five usual ways to attain "certainty" according to the Vedas, the five ways to obtain valid truths / pramanas. But all them can point to the truth or to non-truth; there is no sure ways to be absolutely sure.)

-- Now some things are firmly held in conviction (i.e. blind faith) and yet vain, empty, & false.

-- Some things are not firmly held in conviction, and yet they are genuine, factual, &

unmistaken.

-- Some things are well-liked... truly an unbroken tradition... well-reasoned ...

-- Some things are well-pondered and yet vain, empty, & false.

-- Some things are not well-pondered, and yet they are genuine, factual, & unmistakable.

-- IN THESE CASES IT ISN'T PROPER FOR A KNOWLEDGEABLE PERSON WHO SAFEGUARDS THE TRUTH TO

COME TO A DEFINITE CONCLUSION, ' ONLY THIS IS TRUE; ANYTHING OTHERWISE IS WORTHLESS.'

¢(i.e. The Buddha rejects the possibility to arrive any kind of certainty this way. There is no way to arrive at an absolute certainty about any view through any of those five old Indian pramanas: conviction, liking, tradition, reasoning by analogy, reasoning through pondering views. They can lead only to relative / conventional truths. The true nature of everything (truth) is beyond all description, beyond existence and non-existence, beyond all conceptualization. All views are relative, ultimately flawed, mental fabrications, dependently arisen, empty of inherent existence. To grasp at any view is to reject the real truth beyond conceptualization.)

L4: [Still, about the utility of conventional / relative truths] :L4

"But to what extent, Master Gotama, is there the safeguarding of the truth? To what extent does one safeguard the truth? We ask Master Gotama about THE SAFEGUARDING OF THE TRUTH."

-- "If a person has conviction, his statement, 'This is my conviction,' safeguards the truth. But he doesn't yet come to the definite conclusion that ' only this is true; anything otherwise is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. But it is not yet an awakening to the truth.

-- "If a person likes something...

-- holds an unbroken tradition...

-- has something reasoned through analogy...

-- has something he agrees to, having pondered views, his statement, 'This is what I agree to, having pondered views,' safeguards the truth. But he doesn't yet come to the definite conclusion that ' only this is true; anything otherwise is worthless.' To this extent, Bharadvaja, there is the safeguarding of the truth. To this extent one safeguards the truth. I describe this as the safeguarding of the truth. But it is not yet an awakening to the truth.

¢(i.e. Even if all truths are empty of inherent existence; that doesn't mean that they are all to be rejected because useless, meaningless, or completely non-existent. Emptiness doesn't deny dependent origination; on the contrary. So, it is ok to use proper skillful means, the relative truths, but never to hold them as absolute, as mentioned in MN24. The Middle Way consists of not accepting any truth as absolute (inherently existing), while not rejecting them all as if completely useless, meaningless (completely non-existent). The Middle way between existence and non-existence.)

"Yes, Master Gotama, to this extent there is the safeguarding of the truth. To this extent one safeguards the truth. We regard this as the safeguarding of the truth.

L4: [So we should not reject conventional truths, all paths and teachers, even if never absolute – instead, we should learn how to distinguish them from completely fallacies – we need those to get to the real truth beyond all conceptualization] :L4

But to what extent is there an awakening to the truth? To what extent does one awaken to the truth? We ask Master Gotama ABOUT AWAKENING TO THE TRUTH."

L5: [How to judge the qualities of a Dharma teacher] :L5

"There is the case, Bharadvaja, where a monk lives in dependence on a certain village or town. Then a householder or householder's son goes to him and observes him with regard to three mental qualities -- qualities based on greed, qualities based on aversion, qualities based on delusion: '

Are there in this venerable one any such qualities based on greed that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on greed... His bodily behavior & verbal behavior are those of one not greedy. And the Dharma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dharma can't easily be taught by a person who's greedy.

When, on observing that the monk is purified with regard to qualities based on greed, he next observes him with regard to qualities based on aversion: 'Are there in this venerable one any such qualities based on aversion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on aversion... His bodily behavior & verbal behavior are those of one not aversive. And the Dharma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dharma can't easily be taught by a person who's aversive.

When, on observing that the monk is purified with regard to qualities based on aversion, he next observes him with regard to qualities based on delusion: 'Are there in this venerable one any such qualities based on delusion that, with his mind overcome by these qualities, he might say, "I know," while not knowing, or say, "I see," while not seeing; or that he might urge another to act in a way that was for his/her long-term harm & pain?' As he observes him, he comes to know, 'There are in this venerable one no such qualities based on delusion... His bodily behavior & verbal behavior are those of one not deluded. And the Dharma he teaches is deep, hard to see, hard to realize, tranquil, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise. This Dharma can't easily be taught by a person who's deluded.

¢(i.e. Even if all truths gained through the five mentioned pramana are only relative / conventional truths, even if all truths are empty of inherent existence, that doesn't mean that everything is useless, meaningless, as if completely non-existent. Relative truths are valid tools in their limited context. And there are ways to find out who is teaching valid conventional truths, valid paths, and who are not good teachers. By observing a teacher with the criteria mentioned above, one can judge if the teacher is a good teacher or a fake. A good teacher is himself free of those poisons: greed, aversion, delusions. -- Note: this is not an infallible method since observing these traits is also subject to the student conditioning karma. So these are also mere hints, not absolute methods of selection.
£-- AN3.81.ii: Fakes "Monks, it is just as if a donkey were following right after a herd of

cattle, saying, "I too am a cow! I too am a cow!" Its color is not that of a cow, its voice is not that of a cow, its hoof is not that of a cow, and yet it still keeps following right after the herd of cattle, saying, "I too am a cow! I too am a cow!" In the same way, there is the case where a certain monk follows right after the community of monks, saying, "I too am a monk! I too am a monk!" He doesn't have the other monks' desire for undertaking the training in heightened virtue, doesn't have their desire for undertaking the training in heightened mind (concentration), doesn't have their desire for undertaking the training in heightened discernment, and yet he still keeps following right after the community of monks, saying, "I too am a monk! I too am a monk!"

£-- AN5.175: "Endowed with these five qualities, a lay follower is an outcaste of a lay follower, a stain of a lay follower, a dregs of a lay follower: He/she does not have conviction [in the Buddha's Awakening]; is unvirtuous; is eager for protective charms & ceremonies; trusts protective charms & ceremonies, not karma; and searches for recipients of his/her offerings outside (of the Sangha), and gives offerings there first."

£-- AN7.64: "A monk endowed with these seven qualities is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, an unexcelled field of merit for the world. Which seven? There is the case where a monk is one with a sense of Dharma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals."

£-- AN9.62: "Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess."

£-- AN10.24: "When a monk utters words about knowing, saying, 'I know this Dharma; I see this Dharma,' or 'I am developed in bodily action, developed in virtue, developed in mind, developed in discernment,' but he remains with his mind conquered by greed, his mind conquered by aversion, delusion, anger, hostility, hypocrisy, spite, selfishness, evil envy, or evil longing, then it should be known of him that, 'This venerable one does not discern how it is that, when one discerns, greed does not come into being, which is why he remains with his mind conquered by greed. This venerable one does not discern how it is that, when one discerns, aversion... delusion... anger... hostility... hypocrisy... spite... selfishness... evil envy... evil longing does not come into being, which is why he remains with his mind conquered by evil longing.'")

L5: [What one should do once a real dharma teacher is found] :L5

-- When, on observing that the monk is purified with regard to qualities based on delusion, he places conviction in him. (i.e. See AN3.48 on the necessity of conviction, virtue and discernment.)

-- With the arising of conviction, he visits him & grows close to him.

-- Growing close to him, he lends ear.

-- Lending ear, he hears the Dharma.

-- Hearing the Dharma, he remembers it.

-- Remembering it, he penetrates the meaning of those dhammas.

-- Penetrating the meaning, he comes to an agreement through pondering those dhammas.

-- There being an agreement through pondering those dhammas, desire arises.

-- With the arising of desire, he becomes willing.

-- Willing, he contemplates (lit: "weighs," "compares").

-- Contemplating, he makes an exertion.

-- Exerting himself, he both realizes the ultimate meaning of the truth with his body and sees by penetrating it with discernment.

"To this extent, Bharadvaja, there is an awakening to the truth. To this extent one awakens to the truth. I describe this as an awakening to the truth. BUT IT IS NOT YET THE FINAL ATTAINMENT OF THE TRUTH.

¢(i.e. But, as mentioned in MN24, all of those adapted skillful means (virtuous methods and views) are still not the goal; one should not grasp at them.)

L5: [Those adapted skillful means are not separate or different, nor the same as the goal, the final attainment of the truth. There is no final goal with or without this path composed of those conventional truths and methods] :L5

"Yes, Master Gotama, to this extent there is an awakening to the truth. To this extent one awakens to the truth. We regard this as an awakening to the truth. But to what extent is there the final attainment of the truth? To what extent does one finally attain the truth? We ask Master Gotama ABOUT THE FINAL ATTAINMENT OF THE TRUTH."

"The cultivation, development, & pursuit of those very same qualities: to this extent, Bharadvaja, there is the final attainment of the truth. To this extent one finally attains the truth. I describe this as the final attainment of the truth."

¢(i.e. But, as mentioned in MN24, even though those adapted skillful means are not the final goal, not absolute, the final goal cannot be reached without them. So the Middle Way consists of using those adapted skillful means without grasping at any of them as absolute. Those adapted skillful means are not inherently existing, not completely not-existing, not both, not neither.)

"Yes, Master Gotama, to this extent there is the final attainment of the truth. To this extent one finally attains the truth. We regard this as the final attainment of the truth. But what quality is most helpful for the final attainment of the truth? We ask Master Gotama ABOUT THE QUALITY MOST HELPFUL FOR THE FINAL ATTAINMENT OF THE TRUTH." (i.e. The young student asks about which adapted skillful means are important, and in what order.)

-- "EXERTION is most helpful for the final attainment of the truth, Bharadvaja. If one didn't make an exertion, one wouldn't finally attain the truth. Because one makes an exertion, one finally attains the truth. Therefore, exertion is most helpful for the final attainment of the truth."

-- "But what quality is most helpful for exertion? We ask Master Gotama about the quality most helpful for exertion."

-- "CONTEMPLATING is most helpful for exertion, Bharadvaja. If one didn't contemplate, one wouldn't make an exertion. Because one contemplates, one makes an exertion. Therefore, contemplating is most helpful for exertion."

-- "But what quality is most helpful for contemplating?..."

-- "BEING WILLING... If one weren't willing, one wouldn't contemplate..."

-- "But what quality is most helpful for being willing?..."

-- "DESIRE... If desire didn't arise, one wouldn't be willing..."

-- "But what quality is most helpful for desire?..."

-- "COMING TO AN AGREEMENT THROUGH PONDERING DHARMAS... If one didn't come to an agreement through pondering dharmas, desire wouldn't arise..."

-- "But what quality is most helpful for coming to an agreement through pondering dharmas?..."

-- "PENETRATING THE MEANING... If one didn't penetrate the meaning, one wouldn't come to an agreement through pondering dharmas..."

-- "But what quality is most helpful for penetrating the meaning?..."

-- "REMEMBERING THE DHARMA... If one didn't remember the Dharma, one wouldn't penetrate the meaning..."

-- "But what quality is most helpful for remembering the Dharma?... "

-- "HEARING THE DHARMA... If one didn't hear the Dharma, one wouldn't remember the Dharma..."

-- "But what quality is most helpful for hearing the Dharma?... "

-- "LENDING EAR... If one didn't lend ear, one wouldn't hear the Dharma..."

-- "But what quality is most helpful for lending ear?... "

-- "GROWING CLOSE... If one didn't grow close, one wouldn't lend ear..."

-- "But what quality is most helpful for growing close?... "

-- "VISITING... If one didn't visit, one wouldn't grow close..."

-- "But what quality is most helpful for visiting? We ask Master Gotama about the quality most helpful for visiting."

-- "CONVICTION is most helpful for visiting, Bharadvaja. If conviction [in a person] didn't arise, one wouldn't visit [that person]. Because conviction arises, one visits. Therefore, conviction is most helpful for visiting." (i.e. Seems like the basis of this path is still simple basic "faith" since nothing can be proved in absolute terms through the five mentioned pramanas.) (i.e. See AN3.48 on the necessity of conviction, virtue and discernment.)

L4: [Satisfaction of the young student who is now ready to move from the Vedas to the Buddha-dharma] :L4

-- "We have asked Master Gotama about safeguarding the truth, and Master Gotama has answered about safeguarding the truth.

-- We like that & agree with that,[1] and so we are gratified.

-- We have asked Master Gotama about awakening to the truth, and Master Gotama has answered about awakening to the truth.

-- We like that & agree with that, and so we are gratified.

-- We have asked Master Gotama about finally attaining the truth, and Master Gotama has answered about finally attaining the truth.

-- We like that & agree with that, and so we are gratified.

-- We have asked Master Gotama about the quality most helpful for finally attaining the truth, and Master Gotama has answered about the quality most helpful for finally attaining the truth. We like that & agree with that, and so we are gratified.

-- Whatever we have asked Master Gotama, Master Gotama has answered it. We like that & agree with that, and so we are gratified.

"We used to think, 'Who are these bald-headed "contemplatives," these menial, dark offspring of [Brahma] the Kinsman's feet?[2] Who are they to know the Dharma?' But now Master Gotama has inspired within us a contemplative-love for contemplatives, a contemplative-confidence in contemplatives, a contemplative-respect for contemplatives. Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dharma clear. I go to Master Gotama for refuge, to the Dharma, & to

the community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L2: [MN109: Maha-punnama Sutra – The Great Full-moon Night Discourse * * * * -- Realizing suchness, the interdependence of the self/mind and the five aggregates/world : not the same, not separate or different -- > emptiness] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. THE MIND/SELF AND THE WORLD/FIVE-AGGREGATES ARE NOT DIFFERENT OR SEPARATE, NOR THE

SAME. One cannot exist without the other, nor as the other. They are interdependent, thus both empty of inherent existence.

¢-- Meaning the interdependence/inseparability/non-duality of the world/five-aggregates and mind/self. There is no real world existing independently of the mind/self/accumulated karma. And vice versa: there is no self/mind existing different or separate from the five-aggregates/world, nor is there a self/mind that is the same as the five- aggregates/world.

£-- On the interdependence of the world and mind see: MN109, SN12.65, SN12.67, SN22.85, SN22.86,

£-- On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. And on that occasion -- the uposatha of the fifteenth, the night of a very full moon -- he was sitting out in the open with the community of monks.

Then a certain monk, rising from his seat, arranging his robe over one shoulder, and placing his hands palm-to-palm over the heart, said to the Blessed One: "Venerable sir, there is an area where, if the Blessed One would give me leave, I would like the answer to a question."

"Very well, then, monk. Sit back down in your seat and ask whatever you want."

L4: [Desire is the root of the five clinging-aggregates] :L4

Responding to the Blessed One, "Yes, lord," the monk sat back down in his seat and said to the Blessed One, "Aren't these the five clinging-aggregates, i.e., form as a clinging-aggregate, feeling... perception... fabrications... consciousness as a clinging-aggregate."

"Monk, THESE ARE THE FIVE CLINGING-AGGREGATES, i.e.,

-- form as a clinging-aggregate,

-- feeling...

-- perception...

-- fabrications...

-- consciousness as a clinging-aggregate."

Saying, "Very good, lord," the monk delighted & approved of the Blessed One's words and then asked him a further question: "But in what, lord, are these five clinging-aggregates rooted?"

"Monk, these five clinging-aggregates are ROOTED IN DESIRE."

¢(i.e. And ignorance is the root of desire; ignorance of the real nature of the objects desired. Once we remove this ignorance, by realizing the real nature of all dharma, then there is no more desire, hatred, or delusion – the three poisons lose their basis.)

L4: [The interdependence of the clinging (self/mind) and the clinging-aggregates (objects/world): not the same, not different] :L4

Saying, "Very good, lord," the monk... asked him a further question: "IS CLINGING THE SAME THING AS THE FIVE CLINGING-AGGREGATES, OR IS CLINGING SEPARATE FROM THE FIVE CLINGING-AGGREGATES?"

"Monk, clinging (i.e. the mind or self) is

NEITHER THE SAME THING as the five clinging-aggregates (i.e. the objects of attachment, the world),

NOR IS IT SEPARATE FROM the five clinging-aggregates. (i.e. also said in MN44)

Just that whatever passion & delight is there, that's the clinging there." (i.e. One implies the other; they are interdependent like name-&-form and consciousness are interdependent, non-dual: not two, not one – see SN12.65, SN12.67.)

¢(i.e. The objects (five aggregates) we cling to are not independently existing external objects existing out there independently of the mind clinging to them (the self); nor are they the same (or from the mind only). The mind/self and the world/five-aggregates are not different or separate, nor the same. The "clinging" and the "clinging-objects" are not different/separate, nor the same. One cannot exist without the other. One implies the other. They are conceptually interdependent, thus both empty of inherent existence, non-dual: not two, not one.

¢(i.e. Note: THIS KIND OF REALIZATION IS THE STRONGEST PROOF OF THE INTERDEPENDENCE, EMPTINESS, NON-DUALITY OF ALL DHARMA. NO DHARMA CAN EXIST INDEPENDENTLY OF THE MIND / SELF / ACCUMULATED KARMA; AND VICE VERSA.)

¢(i.e. On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SN4.5, SN1.20.)

L4: [The diversity of the five clinging-aggregates] :L4

Saying, "Very good, lord," the monk... asked him a further question: "Might there be DIVERSITY in the desire & passion for the five clinging-aggregates?"

"There might, monk. There is the case where the thought occurs to someone, 'May I be one with such a form in the future. May I be one with such a feeling... perception... fabrications... such a consciousness in the future. This is how there would be diversity in the desire & passion for the five clinging-aggregates.'" (i.e. The sicken obsession of wanting to identify oneself with certain aggregates – created through habits.)

Saying, "Very good, lord," the monk... asked him a further question: "To what extent does the designation 'aggregate' apply to the aggregates?"

- "Monk, whatever form is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of form.
- Whatever feeling is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of feeling.
- Whatever perception is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of perception.
- Whatever fabrications are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: those are called the aggregate of fabrication.
- Whatever consciousness is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: that is called the aggregate of consciousness.[1]

This is the extent to which the term 'aggregate' applies to the aggregates."

L4: [The dependently co-arisen nature of the five aggregates] :L4

Saying, "Very good, lord," the monk... asked him a further question: "Lord, WHAT IS THE CAUSE, WHAT THE CONDITION, for the delineation[2] of the aggregate of form? What is the cause, what the condition, for the delineation of the aggregate of feeling... perception... fabrications... consciousness?"

- "Monk, the four great existents (earth, water, fire, & wind) are the cause, the four great existents the condition, for the delineation of the aggregate of form.
- Contact is the cause, contact the condition, for the delineation of the aggregate of feeling.
- Contact is the cause, contact the condition, for the delineation of the aggregate of perception.
- Contact is the cause, contact the condition, for the delineation of the aggregate of fabrications.
- Name-&-form is the cause, name-&-form the condition, for the delineation of the aggregate of consciousness."

£(SN12.20: "And what are dependently co-arisen phenomena? ... Name-&-form, feeling, the six sense media, contact, fabrications, consciousness, ... is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

£-- SN12.23: Dwelling at Savatthi... "Monks, the ending of the effluents is for one who knows & sees, I tell you, not for one who does not know & does not see. For one who knows what & sees what is there the ending of effluents?

£-- 'Such is form, such its origination, such its disappearance.

£-- Such is feeling, such its origination, such its disappearance.

£-- Such is perception, such its origination, such its disappearance.

£-- Such are fabrications, such their origination, such their disappearance.

£-- Such is consciousness, such its origination, such its disappearance.'

£-- The ending of the effluents is for one who knows in this way & sees in this way.)

L4: [The self-view comes from thinking that the self and the five aggregates are the same]
:L4

Saying, "Very good, lord," the monk... asked him a further question: "Lord, HOW DOES SELF-IDENTITY VIEW COME ABOUT?"

"There is the case, monk, where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma --

-- assumes form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

-- "He assumes feeling to be the self, or the self as possessing feeling, or feeling as in the self, or the self as in feeling.

-- He assumes perception to be the self, or the self as possessing perception, or perception as in the self, or the self as in perception.

-- He assumes fabrications to be the self, or the self as possessing fabrications, or fabrications as in the self, or the self as in fabrications.

-- He assumes consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view comes about."

£(SN22.1: He is obsessed that the five aggregates and himself are the same. So when those five aggregates change he falls into sorrow, lamentation, pain, distress, & despair over their change & alteration. This, householder, is how one is afflicted in body and afflicted in mind.-- The twenty false views of the transitory collection: Buddha says in this sutra that (1) forms are not the self, (2) the self does not possess forms, (3) the self is not in forms, (4) nor are forms in the self, and he spoke similarly with respect to the remaining four aggregates. Nobody innately think the self and five aggregates are separate / different.)

L4: [The self-view is abandoned by 'not thinking that the self and the five aggregates are the same'] :L4

Saying, "Very good, lord," the monk... asked him a further question: "Lord, HOW DOES SELF-IDENTITY VIEW NO LONGER COME ABOUT?"

"There is the case, monk, where a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed & disciplined in their Dharma; who has regard for men of integrity, is well-versed & disciplined in their Dharma --

-- does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form.

-- He does not assume feeling to be the self...

-- does not assume perception to be the self...

-- does not assume fabrications to be the self...

-- He does not assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness.

"This, monk, is how self-identity view no longer comes about."

£(SN22.1: He is not obsessed that the five aggregates and himself are the same. So when those five aggregates change he does not fall into sorrow, lamentation, pain, distress, & despair over their change & alteration. This, householder, is how one is afflicted in body but unafflicted in mind.

£-- SN22.85: "Now, the well-instructed, noble disciple ...does not assume form to be the self, or the self as possessing form, or form as in the self, or the self as in form. He discerns inconstant form, as it actually is present, as 'inconstant form. He discerns stressful form, as it actually is present, as 'stressful form.' He discerns fabricated form, as it actually

is present, as 'fabricated form'. He discerns murderous form, as it actually is present, as 'murderous form'. He does not get attached to form, does not cling to form, does not determine it to be 'my self.' These five aggregates of clinging -- not attached to, not clung to -- lead to his long-term happiness & well-being.")

L4: ['Not thinking that the self and the five aggregates are the same' is achieved by realizing the real nature of the five aggregates: inconstant, fabricated, dependently co-arisen, empty of inherent existence] :L4

Saying, "Very good, lord," the monk... asked him a further question:

- \ "What, lord, is the allure of form?
- \ What is its drawback?
- \ What is the escape from it?

- \ What is the allure of feeling...
- \ What is its drawback?
- \ What is the escape from it?

- \ "What, lord, is the allure of perception...
- \ What is its drawback?
- \ What is the escape from it?

- \ "What, lord, is the allure of fabrications...
- \ What is its drawback?
- \ What is the escape from it?

- \ "What, lord, is the allure of consciousness?
- \ What is its drawback?
- \ What is the escape from it?"

£(SN22.57 – The Seven Bases -- How one becomes an arhat through mastery of the seven-fold skill of analyzing the five aggregates: The Blessed One said: "Monks, a monk who is skilled in seven bases and has three modes of investigation is fulfilled & fully accomplished in this doctrine & discipline -- the ultimate person. And how is a monk skilled in seven bases? There is the case where a monk discerns form, the origination of form, the cessation of form, the path of practice leading to the cessation of form. He discerns the allure of form, the drawback of form, and the escape from form. "He discerns feeling perception fabrications consciousness ... "And how does a monk have three modes of investigation? There is the case where a monk investigates in terms of properties, investigates in terms of sense spheres, investigates in terms of dependent co-arising. ...")

L5: [To know form ... instead of falling for and chasing the illusions] :L5

"Monk, whatever pleasure & joy arises dependent on form: that is the ALLURE of form.

£(SN12.52: "In one who keeps focusing on the allure of clingable phenomena, craving develops. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origin of this entire mass of suffering & stress. Just as if a great mass of fire of ten ... twenty ... thirty or forty cartloads of timber were burning, and into it a man would time & again throw dried grass, dried cow dung, & dried timber, so that the great mass of fire -- thus nourished,

thus sustained -- would burn for a long, long time.”)

The fact that form is inconstant, stressful, subject to change: that is the DRAWBACK of form.

£(SN12.52: "Now, in one who keeps focusing on the drawbacks of clingable phenomena, craving ceases. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging, illness & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of suffering & stress. Just as if a great mass of fire of ten ... twenty ... thirty or forty cartloads of timber were burning, into which a man simply would not time & again throw dried grass, dried cow dung, or dried timber, so that the great mass of fire -- its original sustenance being consumed, and no other being offered -- would, without nutriment, go out.)

The subduing of desire & passion, the abandoning of desire & passion for form: that is the ESCAPE from form.

£(SN22.57 – The Seven Bases -- How one becomes an arhat through mastery of the seven-fold skill of analyzing the five aggregates: "And what is form?

£-- The four great existents [the earth property, the liquid property, the fire property, & the wind property] and the form derived from them: this is called form.

£-- From the origination of nutriment comes the origination of form.

£-- From the cessation of nutriment comes the cessation of form.

£-- And just this noble eightfold path is the path of practice leading to the cessation of form, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

£-- The fact that pleasure & happiness arise in dependence on form: that is the allure of form.

£-- The fact that form is inconstant, stressful, subject to change: that is the drawback of form.

£-- The subduing of desire & passion for form, the abandoning of desire & passion for form: that is the escape from form.

£-- "For any priests or contemplatives who by //directly knowing// form in this way, //directly knowing// the origination of form in this way, //directly knowing// the cessation of form in this way, //directly knowing// the path of practice leading to the cessation of form in this way, //directly knowing// the allure of form in this way, //directly knowing// the drawback of form in this way, //directly knowing// the escape from form in this way, are practicing for disenchantment -- dispassion -- cessation with regard to form, they are practicing rightly. Those who are practicing rightly are firmly based in this doctrine & discipline. And any priests or contemplatives who by //directly knowing// form in this way, //directly knowing// the origination of form in this way, //directly knowing// the cessation of form in this way, //directly knowing// the path of practice leading to the cessation of form in this way, //directly knowing// the allure of form in this way, //directly knowing// the drawback of form in this way, //directly knowing// the escape from form in this way, are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- released, they are well-released. Those who are well-released are fully accomplished. And with those who are fully accomplished, there is no cycle for the sake of describing them.)

L5: [To know feelings ... perception ... fabrications ... consciousness] :L5

-- "Whatever pleasure & joy arises dependent on feeling: that is the allure of feeling...

-- "Whatever pleasure & joy arises dependent on perception: that is the allure of perception...

-- "Whatever pleasure & joy arises dependent on fabrications: that is the allure of fabrications...

-- "Whatever pleasure & joy arises dependent on consciousness: that is the allure of consciousness. The fact that consciousness is inconstant, stressful, subject to change: that is the drawback of consciousness. The subduing of desire & passion, the abandoning of desire & passion for consciousness: that is the escape from consciousness."

¢(i.e. The key factor is to realize the real nature of the five aggregates, their dependent nature, their origination and cessation, thus their emptiness. That is to realize that they are all not inherently existent, not completely non-existent, not both, not neither.

£-- SN12.15: "Lord, 'Right view, right view,' it is said. To what extent is there right view?" "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.

£-- But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. (Meaning forms are not completely non-existing either. We cannot deny their dependent origination and functionality even if never absolute. »Emptiness is also empty.)

£-- When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one"(Meaning forms are not inherently existing, on their own.)

£-- 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle:)

L4: [When realizing as it actually is with right discernment the real nature of the five aggregates, then the self-identification to them automatically drop, and the real nature of the self is also realized – they are inseparable] :L4

Saying, "Very good, lord," the monk... asked him a further question: "KNOWING IN WHAT WAY, SEEING IN WHAT WAY, is there -- with regard to this body endowed with consciousness, and with regard to all external signs -- no longer any I-making, or my-making, or obsession with conceit?"

-- "Monk, one sees any form whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every form, as it actually is with right discernment: 'THIS IS NOT MINE. THIS IS NOT MY SELF. THIS IS NOT WHAT I AM.'

-- "One sees any feeling whatsoever...

-- any perception whatsoever...

-- any fabrications whatsoever...

-- "One sees any consciousness whatsoever -- past, future, or present; internal or external; blatant or subtle; common or sublime; far or near -- every consciousness -- as it actually is with right discernment: 'This is not mine. This is not my self. This is not what I am.'"

"Monk, KNOWING IN THIS WAY, SEEING IN THIS WAY IS THERE -- with regard to this body endowed

with consciousness, and with regard to all external signs -- NO LONGER ANY I-MAKING, OR MY-MAKING, OR OBSESSION WITH CONCEIT."

¢(i.e. SN22.81: "[the five aggregates are] inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents." – i.e. The five aggregates are dependently arisen, impermanent, stressful, ever changing, thus they cannot be the same as the self which is assumed not-stressful, permanent, and existing independently, on its own, inherently. And the self cannot be different or separate from the five aggregates either; so there is no real inherently existing self ... or mine.)

£-- SN22.86: The self is not the same, nor different or separate from the five aggregates – they are interdependent, they are all not existent, not non-existent, not both, not neither:

£-- "How do you construe this, Anuradha:

£-- Is form constant or inconstant?" "Inconstant, lord."

£-- "And is that which is inconstant easeful or stressful?" "Stressful, lord."

£-- "And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."

£-- "Is feeling constant or inconstant?" "Inconstant, lord"

£-- "Is perception constant or inconstant?" "Inconstant, lord"

£-- "Are fabrications constant or inconstant?" "Inconstant, lord"

£-- "Is consciousness constant or inconstant?" "Inconstant, lord."

£-- "And is that which is inconstant easeful or stressful?" "Stressful, lord."

£-- "And is it proper to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."

£-- "How do you construe this, Anuradha:

£-- Do you regard form as [THE SAME AS] the Tathagata?" "No, lord."

£-- "Do you regard feeling as the Tathagata?" "No, lord."

£-- "Do you regard perception as the Tathagata?" "No, lord."

£-- "Do you regard fabrications as the Tathagata?" "No, lord."

£-- "Do you regard consciousness as the Tathagata?" "No, lord."

£-- "How do you construe this, Anuradha:

£-- Do you regard the Tathagata as being in form?[SEPARATE OR DIFFERENT THAN ...] Elsewhere than form?

£-- In feeling? Elsewhere than feeling?

£-- In perception? Elsewhere than perception?

£-- In fabrications? Elsewhere than fabrications?

£-- In consciousness?.... Elsewhere than consciousness?" "No, lord."

£-- "How do you construe this:

£-- Do you regard the Tathagata as [THE SAME AS] form ... feeling ... perception ... fabrications ... consciousness?" "No, lord."

£-- "Do you regard the Tathagata as that which is without [SEPARATE OR DIFFERENT] form ..., without feeling..., without perception..., without fabrications?" "No, lord."

£-- "And so, Anuradha -- WHEN YOU CAN'T PIN DOWN THE TATHAGATA AS A TRUTH OR REALITY EVEN IN

THE PRESENT LIFE -- (i.e. not the same, not different than the five aggregates -- and no other possibility) IS IT PROPER FOR YOU TO DECLARE, 'Friends, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described otherwise than with these four positions: The Tathagata exists after death, does not exist after death, both does & does not exist after death, neither exists nor does not exist after death'?" "No, lord." (i.e. after death or before, and this applies to everything: the self and the five aggregates)

£-- "Very good, Anuradha. Very good. Both formerly & now, it is only stress that I describe, and the cessation of stress.")

L4: [The danger of falling into the other extreme: no karma at all, no consequences of actions] :L4

Now at that moment this line of thinking appeared in the awareness of a certain monk: "So -- form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. THEN WHAT SELF WILL BE TOUCHED BY THE ACTIONS DONE BY WHAT IS NOT-SELF?"

¢(i.e. The question is: If there is no real self, is there any karma; should we still be careful about this ?

£-- And this is extensively covered in SN12.46: "[The Buddha:] '[To say,] 'The one who acts is the same one who experiences,' is one extreme. [To say,] 'The one who acts is someone other [different] than the one who experiences,' is the second extreme. Avoiding both of these extremes, the Tathagata teaches the Dharma by means of the middle: ... the 12 steps forward ... Such is the origination of this entire mass of stress & suffering. ... the 12 steps backward ... Such is the cessation of this entire mass of stress & suffering."

¢-- Meaning the self is empty of inherent existence but still dependently arisen and functional; it is not existent but still not completely non-existent; that is the Middle Way. So there is no continuity of a permanent self as we usually think, but there is no discontinuity either. – But all of this is very hard to understand for a beginner. So the Buddha here will teach something more direct and simple.)

Then the Blessed One, realizing with his awareness the line of thinking in that monk's awareness, addressed the monks: "It's possible that a senseless person -- immersed in ignorance, overcome with craving -- might think that he could outsmart the Teacher's message in this way: 'So -- form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self. Then what self will be touched by the actions done by what is not-self?'

¢(i.e. To answer this question the Buddha is not going to present a view where there are real self and karma, nor is he going to deny/reject them completely – both are extreme positions. The Buddha has no extreme position, no absolute view, no dogma. But he will teach what is skillful and what is unskillful using the Middle Way: not accepting, not rejecting. So here he teaches using adapted skillful means the way out of these illusions and their consequential suffering:)

Now, monks, haven't I trained you in counter-questioning with regard to this & that topic here & there? What do you think –

\ Is form constant or inconstant?" "Inconstant, lord."
\ "And is that which is inconstant easeful or stressful?" "Stressful, lord."
\ "And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?" "No, lord."

\ "... Is feeling constant or inconstant?" "Inconstant, lord." ...
\ "... Is perception constant or inconstant?" "Inconstant, lord." ...
\ "... Are fabrications constant or inconstant?" "Inconstant, lord." ...

\ "What do you think, monks -- Is consciousness constant or inconstant?" "Inconstant, lord."
\ "And is that which is inconstant easeful or stressful?" "Stressful, lord."

\ "And is it fitting to regard what is inconstant, stressful, subject to change as:
'This is mine. This is my self. This is what I am'?" "No, lord."

¢(i.e. The five aggregates are "inconstant, stressful, subject to change", so they cannot be the "self" which is by definition "constant, not-stressful, not subject to change".

£-- SN22.93: The Buddha explains that a person who incorrectly takes the five aggregates to be [the same as] "self" is like a man swept away by a swift river, who grasps in vain at trees and clumps of grass as he rushes by.

£-- SN22.97: "No, monk, there is no form... no feeling... no perception... there are no fabrications... there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity.")

\ "Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every form is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

\ "Any feeling whatsoever...

\ "Any perception whatsoever...

\ "Any fabrications whatsoever...

\ "Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: 'This is not mine. This is not my self. This is not what I am.'

\ "Seeing thus, the instructed disciple of the noble ones grows disenchanted with form,

\ disenchanted with feeling,

\ disenchanted with perception,

\ disenchanted with fabrications,

\ disenchanted with consciousness.

\ Disenchanted, he becomes dispassionate.

\ Through dispassion, he is fully released.

\ With full release, there is the knowledge, 'Fully released.'

\ He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of sixty monks, through no clinging (not being sustained), were fully released from fermentations.

L2: [MN121: Cula-Suññata Sutra – The Lesser Discourse on Emptiness -- Realizing suchness, by gradually realizing the emptiness of all dharma one gain complete liberation from the 3 poisons and Total Unbinding] :L2

¢(i.e. ABOUT A GRADUAL REALIZATION OF THE EMPTINESS OF ALL DHARMAS – THE DHARMA DOOR OF

EMPTINESS. A meditation exercise where one gradually empty all the dharmas, gradually (artificially at first) see everything like illusions, empty. It is efficient in bringing

calm and peace, and short term relief from the three poisons about them, and ultimately Total Unbinding, BECAUSE IT "ACCORDS WITH ACTUALITY" (as said in this sutra), because everything is indeed empty of inherent existence (not existent, not non-existent, not both, not neither). And it is this (ultimate) realization of the real nature of everything, this emptiness, that is the cause of the abandonment of the three poisons, of the final "total Unbinding through lack of clinging" and of the no-more suffering of Nirvana (as described in MN24) and other sutras.

¢-- What is not covered here is the danger of falling to the other extreme, nihilism, but that is covered in other sutras. Emptiness doesn't mean complete non-existence; it only means absence of inherent existence. And emptiness itself is also empty of inherent existence. It is a non-affirmative negation, not an absolute view, not a dogma. – See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother. Then in the evening, Ven. Ananda, coming out of seclusion, approached the Blessed One and, on arrival, having bowed down, sat down to one side. As he was sitting there, he said to the Blessed One: "On one occasion, when the Blessed One was staying among the Sakyans in a Sakyan town named Nagaraka, there -- face to face with the Blessed One -- I heard and learned this: 'I NOW OFTEN REMAIN IN AN ATTITUDE OF EMPTINESS.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

L4: [A series of exercises where one gradually realize the emptiness of more and more subtle dharma – leaving less and less footing for the three poisons] :L4

£(DN15: "Ananda, there are these eight emancipations:

£-- "Possessed of form, one sees forms. This is the first emancipation.

£-- "Not percipient of form internally, one sees forms externally. This is the second emancipation.

£-- "One is intent only on the beautiful. This is the third emancipation.

£-- "With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, thinking, 'Infinite space,' one enters and remains in the dimension (sphere) of the infinitude of space. This is the fourth emancipation.

£-- "With the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' one enters and remains in the dimension (sphere) of the infinitude of consciousness. This is the fifth emancipation.

£-- "With the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' one enters and remains in the dimension (sphere) of nothingness. This is the sixth emancipation.

£-- "With the complete transcending of the dimension of nothingness, one enters and remains in the dimension (sphere) of neither perception nor non-perception. This is the seventh emancipation.

£-- "With the complete transcending of the dimension (sphere) of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

£-- "Now, when a monk attains these eight emancipations in forward order, in reverse order, in forward and reverse order, when he attains them and emerges from them wherever he wants, however he wants, and for as long as he wants, when through the ending of the mental fermentations he enters and remains in the fermentation-free awareness-release and

discernment-release, //having directly known// it and realized it in the here and now, he is said to be a monk released in both ways. And as for another RELEASE IN BOTH WAYS, higher or more sublime than this, there is none." – see also AN9.45)

L5: [First exercise: emptying the forest– emptiness of village & people] :L5

[The Buddha:] "Yes, Ananda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I OFTEN REMAIN IN AN ATTITUDE OF EMPTINESS. Just as this palace of Migara's mother is empty of elephants, cattle & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness -- the singleness based on the community of monks; even so, Ananda, a monk -- not attending to the perception (mental note) of village, not attending to the perception of human being -- attends to the singleness based on the perception of forest. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of FOREST.

"He discerns that 'Whatever disturbances that would exist based on the perception of village are not present. Whatever disturbances that would exist based on the perception of human being are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the perception of forest.' He discerns that 'This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of forest.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' AND SO THIS, HIS ENTRY INTO EMPTINESS, ACCORDS WITH ACTUALITY, IS UNDISTORTED IN MEANING, & PURE. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (everything is still dependently arisen and functional). That is why it is efficient.)

L5: [Second exercise: emptying the earth – emptiness of the forest] :L5

"Further, Ananda, the monk -- not attending to the perception of human being, not attending to the perception of forest -- attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so -- without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth -- he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of EARTH.

"He discerns that 'Whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances would exist based on the perception of forest are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the

perception of earth.' He discerns that 'This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of forest. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). That is why it is efficient.)

L5: [Third exercise: emptying space – emptiness of the earth] :L5

"Further, Ananda, the monk -- not attending to the perception of forest, not attending to the perception of earth -- attends to the singleness based on the perception of the sphere of the infinitude of space. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of THE SPHERE OF THE INFINITUDE OF SPACE.

"He discerns that 'Whatever disturbances that would exist based on the perception of forest are not present. Whatever disturbances that would exist based on the perception of earth are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the perception of the sphere of the infinitude of space.' He discerns that 'This mode of perception is empty of the perception of forest. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the sphere of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). That is why it is efficient.)

φ(i.e. The successive meditation on the spheres are about //directly realizing// the emptiness of more and more subtle dharma related to our own mind. They are exercises about combining samatha and insight meditation; using our deep concentration to pierce through the real nature of our own mind, and thus of everything. – See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

L5: [Fourth exercise: emptying consciousness – emptiness of the sphere of the infinitude of space – the perception of forms has been stilled] :L5

"Further, Ananda, the monk -- not attending to the perception of earth, not attending to the perception of the sphere of the infinitude of space -- attends to the singleness based on the perception of the sphere of the infinitude of consciousness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of THE SPHERE OF THE INFINITUDE OF CONSCIOUSNESS.

"He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the

sphere of the infinitude of space are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the perception of the sphere of the infinitude of consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the sphere of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the sphere of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). That is why it is efficient.)

¢(i.e. See AN9.41: Tapussa Sutra, for more on the successive meditation through the spheres, successively seeing the drawbacks of the previous one; seeing the reward of the next one, familiarizing oneself with it, the heart leaped up, transcending the previous one. – See also SN36.11)

L5: [Fifth exercise: emptying all – emptiness of the sphere of the infinitude of consciousness] :L5

"Further, Ananda, the monk -- not attending to the perception of the sphere of the infinitude of space, not attending to the perception of the sphere of the infinitude of consciousness -- attends to the singleness based on the perception of the sphere of nothingness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of THE SPHERE OF NOTHINGNESS.

"He discerns that 'Whatever disturbances that would exist based on the perception of the sphere of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the sphere of the infinitude of consciousness are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the perception of the sphere of nothingness.' He discerns that 'This mode of perception is empty of the perception of the sphere of the infinitude of space. This mode of perception is empty of the perception of the sphere of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the sphere of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). That is why it is efficient. -- MN36: "But the thought occurred to me, 'This Dharma leads not to disenchantment, to dispassion, to cessation, to stilling, to //direct knowledge//, to Awakening, nor to Unbinding, but only to

reappearance in the sphere of nothingness.' So, dissatisfied with that Dharma, I left." – See also SNP5.14 on the drawback of the sphere of nothingness.)

L5: [Sixth exercise: emptying perception – emptiness of the sphere of nothingness] :L5

"Further, Ananda, the monk -- not attending to the perception of the sphere of the infinitude of consciousness, not attending to the perception of the sphere of nothingness -- attends to the singleness based on the sphere of neither perception nor non-perception. His mind takes pleasure, finds satisfaction, settles, & indulges in THE SPHERE OF NEITHER PERCEPTION NOR NON-PERCEPTION.

"He discerns that 'Whatever disturbances that would exist based on the perception of the sphere of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the sphere of nothingness are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) There is only this modicum of disturbance: the singleness based on the sphere of neither perception nor non-perception.' He discerns that 'This mode of perception is empty of the perception of the sphere of the infinitude of consciousness. This mode of perception is empty of the perception of the sphere of nothingness. There is only this non-emptiness: the singleness based on the sphere of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). That is why it is efficient. – MN8: "'It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abidings.'")

L5: [Seventh exercise: the cessation of perception & feeling – theme-less concentration of awareness – emptiness of the sphere of neither perception nor non-perception] :L5

"Further, Ananda, the monk -- not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its THEME-LESS CONCENTRATION OF AWARENESS.

"He discerns that 'Whatever disturbances would exist based on the perception of the sphere of nothingness are not present. Whatever disturbances would exist based on the perception of the sphere of neither perception nor non-perception, are not present. (i.e. The simulated realization of the emptiness of inherent existence of those items creates a state where, for those items, the three poisons -- desire, hatred, delusion -- have no more basis to grow; so their consequential suffering is also absent; and one feels greater calm, peace and bliss. But still one has to go to realize the emptiness of more subtle items:) And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this

very body with life as its condition.' He discerns that 'This mode of perception is empty of the perception of the sphere of nothingness. This mode of perception is empty of the perception of the sphere of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, & pure. (i.e. Even though this is only a simulation, that represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional). -- MN36: "But ... `This Dharma leads not to disenchantment, to dispassion, to cessation, to stilling, to //direct knowledge//, to Awakening, nor to Unbinding, but only to reappearance in the sphere of neither perception nor non-perception.' So, I left.")

L4: [Beyond all exercises: ultimately one goes even beyond all of those meditation exercises and their temporary benefits – and the three poisons loose all of their basis permanently]
:L4

L5: [Generalization: realization of the emptiness of these meditation exercises] :L5

"Further, Ananda, the monk -- not attending to the perception of the sphere of nothingness, not attending to the perception of the sphere of neither perception nor non-perception -- attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

\ "He discerns that 'This theme-less concentration of awareness (i.e. cessation of perception and feeling)

\ is fabricated & mentally fashioned.'

\ *** AND HE DISCERNS THAT 'WHATEVER IS FABRICATED & MENTALLY FASHIONED
\ IS INCONSTANT & SUBJECT TO CESSATION. ***'

¢(i.e. This sphere, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

£-- £(AN3.47: Fabricated: "Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernible, passing away is discernible, alteration (literally, other-ness) while staying is discernible.")

£-- MN44: The Shorter Set of Questions-and-Answers:

£-- "Now, lady, how does the attainment of the cessation of perception & feeling come about?"

£-- "The thought does not occur to a monk as he is attaining the cessation of perception & feeling that 'I am about to attain the cessation of perception & feeling' or that 'I am attaining the cessation of perception & feeling' or that 'I have attained the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state."

£-- "But when a monk is attaining the cessation of perception & feeling, which things cease first: bodily fabrications, verbal fabrications, or mental fabrications?"

£-- "When a monk is attaining the cessation of perception & feeling, friend Visakha, verbal fabrications cease first, then bodily fabrications, then mental fabrications." [1]

£-- "Now, lady, how does emergence from the cessation of perception & feeling come about?"

£-- "The thought does not occur to a monk as he is emerging from the cessation of perception

& feeling that 'I am about to emerge from the cessation of perception & feeling' or that 'I am emerging from the cessation of perception & feeling' or that 'I have emerged from the cessation of perception & feeling.' Instead, the way his mind has previously been developed leads him to that state.

£-- "But when a monk is emerging from the cessation of perception & feeling, which things arise first: bodily fabrications, verbal fabrications, or mental fabrications?"

£-- "When a monk is attaining the cessation of perception & feeling, friend Visakha, mental fabrications arise first, then bodily fabrications, then verbal fabrications."

£-- "When a monk has emerged from the cessation of perception & feeling, lady, how many contacts make contact?"

£-- "When a monk has emerged from the cessation of perception & feeling, friend Visakha, three contacts make contact:

£-- contact with emptiness,

£-- contact with the signless,

£-- & contact with the undirected."[2]

£-- "When a monk has emerged from the cessation of perception & feeling, lady, to what does his mind lean, to what does it tend, to what does it incline?"

£-- "When a monk has emerged from the cessation of perception & feeling, friend Visakha, his mind leans to seclusion, tends to seclusion, inclines to seclusion."[3]

£-- Notes:

£-- 1. Verbal fabrication grows still on attaining the second jhana;

£-- bodily fabrication grows still on attaining the fourth jhana;

£-- mental fabrication grows still on attaining the cessation of perception & feeling.

£-- 2. Emptiness, the signless, & the undirected are names for a state of concentration that lies on the threshold of Unbinding. They differ only in how they are approached. According to the commentary, they color one's first apprehension of Unbinding: a meditator who has been focusing on the theme of inconstancy will first apprehend Unbinding as signless; one who has been focusing on the theme of stress will first apprehend it as undirected; one who has been focusing on the theme of not-self will first apprehend it as emptiness.

£-- 3. According to the commentary, "seclusion" here stands for Unbinding. On emerging from the cessation of perception & feeling, and having had contact with emptiness/the signless/the undirected, the mind inclines naturally to a direct experience of Unbinding.)

£(From AN9.44: Paññavimutti Sutra:

£-- [Udayin:] "'Released through discernment, released through discernment,' it is said. To what extent is one described by the Blessed One as released through discernment?"

£-- [Ananda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. And he knows it through discernment (i.e. "fabricated & mentally fashioned, inconstant & subject to cessation"). It is to this extent that one is described in a sequential way by the Blessed One as released through discernment.

£-- "Furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana ...

£-- the third jhana ...

£-- the fourth jhana ...

£-- the sphere of the infinitude of space ...

£-- the sphere of the infinitude of consciousness ...

£-- the sphere of nothingness ...

£-- the sphere of neither perception nor non-perception. And he knows it through discernment (i.e. "fabricated & mentally fashioned, inconstant & subject to cessation"). It is to this extent that one is described in a sequential way by the Blessed One as released through discernment.

£-- "Furthermore, with the complete transcending of the sphere of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees with discernment, the mental fermentations go to their total end. And he knows it through discernment (i.e. "fabricated & mentally fashioned, inconstant & subject to cessation"). It is to this extent that one is described in a non-sequential way by the Blessed One as released through discernment.")

L5: [The third knowledge: stress, fermentations – conditioning] :L5

¢(i.e. Note: Deep concentration is not the goal; it is just a tool, and just a study subject. It is all about : stress/fabrications should be known, its origination should be known, its cessation should be known, the path leading to its cessation should be known.

£-- ... HE DISCERNED, AS IT WAS ACTUALLY PRESENT, that

£-- 'This is stress...

£-- This is the origination of stress... (i.e. dependent origination)

£-- This is the cessation of stress... (i.e. emptiness)

£-- This is the way leading to the cessation of stress...

£-- These are fermentations [/ fabrications / karmic formations]...

£-- This is the origination of fermentations...

£-- This is the cessation of fermentations...

£-- This is the way leading to the cessation of fermentations.')

¢(i.e. Note: Realizing the Four Noble Truths (nature, origin, cessation, path) comes down to realizing the 12 links of dependent origination (both ways: origination of stress/fabrications and cessation of stress/fabrications), which comes down to realizing the real nature of karma (how habits/karma self-amplify conditioning, and how to deprogram the acquired conditioning by seeing through it, by realizing its real nature); which comes down to realizing the inseparability of dependent origination (not non-existence) and emptiness of inherent existence (not existence), which comes down to the Middle Way between existence and non-existence, not accepting, not rejecting.

£-- see AN3.61: for the link between the Four Noble Truths and the 12 steps of Dependent Origination; origination is the 12 links one way, and cessation the 12 links the other way.

£-- see SN12.15: for the link between 'observing the arising and cessation' with 'the Middle Way between existence and non-existence'; or with 'dependent origination and emptiness of inherent existence'.

£-- "Lord, 'Right view, right view,' it is said. To what extent is there right view?" "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.

£-- But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. (Dependent origination: meaning forms are not completely non-existing either. We cannot deny their dependent origination and functionality even if never absolute. Emptiness is also empty.)

£-- When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one"(Emptiness: meaning forms are not inherently existing, on their own. They are empty of inherent existence.)

£-- 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second

extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle: ... the 12 links both ways)

L5: [And with this realization of the emptiness of all dharma, the three poisons loose completely all of their basis – there is no more real items to desire, hate or grow delusions about – there is Liberation here and now through awareness of the real nature of everything] :L5

For him -- THUS KNOWING, THUS SEEING -- THE MIND IS RELEASED FROM
---- the effluent of sensuality,
---- the effluent of becoming,
---- the effluent of ignorance (the three poisons).
-- With release, there is the knowledge, 'Released.'
-- He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"He discerns that 'WHATEVER DISTURBANCES WOULD EXIST BASED ON THE EFFLUENT OF SENSUALITY...
THE EFFLUENT OF BECOMING... THE EFFLUENT OF IGNORANCE (THE THREE POISONS), ARE NOT PRESENT.

¢(i.e. The realization of the emptiness of inherent existence of all dharma creates a state where the three poisons -- desire, hatred, delusion -- have no more basis to grow at all; so their consequential suffering is also absent; and one feels sublime calm, peace and bliss. There is no production of new karmic fabrications because the ignorance is removed. But still one has to deal with the already accumulated karma until it is exhausted. But, since one is fully aware of their real nature, he is not totally slave to their conditioning anymore:)

L5: [But still this realization of emptiness doesn't mean that he should reject dependent origination, drop everything, and fall into nihilism] :L5

And there is only this modicum of disturbance: that connected with the [actual] six sensory spheres, dependent on this very body with life as its condition.' (i.e. not rejecting already accumulated karma)

£(From AN9.45: Ubhatobhaga Sutra -- (Released) Both Ways: [Udayin:] " `RELEASED BOTH WAYS, released both ways,' it is said. To what extent is one described by the Blessed One as released both ways?"

£-- [Ananda:] "There is the case, my friend, where a monk, withdrawn from sensuality, withdrawn from unskillful qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

£-- "Furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana ...

£-- the third jhana ...

£-- the fourth jhana ...

£-- the sphere of the infinitude of space ...

£-- the sphere of the infinitude of consciousness ...

£-- the sphere of nothingness ...

£-- the sphere of neither perception nor non-perception. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

£-- "Furthermore, with the complete transcending of the sphere of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling. And as he sees with discernment, the mental fermentations go to their total end. He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a non-sequential way by the Blessed One as released both ways.")

L5: [He remains in an attitude of the Middle Way: not accepting, not rejecting – and this is in accord with the real nature of everything beyond existence and non-existence] :L5

He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, ACCORDS WITH ACTUALITY, is undistorted in meaning, pure -- superior & unsurpassed.

¢(i.e. So this really represents the real nature of everything: the Middle Way between existence (empty of inherent existence) and non-existence (but not completely non-existent either; everything is still dependently arisen and functional.) That is why it is efficient.)

¢(i.e. For more on the Middle Way about dealing with perceptions see: AN9.35, AN9.43, AN9.45, MN121, MN152, and also sutras about the union of samatha and vipassana)

L4: [This is the way to reach the Total Unbinding, total liberation from the three poisons, through the gradual realization of this emptiness of all dharma] :L4

..

-- "Ananda, whatever contemplatives and priests who in the PAST entered & remained in AN EMPTINESS that was pure, superior, & unsurpassed, they all entered & remained in this very same emptiness that is pure, superior, & unsurpassed.

-- Whatever contemplatives and priests who in the FUTURE will enter & remain in an emptiness that will be pure, superior, & unsurpassed, they all will enter & remain in this very same emptiness that is pure, superior, & unsurpassed.

-- Whatever contemplatives and priests who at PRESENT enter & remain in an emptiness that is pure, superior, & unsurpassed, they all enter & remain in this very same emptiness that is pure, superior, & unsurpassed.

¢(i.e. IT IS THIS GRADUAL REALIZATION OF THE EMPTINESS OF ALL DHARMA THAT IS THE DOOR TO

NIRVANA. Liberation is not about getting this or becoming that, nor about dropping this or not becoming that; it is about //directly seeing// the way things really are: empty of inherent existence because dependently arisen. The Middle Way between existence and non-existence. It is when one realize that the cause of the three poisons -- desire, hatred and delusion -- are empty of inherent existence, dependently arisen, that those three poisons lost their basis and their power. Trying to artificially drop everything before this realization is not going to help at all; it would be like jumping out of a raft before

crossing the ocean of samsara. Artificially dropping all conceptualization before this realization is not going to help at all; it would be like jumping out of a raft before crossing the ocean of samsara. Even though all virtuous methods and views are also empty of inherent existence, they are still functional, useful and efficient on the path as mentioned in MN24.)

"Therefore, Ananda, you should train yourselves: 'We will enter & remain in the emptiness that is pure, superior, & unsurpassed.'"

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

£(From SN6.15: Parinibbana Sutra -- Total Unbinding

£-- ... Those were the Tathagata's last words.

£-- Then the Blessed One entered the first jhana.

£-- Emerging from that he entered the second jhana.

£-- Emerging from that, he entered the third

£-- ... the fourth jhana

£-- ... the sphere of the infinitude of space

£-- ... the sphere of the infinitude of consciousness

£-- ... the sphere of nothingness

£-- ... the sphere of neither apperception nor non-apperception.

£-- Emerging from that, he entered the cessation of apperception & feeling.

£-- Then emerging from the cessation of apperception & feeling,

£-- he entered the sphere of neither apperception nor non-apperception.

£-- Emerging from that, he entered the sphere of nothingness

£-- ... the sphere of the infinitude of consciousness

£-- ... the sphere of the infinitude of space

£-- ... the fourth jhana

£-- ... the third

£-- ... the second

£-- ... the first jhana.

£-- Emerging from the first jhana

£-- he entered the second

£-- ... the third

£-- ... the fourth jhana.

£-- Emerging from the fourth jhana, he immediately was totally Unbound.

£-- ... Like a flame's unbinding was the liberation of awareness.)

£-- * * *

£-- AN9.41: "Ananda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have //directly awakened// to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have //directly awakened// to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. Knowledge & vision arose in me: 'My release is unshakable. This is the last birth. There is now no further becoming.'"

£-- * * *

£-- SN36.11: ... "And I have also taught the step-by-step cessation of fabrications.

£-- When one has attained the first jhana, speech has ceased.

£-- When one has attained the second jhana, directed thought & evaluation have ceased.

£-- When one has attained the third jhana, rapture has ceased.

£-- When one has attained the fourth jhana, in-and-out breathing has ceased.

£-- When one has attained the sphere of the infinitude of space, the perception of forms has ceased.

£-- When one has attained the sphere of the infinitude of consciousness, the perception of the sphere of the infinitude of space has ceased.

£-- When one has attained the sphere of nothingness, the perception of the sphere of the infinitude of consciousness has ceased.

£-- When one has attained the sphere of neither-perception nor non-perception, the perception of the sphere of nothingness has ceased.

£-- When one has attained the cessation of perception & feeling, perception & feeling have ceased.

£-- When a monk's effluents have ended, passion has ceased, aversion has ceased, delusion has ceased.

£-- "Then, monk, I have also taught the step-by-step stilling of fabrications.

£-- When one has attained the first jhana, speech has been stilled.

£-- When one has attained the second jhana, directed thought & evaluation have been stilled.

£-- When one has attained the third jhana, rapture has been stilled.

£-- When one has attained the fourth jhana, in-and-out breathing has been stilled.

£-- When one has attained the sphere of the infinitude of space, the perception of forms has been stilled.

£-- When one has attained the sphere of the infinitude of consciousness, the perception of the sphere of the infinitude of space has been stilled.

£-- When one has attained the sphere of nothingness, the perception of the sphere of the infinitude of consciousness has been stilled.

£-- When one has attained the sphere of neither-perception nor non-perception, the perception of the sphere of nothingness has been stilled.

£-- When one has attained the cessation of perception & feeling, perception & feeling have been stilled.

£-- When a monk's effluents have ended, passion has been stilled, aversion has been stilled, delusion has been stilled.

£-- "There are these six calmings.

£-- When one has attained the first jhana, speech has been calmed.

£-- When one has attained the second jhana, directed thought & evaluation have been calmed.

£-- When one has attained the third jhana, rapture has been calmed.

£-- When one has attained the fourth jhana, in-and-out breathing has been calmed.

£-- When one has attained the cessation of perception & feeling, perception & feeling have been calmed.

£-- When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed.")

£-- * * *

£-- AN9.35: Using this realization of deep concentration to develop insight:

£-- ..."In the same way, there are some cases where a monk -- wise, experienced, familiar with his pasture, skilled in being quite withdrawn from sensuality, withdrawn from unskillful qualities, and entering & remaining in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation -- sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

£-- "The thought occurs to him, 'What if, with the stilling of directed thought & evaluation, I were to enter & remain in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.' Without jumping at the second jhana, he -- with the stilling of directed thought & evaluation -- enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

£-- ... the third jhana'

£-- ... the fourth jhana'

£-- ... the sphere of the infinitude of space....

£-- ... the sphere of the infinitude of consciousness....

£-- ... the sphere of the nothingness...

£-- ... the sphere of neither perception nor non-perception....

£-- "The thought occurs to him, 'What if I, with the complete transcending of the sphere of neither perception nor non-perception, were to enter & remain in the cessation of perception & feeling.' Without jumping at the cessation of perception & feeling, he, with the complete transcending of the sphere of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.

£-- AN3.100 on the purification of the body, speech and mind.)

£-- "When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed. With his well-developed, limitless concentration, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

£-- "If he wants, he wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one. He appears. He vanishes. He goes unimpeded through walls, ramparts, and mountains as if through space. He dives in and out of the earth as if it were water. He walks on water without sinking as if it were dry land. Sitting crosslegged he flies through the air like a winged bird. With his hand he touches and strokes even the sun and moon, so mighty and powerful. He exercises influence with his body even as far as the Brahma worlds. He can witness this for himself whenever there is an opening.

£-- "If he wants, he hears -- by means of the divine ear-element, purified and surpassing the human -- both kinds of sounds: divine and human, whether near or far. He can witness this for himself whenever there is an opening.

£-- "If he wants, he knows the awareness of other beings, other individuals, having encompassed it with his own awareness. He discerns a mind with passion as a mind with passion, and a mind without passion as a mind without passion. He discerns a mind with aversion as a mind with aversion, and a mind without aversion as a mind without aversion. He discerns a mind with delusion as a mind with delusion, and a mind without delusion as a mind without delusion. He discerns a restricted mind as a restricted mind, and a scattered mind as a scattered mind. He discerns an enlarged mind as an enlarged mind, and an unenlarged mind as an unenlarged mind. He discerns an excelled mind [one that is not at the most excellent level] as an excelled mind, and an unexcelled mind as an unexcelled mind. He discerns a concentrated mind as a concentrated mind, and an unconcentrated mind as an unconcentrated mind. He discerns a released mind as a released mind, and an unreleased mind as an unreleased mind. He can witness this for himself whenever there is an opening.

£-- "If he wants, he recollects his manifold past lives (lit: previous homes), i.e., one birth, two births, three births, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, many aeons of cosmic contraction, many aeons of cosmic

expansion, many aeons of cosmic contraction and expansion, [recollecting], 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure and pain, such the end of my life. Passing away from that state, I re-arose here.' Thus he remembers his manifold past lives in their modes and details. He can witness this for himself whenever there is an opening.

£-- "If he wants, he sees -- by means of the divine eye, purified and surpassing the human -- beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma: 'These beings -- who were endowed with bad conduct of body, speech, and mind, who reviled the noble ones, held wrong views and undertook actions under the influence of wrong views -- with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings -- who were endowed with good conduct of body, speech, and mind, who did not revile the noble ones, who held right views and undertook actions under the influence of right views -- with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus -- by means of the divine eye, purified and surpassing the human -- he sees beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their karma. He can witness this for himself whenever there is an opening.

£-- According to SN12.70, these previous supranormal powers are not a prerequisite for enlightenment. The real useful power is to be able to use this concentration to develop insights into the real nature of our own mind and thus of everything. – This means that this supranormal power is just a simile for the recollection of causes and effects.)

£-- If he wants, then through the ending of the mental mental fermentations, he remains in the effluent-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now. He can witness this for himself whenever there is an opening.") (i.e. On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2.)

L2: [MN138: Uddesa-vibhanga Sutra – An Analyzis of the Statement -- Middle Way in meditation: not controlling it, not letting it go wild] :L2

¢(i.e. ABOUT THE MIDDLE WAY IN MEDITATION: NOT LETTING THE MIND GO WILD, NOT TRYING TO

CONTROL IT. The Middle Way: not accepting, not rejecting. – For more on the union of samatha and insight see: MN36, MN138, SN1.38, AN2.30, AN4.94, AN4.170, AN9.35, UD1.10, also the sutras about the spheres: MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8; the sutras on concentration: SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57; sutras about how to deal with perceptions and conceptualization: AN9.35, AN9.43, AN9.45, MN121, MN152)

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks replied.

L4: [The Middle Way about meditation: the mind neither externally scattered & diffused, nor internally positioned] :L4

The Blessed One said: "Monks, I WILL TEACH YOU A STATEMENT & ITS ANALYZIS. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

The Blessed One said this:

\ "A monk should investigate in such a way that, his consciousness
\ NEITHER EXTERNALLY SCATTERED & DIFFUSED,
\ NOR INTERNALLY POSITIONED,
\ he would from lack of clinging/sustenance be UNAGITATED.
\ When -- his consciousness neither externally scattered & diffused, nor internally positioned -- from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress."

¢(i.e. The Middle Way about meditation: not letting the mind go wild, not controlling the mind.

£-- Prajnaparamita: "Il faut remplir la vertu de patience en se basant sur la non-agitation de l'esprit.")

That is what the Blessed One said. Having said it, the One Well-gone got up from his seat and went into his dwelling.

L4: [Who can explain this?] :L4

Then, not long after the Blessed One had left, this thought occurred to the monks: "This brief statement the Blessed One has made, after which he went into his dwelling without analyzing the detailed meaning -- i.e., 'A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. When -- his consciousness neither externally scattered & diffused, nor internally positioned -- from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress': now who might analyze the unanalyzed detailed meaning of this brief statement?"

Then the thought occurred to them, "Ven. Maha Kaccana is praised by the Teacher and esteemed by his knowledgeable companions in the holy life. He is capable of analyzing the unanalyzed detailed meaning of this brief statement. Suppose we were to go to him and, on arrival, question him about this matter."

So the monks went to Ven. Maha Kaccana and, on arrival exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they sat to one side. As they were standing there, they [told him what had happened, and added,] "Analyze the meaning, Ven. Maha Kaccana!"

[He replied:] "Friends, it's as if a man needing heartwood, looking for heartwood, wandering in search of heartwood -- passing over the root & trunk of a standing tree possessing heartwood -- were to imagine that heartwood should be looked for among its branches & leaves. So it is with you, who -- having bypassed the Blessed One when you were face to face with him, the Teacher -- imagine that I should be asked about this matter. For knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dharma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the

Deathless, the lord of the Dharma, the Tathagata. That was the time when you should have questioned him about this matter. However he answered, that was how you should have remembered it."

"Yes, friend Kaccana: knowing, the Blessed One knows; seeing, he sees. He is the Eye, he is Knowledge, he is Dharma, he is Brahma. He is the speaker, the proclaimer, the elucidator of meaning, the giver of the Deathless, the lord of the Dharma, the Tathagata. That was the time when we should have questioned him about this matter. However he answered, that was how we should have remembered it. But you are praised by the Teacher and esteemed by your knowledgeable companions in the holy life. You are capable of analyzing the unanalyzed detailed meaning of this brief statement. Analyze the meaning, Ven. Maha Kaccana!"

"In that case, my friends, listen & pay close attention. I will speak."

"As you say, friend," the monks responded.

Ven. Maha Kaccana said this: "Concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e.,

~ 'A monk should investigate in such a way that, his consciousness NEITHER EXTERNALLY SCATTERED & DIFFUSED, NOR INTERNALLY POSITIONED, he would from lack of clinging/sustenance be UNAGITATED.

~ When -- his consciousness neither externally scattered & diffused, nor internally positioned -- from lack of clinging/sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress'

L4: [The meaning of this] :L4

-- I UNDERSTAND THE DETAILED MEANING TO BE THIS:

L5: ["How is consciousness said to be scattered & diffused?"] :L5

-- There is the case where a form is seen with the eye, and CONSCIOUSNESS FOLLOWS THE DRIFT OF (lit.: 'flows after') THE THEME OF THE FORM, is tied to the attraction of the theme of the form, is chained to the attraction of the theme of the form, is fettered & joined to the attraction of the theme of the form: Consciousness is said to be externally scattered & diffused.

-- "There is the case where a sound is heard with the ear...

-- an aroma is smelled with the nose...

-- a flavor is tasted with the tongue...

-- a tactile sensation is felt with the body...

-- an idea is cognized with the intellect, and consciousness follows the drift of the theme of the idea, is tied to the attraction of the theme of the idea, is chained to the attraction of the theme of the idea, is fettered & joined to the attraction of the theme of the idea: Consciousness is said to be externally scattered & diffused.

L5: ["And how is consciousness said not to be externally scattered & diffused?"] :L5

-- There is the case where a form is seen with the eye, and CONSCIOUSNESS DOES NOT FOLLOW THE DRIFT OF THE THEME OF THE FORM, is not tied to... chained to... fettered, or joined to the attraction of the theme of the form: Consciousness is said not to be externally scattered & diffused.

-- "There is the case where a sound is heard with the ear...

-- an aroma is smelled with the nose...
-- a flavor is tasted with the tongue...
-- a tactile sensation is felt with the body...
-- an idea is cognized with the intellect, and consciousness does not follow the drift of the theme of the idea, is not tied to... chained to... fettered, or joined to the attraction of the theme of the idea: Consciousness is said not to be externally scattered & diffused.

L5: ["And how is the mind said to be internally positioned?"] :L5

-- There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. HIS CONSCIOUSNESS FOLLOWS THE

DRIFT OF THE RAPTURE & PLEASURE BORN OF WITHDRAWAL, IS TIED TO... CHAINED... FETTERED, &

JOINED TO THE ATTRACTION OF THE RAPTURE & PLEASURE BORN OF WITHDRAWAL.

-- Or further, with the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. His consciousness follows the drift of the rapture & pleasure born of composure, is tied to... chained... fettered, & joined to the attraction of the rapture & pleasure born of composure.

-- Or further, with the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' His consciousness follows the drift of the equanimity & pleasure, is tied to... chained... fettered, & joined to the attraction of the equanimity & pleasure.

-- Or further, with the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. His consciousness follows the drift of the neither pleasure nor pain, is tied to... chained to... fettered, & joined to the attraction of the neither pleasure nor pain: The mind is said to be internally positioned.

L5: ["And how is the mind said not to be internally positioned?"] :L5

-- There is the case where a monk, quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. HIS CONSCIOUSNESS DOES NOT FOLLOW THE DRIFT OF THE RAPTURE & PLEASURE BORN OF WITHDRAWAL, IS NOT TIED TO... CHAINED

TO... FETTERED, OR JOINED TO THE ATTRACTION OF THE RAPTURE & PLEASURE BORN OF WITHDRAWAL.

-- Or further, with the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation -- internal assurance. His consciousness does not follow the drift of the rapture & pleasure born of composure, is not tied to... chained... fettered, or joined to the attraction of the rapture & pleasure born of composure.

-- Or further, with the fading of rapture, he remains in equanimity, mindful & fully aware, and physically sensitive of pleasure. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' His consciousness does not follow the drift of the equanimity & pleasure, is not tied to... chained... fettered, or joined to the attraction of the equanimity & pleasure.

-- Or further, with the abandoning of pleasure & pain -- as with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. His consciousness does not follow the drift of the neither pleasure nor pain, is not tied to... chained to... fettered, or joined to the attraction of the neither pleasure nor pain: The mind is said to be not internally positioned.

L5: ["And how is agitation caused by clinging/sustenance?"] :L5

-- There is the case where an uninstructed, run-of-the-mill person -- who has no regard for noble ones, is not well-versed or disciplined in their Dharma; who has no regard for men of integrity, is not well-versed or disciplined in their Dharma -- ASSUMES FORM TO BE THE SELF, OR THE SELF AS POSSESSING FORM, OR FORM AS IN THE SELF, OR THE SELF AS IN FORM. His form

changes & is unstable. Because of the change & instability of form, his consciousness alters in accordance with the change in form. With the agitation born from the alteration in accordance with the change in form and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous.

-- "He assumes feeling to be the self ...

-- "He assumes perception to be the self...

-- "He assumes (mental) fabrications to be the self...

-- "He assumes consciousness to be the self, of the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes & is unstable. Because of the change & instability of consciousness, his consciousness alters in accordance with the change in consciousness. With the agitation born from the alteration in accordance with the change in consciousness and coming from the co-arising of (unskillful mental) qualities, his mind stays consumed. And because of the consumption of awareness, he feels fearful, threatened, & solicitous.

"This, friends, is how agitation is caused by clinging/sustenance.

L5: ["And how is non-agitation caused by lack of clinging/ sustenance?"] :L5

-- There is the case where an instructed disciple of the noble ones -- who has regard for noble ones, is well-versed & disciplined in their Dharma; who has regard for men of integrity, is well-versed & disciplined in their Dharma -- DOESN'T ASSUME FORM TO BE THE SELF, OR THE SELF AS POSSESSING FORM, OR FORM AS IN THE SELF, OR THE SELF AS IN FORM. His

form changes & is unstable, but his consciousness doesn't -- because of the change & instability of form -- alter in accordance with the change in form. His mind is not consumed with any agitation born from an alteration in accordance with the change in form or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

-- "He doesn't assume feeling to be the self...

-- "He doesn't assume perception to be the self...

-- "He doesn't assume fabrications to be the self...

-- "He doesn't assume consciousness to be the self, or the self as possessing consciousness, or consciousness as in the self, or the self as in consciousness. His consciousness changes & is unstable, but his consciousness doesn't -- because of the change & instability of consciousness -- alter in accordance with the change in consciousness. His mind is not

consumed with any agitation born from an alteration in accordance with the change in consciousness or coming from the co-arising of (unskillful mental) qualities. And because his awareness is not consumed, he feels neither fearful, threatened, nor solicitous.

"This, friends, is how non-agitation is caused by lack of clinging/sustenance.

L5: [Trailer] :L5

"So, concerning the brief statement the Blessed One made, after which he entered his dwelling without analyzing the detailed meaning -- i.e.,

~ 'A monk should investigate in such a way that, his consciousness NEITHER EXTERNALLY SCATTERED & DIFFUSED, NOR INTERNALLY POSITIONED, he would from lack of clinging/sustenance be UNAGITATED.

~ When -- his consciousness neither externally scattered & diffused, nor internally positioned -- from lack of clinging/ sustenance he would be unagitated, there is no seed for the conditions of future birth, aging, death, or stress'

-- this is how I understand the detailed meaning.

Now, if you wish, having gone to the Blessed One, question him about this matter. However he answers is how you should remember it."

Then the monks, delighting in & approving of Ven. Maha Kaccayana's words, rose from their seats and went to the Blessed One. On arrival, having bowed down to him, they sat to one side. As they were sitting there, they [told him what had happened after he had gone into his dwelling, and ended by saying,] "Then Ven. Maha Kaccayana analyzed the meaning using these words, these statements, these phrases."

~ "Maha Kaccayana is wise, monks. He is a person of great discernment. If you had asked me about this matter, I too would have answered in the same way he did. That is the meaning of this statement. That is how you should remember it."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

L2: [MN148: Chachakka Sutra – The Six Sextets -- Realizing suchness of the six senses and their objects: dependently arisen and empty] :L2

¢(i.e. REALIZING THE REAL NATURE OF THE SIX SEXTETS. It is by realizing the dependent nature of the five aggregates, their rising and falling away, that the three poisons are automatically abandoned fault of nutriment, and one is free from all suffering. Without removing this ignorance of their real nature Liberation is impossible.

£-- As mentioned in SN95, the five aggregates (that means everything in the world) is like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree"; they are "empty, void to whoever sees them appropriately". That is the Liberating factor; who would desire something that is empty. How can we know that? By observing their dependent nature. They are empty of inherent existence because they are all

dependently arisen (not existing on their own, independently); and that is //directly knowable//, with CERTAINTY, by observing the rising and falling away of dharmas while observing our own mind in action in the present. Personally //directly knowing// this (the union of dependent origination and emptiness of all dharmas) causes automatic Liberation from all obsessions, conditioning, karma, suffering. That is what is explained in the present sutra. So the key to the realization of the emptiness of inherent existence of all dharma is the realization of their dependently co-arisen nature -- also called the "//direct knowledge// of the arising and falling". In other sutras, the rise and falling away nature of the five aggregates, that is the key to Liberation, is explained as having the same meaning as the Middle Way between the two extremes of existence and non-existence, or the union of dependent origination and emptiness. In other sutras, the real dependently co-arisen nature of the five aggregates is explained as the interdependence of name-&-form and consciousness, or the interdependence of the five aggregates and of the self, or the interdependence of the world and mind.)

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!" "Yes, lord," the monks responded to him.

L4: [The five aggregates should be known – the case of the six sextets] :L4

"Monks, I will teach you the Dharma admirable in the beginning, admirable in the middle, admirable in the end; I will expound the holy life both in its particulars & in its essence, entirely complete, surpassingly pure -- in other words, THE SIX SEXTETS. Listen & pay close attention. I will speak." "As you say, lord," the monks responded.

The Blessed One said:

- "The six internal media should be known.
- The six external media should be known.
- The six classes of consciousness should be known.
- The six classes of contact should be known.
- The six classes of feeling should be known.
- The six classes of craving should be known.

L4: [The diversity and dependent co-arisen nature of the five aggregates should be known – the case of the six sextets – ‘Not thinking that the self and the five aggregates are the same’ is achieved by realizing their real nature: inconstant, fabricated, dependently co-arisen, thus empty of inherent existence] :L4

L5: ["`The six internal media should be known.`"] :L5

Thus it was said. In reference to what was it said? (i.e. The DEPENDENT nature of the six senses is mentioned bellow "The rise & falling away of the eye are discerned ..." and explained in other sutras. -- Our sense organs are part of "old karma"; our actions of body speech and mind are new karma. – SN35.145)

- The eye-medium,
- the ear-medium,
- the nose-medium,
- the tongue-medium,
- the body-medium,
- the intellect-medium.

`The six internal media should be known.' Thus it was said. And in reference to this was it said. This is the first sextet.

L5: ["`The six external media should be known.']:L5

Thus it was said. In reference to what was it said? (i.e. The DEPENDENT nature of the external objects of the senses is mentioned bellow "The rise & falling away of the form are discerned ..." and explained in other sutras. -- Name-&-form and consciousness are interdependent. – MN109)

- The form-medium,
- the sound-medium,
- the aroma-medium,
- the flavor-medium,
- the tactile sensation-medium,
- the idea-medium.

`The six external media should be known.' Thus it was said. And in reference to this was it said. This is the second sextet.

L5: ["`The six classes of consciousness should be known.']:L5

Thus it was said. In reference to what was it said? (i.e. The dependent nature of the six consciousnesses. -- Name-&-form and consciousness are interdependent. – MN109)

- DEPENDENT on the eye & forms there arises consciousness at the eye.
- Dependent on the ear & sounds there arises consciousness at the ear.
- Dependent on the nose & aromas there arises consciousness at the nose.
- Dependent on the tongue & flavors there arises consciousness at the tongue.
- Dependent on the body & tactile sensations there arises consciousness at the body.
- Dependent on the intellect & ideas there arises consciousness at the intellect.

`The six classes of consciousness should be known.' Thus it was said. And in reference to this was it said. This is the third sextet.

L5: ["`The six classes of contact should be known.']:L5

Thus it was said. In reference to what was it said? (i.e. The dependent nature of contacts. All perceptions are dependent on accumulated karma; there is no objective pure perception, no direct perception of any kind.)

- DEPENDENT on the eye & forms there arises consciousness at the eye. The meeting of the three is contact.
- Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact.
- Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact.
- Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact.
- Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact.
- Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact.

`The six classes of contact should be known.' Thus it was said. And in reference to this was it said. This is the fourth sextet.

L5: ["`The six classes of feeling should be known.`"] :L5

Thus it was said. In reference to what was it said? (i.e. The dependent nature of feelings. All feelings are relative, dependent on accumulated karma.)

- DEPENDENT on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling.
- Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling.

`The six classes of feeling should be known.' Thus it was said. And in reference to this was it said. This is the fifth sextet.

L5: ["`The six classes of craving should be known.`"] :L5

Thus it was said. In reference to what was it said? (i.e. The dependent nature of craving. Craving is an acquired conditioning, an habit, accumulated karma.)

- Dependent on the eye & forms there arises consciousness at the eye. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.
- Dependent on the ear & sounds there arises consciousness at the ear. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.
- Dependent on the nose & aromas there arises consciousness at the nose. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.
- Dependent on the tongue & flavors there arises consciousness at the tongue. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.
- Dependent on the body & tactile sensations there arises consciousness at the body. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.
- Dependent on the intellect & ideas there arises consciousness at the intellect. The meeting of the three is contact. With contact as a requisite condition there is feeling. With feeling as a requisite condition there is craving.

`The six classes of craving should be known.' Thus it was said. And in reference to this was it said. This is the sixth sextet.

L4: [Why those six sextets cannot be the [permanent] self; because they are dependently arisen, inconstant, ever changing – When realizing as it actually is with right discernment the real nature of the five aggregates, then the self-identification to them automatically drop, and the real nature of the self is also realized – they are inseparable] :L4

"If anyone were to say, `The eye is the self,'

-- that wouldn't be tenable.
-- The rise & falling away of the eye are discerned.
-- And when its rise & falling away are discerned, it would follow that 'My self rises & falls away.'
-- That's why it wouldn't be tenable if anyone were to say, 'The eye is the self.'
-- So the eye is not-self.

If anyone were to say, 'Forms are the self,'
-- that wouldn't be tenable. ...
-- Thus the eye is not-self and forms are not-self.

If anyone were to say, 'Consciousness at the eye is the self,'
-- that wouldn't be tenable. ...
-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self.

If anyone were to say, 'Contact at the eye is the self,'
-- that wouldn't be tenable. ...
-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self.

If anyone were to say, 'Feeling is the self,'
-- that wouldn't be tenable. ...
-- Thus the eye is not-self, forms are not-self, consciousness at the eye is not-self, contact at the eye is not-self, feeling is not self.

If anyone were to say, 'Craving is the self,'
-- that wouldn't be tenable.
-- The rise & falling away of craving are discerned.
-- And when its rise & falling away are discerned, it would follow that 'My self rises & falls away.'
-- That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.'
-- **THUS THE EYE IS NOT-SELF, FORMS ARE NOT-SELF, CONSCIOUSNESS AT THE EYE IS NOT-SELF,**
CONTACT AT THE EYE IS NOT-SELF, FEELING IS NOT SELF, CRAVING IS NOT-SELF.

"If anyone were to say, 'The ear is the self,'
-- that wouldn't be tenable....

"If anyone were to say, 'The nose is the self,'
-- that wouldn't be tenable....

"If anyone were to say, 'The tongue is the self,'
-- that wouldn't be tenable....

"If anyone were to say, 'The body is the self,'
-- that wouldn't be tenable....

"If anyone were to say, 'The intellect is the self,'
-- that wouldn't be tenable.
-- The rise & falling away of the intellect are discerned.
-- And when its rise & falling away are discerned, it would follow that 'My self rises & falls away.'
-- That's why it wouldn't be tenable if anyone were to say, 'The intellect is the self.'

-- So the intellect is not-self.

If anyone were to say, 'Ideas are the self,'

-- that wouldn't be tenable....

-- Thus the intellect is not-self and ideas are not-self.

If anyone were to say, 'Consciousness at the intellect is the self,'

-- that wouldn't be tenable....

-- Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self.

-- If anyone were to say, 'Contact at the intellect is the self,'

-- that wouldn't be tenable.... Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self.

-- If anyone were to say, 'Feeling is the self,'

-- that wouldn't be tenable....

-- Thus the intellect is not-self, ideas are not-self, consciousness at the intellect is not-self, contact at the intellect is not-self, feeling is not self.

-- If anyone were to say, 'Craving is the self,'

-- that wouldn't be tenable.

-- The rise & falling away of craving are discerned.

-- And when its rise & falling away are discerned, it would follow that 'My self rises & falls away.'

-- That's why it wouldn't be tenable if anyone were to say, 'Craving is the self.'

-- **THUS THE INTELLECT IS NOT-SELF, IDEAS ARE NOT-SELF, CONSCIOUSNESS AT THE INTELLECT IS**

NOT-SELF, CONTACT AT THE INTELLECT IS NOT-SELF, FEELING IS NOT SELF, CRAVING IS NOT-SELF.

£(SN22.47: "Monks, whatever contemplatives or priests who assume in various ways when assuming a self, all assume [that this self is the same as] the five aggregates for sustenance/clinging, or a certain one of them. ... Thus, both this assumption & the understanding, 'I am,' occur to him. And so it is with reference to the understanding 'I am' that there is the appearance of the five faculties -- eye, ear, nose, tongue, & body (the senses of vision, hearing, smell, taste, & touch).")

£-- SN22.93: The Buddha explains that a person who incorrectly takes the five aggregates to be [the same as] "self" is like a man swept away by a swift river, who grasps in vain at trees and clumps of grass as he rushes by.)

£-- SN22.97: "No, monk, there is no form... no feeling... no perception... there are no fabrications... there is no consciousness that is constant, lasting, eternal, not subject to change, that will stay just as it is as long as eternity.")

L4: [The self-view comes from thinking that the self and the five aggregates are the same]
:L4

"This, monks, is the path of practice leading to self-identification.

-- One assumes about the eye that 'This is me, this is my self, this is what I am.'

-- One assumes about forms....

-- One assumes about consciousness at the eye....

-- One assumes about contact at the eye....

-- One assumes about feeling....

-- One assumes about craving that 'THIS IS ME, THIS IS MY SELF, THIS IS WHAT I AM.'

- "One assumes about the ear....
- "One assumes about the nose....
- "One assumes about the tongue....
- "One assumes about the body....
- "One assumes about the intellect that `This is me, this is my self, this is what I am.'
- One assumes about ideas....
- One assumes about consciousness at the intellect....
- One assumes about contact at the intellect....
- One assumes about feeling....
- One assumes about craving that `This is me, this is my self, this is what I am.'

L4: [The self-view is abandoned by 'not thinking that the self and the five aggregates are the same', which is done by realizing their real nature as shown above] :L4

"Now, this is the path of practice leading to the cessation of self-identification.

- One assumes about the eye that `THIS IS NOT ME, THIS IS NOT MY SELF, THIS IS NOT WHAT I AM.'
- One assumes about forms....
- One assumes about consciousness at the eye....
- One assumes about contact at the eye....
- One assumes about feeling....
- One assumes about craving that `This is not me, this is not my self, this is not what I am.'

- "One assumes about the ear....
- "One assumes about the nose....
- "One assumes about the tongue....
- "One assumes about the body....
- "One assumes about the intellect that `This is not me, this is not my self, this is not what I am.'
- One assumes about ideas....
- One assumes about consciousness at the intellect....
- One assumes about contact at the intellect....
- One assumes about feeling....
- One assumes about craving that `This is not me, this is not my self, this is not what I am.'

L4: [All suffering are dependent on the three poisons; which are dependent on feeling, contact, sense organs and objects of the senses; which are also dependent ... as mentioned above] :L4

L5: [Ignorance: When one ignore the dependently co-arisen nature of all of those aggregates, think the self and those aggregates are the same, then the three poisons have a strong basis to grow and to create much suffering] :L5

"DEPENDENT ON THE EYE & FORMS there arises consciousness at the eye.

- The meeting of the three is contact.
- With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.
- If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one.

---- If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one.

---- If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one.

-- That a person --

---- without abandoning the underlying tendency to passion with regard to a feeling of pleasure,

---- without abolishing the underlying tendency to resistance with regard to a feeling of pain,

---- without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain,

---- without abandoning ignorance and giving rise to clear knowing -- would put an end to suffering & stress in the here & now:

SUCH A THING ISN'T POSSIBLE.

¢(i.e. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.)

"Dependent on the ear & sounds....

"Dependent on the nose & aromas....

"Dependent on the tongue & flavors....

"Dependent on the body & tactile sensations....

"DEPENDENT ON THE INTELLECT & IDEAS there arises consciousness at the intellect.

-- The meeting of the three is contact.

-- With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.

---- If, when touched by a feeling of pleasure, one relishes it, welcomes it, or remains fastened to it, then the underlying tendency to passion lies latent within one.

---- If, when touched by a feeling of pain, one sorrows, grieves, & laments, beats one's breast, becomes distraught, then the underlying tendency to resistance lies latent within one.

---- If, when touched by a feeling of neither pleasure nor pain, one does not discern, as it actually is present, the origination, passing away, allure, drawback, or escape from that feeling, then the underlying tendency to ignorance lies latent within one.

-- That a person --

---- without abandoning the underlying tendency to passion with regard to a feeling of pleasure,

---- without abolishing the underlying tendency to resistance with regard to a feeling of pain,

---- without uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain,

---- without abandoning ignorance and giving rise to clear knowing -- would put an end to suffering & stress in the here & now:

SUCH A THING ISN'T POSSIBLE.

¢(i.e. Without removing this ignorance, there is no way to really abandon the three poisons,

and all suffering.)

L5: [Wisdom: When one knows and sees the dependently co-arisen nature of all of those aggregates (the rise and falling away), he doesn't think the self and those aggregates are the same nor different; then the three poisons have no more basis to grow fault of nutriment, and all suffering cease] :L5

"DEPENDENT ON THE EYE & FORMS there arises consciousness at the eye.

-- The meeting of the three is contact.

-- With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.

---- If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one.

---- If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one.

---- If, when touched by a feeling of neither pleasure nor pain, one discerns, as it actually is present, the origination, passing away, allure, drawback, & escape from that feeling, then the underlying tendency to ignorance does not lie latent within one.

-- That a person --

---- through abandoning the underlying tendency to passion with regard to a feeling of pleasure,

---- through abolishing the underlying tendency to resistance with regard to a feeling of pain,

---- through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain,

---- through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering & stress in the here & now:

SUCH A THING IS POSSIBLE.

¢(i.e. The removal of this ignorance causes the automatic abandonment of the three poisons, and of all suffering.)

"Dependent on the ear & sounds....

"Dependent on the nose & aromas....

"Dependent on the tongue & flavors....

"Dependent on the body & tactile sensations....

"DEPENDENT ON THE INTELLECT & IDEAS there arises consciousness at the intellect.

-- The meeting of the three is contact.

-- With contact as a requisite condition, there arises what is felt either as pleasure, pain, or neither pleasure nor pain.

---- If, when touched by a feeling of pleasure, one does not relish it, welcome it, or remain fastened to it, then the underlying tendency to passion does not lie latent within one.

---- If, when touched by a feeling of pain, one does not sorrow, grieve, or lament, beat one's breast or become distraught, then the underlying tendency to resistance does not lie latent within one.

---- If, when touched by a feeling of neither pleasure nor pain, one discerns, as it

actually is present, the origination, passing away, allure, drawback, & escape from that feeling, then the underlying tendency to ignorance does not lie latent within one.

-- That a person --

---- through abandoning the underlying tendency to passion with regard to a feeling of pleasure,

---- through abolishing the underlying tendency to resistance with regard to a feeling of pain,

---- through uprooting the underlying tendency to ignorance with regard to a feeling of neither pleasure nor pain,

---- through abandoning ignorance and giving rise to clear knowing -- would put an end to suffering & stress in the here & now:

SUCH A THING IS POSSIBLE.

¢(i.e. The removal of this ignorance causes the automatic abandonment of the three poisons, and of all suffering.)

L4: [A few quotes from other sutras] :L4

L5: [Abandoning the illusions of the six sextets as real / independent, by realizing their real nature: dependently co-arisen, empty of inherent existence] :L5

£(From SN35.24: For Abandoning:

£-- Monks, I will teach you THE ALL AS A PHENOMENON FOR ABANDONING. Listen & pay close attention. I will speak." "As you say, lord," the monks responded.

£-- The Blessed One said, "And which All is a phenomenon for abandoning? to be abandoned?

£-- The eye is TO BE ABANDONED. [1] Forms are to be abandoned. Consciousness at the eye is to be abandoned. Contact at the eye is to be abandoned. And whatever there is that arises in dependence on contact at the eye (i.e. feelings ...) -- experienced as pleasure, pain or neither-pleasure-nor-pain -- that too is to be abandoned.

£-- "The ear is to be abandoned. Sounds are to be abandoned...

£-- "The nose is to be abandoned. Aromas are to be abandoned...

£-- "The tongue is to be abandoned. Flavors are to be abandoned...

£-- "The body is to be abandoned. Tactile sensations are to be abandoned...

£-- "The intellect is to be abandoned. Ideas are to be abandoned. Consciousness at the intellect is to be abandoned. Contact at the intellect is to be abandoned. And whatever there is that arises in dependence on contact at the intellect (i.e. feelings, knowledge, ...) -- experienced as pleasure, pain or neither-pleasure-nor-pain -- that too is to be abandoned.

£-- "This is called the All as a phenomenon for abandoning."

¢(i.e. Note 1: To abandon the eye, etc., here means to abandon passion and desire for these things

¢(i.e. It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.))

L5: [Letting go of the illusions – because they are not your self, nor yours] :L5

£(From SN35.101: Not yours – Let go of it:

£-- "WHATEVER IS NOT YOURS: LET GO OF IT. YOUR LETTING GO OF IT WILL BE FOR YOUR LONG-TERM

HAPPINESS & BENEFIT. And what is not yours?

£-- "The eye is not yours: LET GO OF IT. Your letting go of it will be for your long-term happiness & benefit. Forms are not yours Eye-consciousness is not yours Eye-contact is not yours Whatever arises in dependence on eye-contact, (i.e. feelings ...) experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit.

£-- "The ear is not yours: let go of it

£-- "The nose is not yours: let go of it

£-- "The tongue is not yours: let go of it

£-- "The body is not yours: let go of it

£-- "The intellect is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit. Ideas are not yours Intellect-consciousness is not yours Intellect-contact is not yours Whatever arises in dependence on intellect-contact, (i.e. feelings, knowledge, ...) experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is not yours: let go of it. Your letting go of it will be for your long-term happiness & benefit. ...

¢-- (i.e. It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.)

£-- MN131: An Auspicious Day: "One would not chase after the past, nor place expectations on the future. What is past is left behind. The future is as yet unreached. Whatever quality is present one clearly sees right there, right there."

£-- SN1.9: The Wilderness: "They don't sorrow over the past, don't long for the future. They survive on the present. That's why their faces are bright & serene. From longing for the future, from sorrowing over the past, fools wither away like a green reed cut down." – see also: SN21.10)

L5: [The defilement of any desire & passion with regard to the five aggregates ...] :L5

£(From SN27....:

£-- At Savatthi. "Monks, any desire & passion with regard to the eye is a defilement of the mind. Any desire & passion with regard to the ear ... the nose ... the tongue ... the body ... the intellect is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to forms is a defilement of the mind. Any desire & passion with regard to sounds ... aromas ... flavors ... tactile sensations ... ideas is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to eye-consciousness is a defilement of the mind. Any desire & passion with regard to ear-consciousness ... nose-consciousness ... tongue-consciousness ... body-consciousness ... intellect-consciousness is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to contact at the eye is a defilement of the mind. Any desire & passion with regard to contact at the ear ... contact at the nose ... contact at the tongue ... contact at the body ... contact at the intellect is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to feeling born of contact at the eye is a defilement of the mind. Any desire & passion with regard to feeling born of contact at the ear ... feeling born of contact at the nose ... feeling born of contact at the tongue ... feeling born of contact at the body ... feeling born of contact at the intellect is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to perception (naming, labeling) of forms is a defilement of the mind. Any desire & passion with regard to perception of

sounds ... perception of aromas ... perception of flavors ... perception of tactile sensations ... perception of ideas is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to intentions involving forms is a defilement of the mind. Any desire & passion with regard to intentions involving sounds ... intentions involving aromas ... intentions involving flavors ... intentions involving tactile sensations ... intentions involving ideas is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to craving for forms is a defilement of the mind. Any desire & passion with regard to craving for sounds ... craving for aromas ... craving for flavors ... craving for tactile sensations ... craving for ideas is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to the earth property is a defilement of the mind. Any desire & passion with regard to the liquid property ... the fire property ... the wind property ... the space property ... the consciousness property is a defilement of the mind.

£-- At Savatthi. "Monks, any desire & passion with regard to form is a defilement of the mind. Any desire & passion with regard to feeling ... perception ... fabrications ... consciousness is a defilement of the mind.

£-- When, with regard to these five bases, the defilements of awareness are abandoned, then the mind is inclined to renunciation. The mind fostered by renunciation feels malleable for the //direct knowing// of those qualities worth realizing.")

L5: [Not relishing them, welcome them, or remain fastened to them] :L5

£(From SN35.63:

£-- ... Now, there are forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing --

£-- and a monk DOES NOT RELISH THEM, welcome them, or remain fastened to them.

£-- As he doesn't relish them, welcome them, or remain fastened to them, delight ceases.

£-- There being no delight, he is not impassioned.

£-- Being not impassioned, he is not fettered.

£-- A monk disjoined from the fetter of delight is said to be a person living alone.

£-- "There are sounds cognizable via the ear ...

£-- aromas cognizable via the nose ...

£-- flavors cognizable via the tongue ...

£-- tactile sensations cognizable via the body ...

£-- ideas cognizable via the intellect -- agreeable, pleasing, charming, endearing, fostering desire, enticing --

£-- and a monk does not relish them, welcome them, or remain fastened to them.

£-- As he doesn't relish them, welcome them, or remain fastened to them, delight ceases.

£-- There being no delight, he is not impassioned. Being not impassioned, he is not fettered.

£-- A monk disjoined from the fetter of delight is said to be a person living alone.

£-- "A person living in this way -- even if he lives near a village, associating with monks & nuns, with male & female lay followers, with king & royal ministers, with sectarians & their disciples -- is still said to be living alone. A person living alone is said to be a monk. Why is that? Because craving is his companion, and it has been abandoned by him. Thus he is said to be a person living alone.")

L5: [Thinking they are real and relishing them is the problem – remove this ignorance] :L5

£(From SN35.115: Mara's Power:

£-- There are forms, monks, cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing. IF A MONK RELISHES THEM, WELCOMES THEM, & REMAINS

FASTENED TO THEM, HE IS SAID TO BE A MONK FETTERED BY FORMS COGNIZABLE BY THE EYE. He has

gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

£-- There are sounds cognizable via the ear

£-- There are aromas cognizable via the nose

£-- There are flavors cognizable via the tongue

£-- There are tactile sensations cognizable via the body

£-- There are ideas cognizable via the intellect--agreeable, pleasing, charming, endearing, fostering desire, enticing. If a monk relishes them, welcomes them, & remains fastened to them, he is said to be a monk fettered by forms cognizable by the intellect. He has gone over to Mara's camp; he has come under Mara's power. The Evil One can do with him as he will.

£-- Now, there are forms cognizable via the eye--agreeable, pleasing, charming, endearing, fostering desire, enticing. IF A MONK DOES NOT RELISH THEM, WELCOME THEM, OR REMAIN FASTENED

TO THEM, HE IS SAID TO BE A MONK FREED FROM FORMS COGNIZABLE BY THE EYE. He has not gone

over to Mara's camp; he has not come under Mara's power. The Evil One cannot do with him as he will.

£-- There are sounds cognizable via the ear

£-- There are aromas cognizable via the nose

£-- There are flavors cognizable via the tongue

£-- There are tactile sensations cognizable via the body

£-- There are ideas cognizable via the intellect...

¢-- It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.))

L5: [We should always keep guarding our six doors and see everything as like illusions] :L5

£(From SN35.127: Not yours – Guarding the six doors:

£-- "Great king, this was said by the Blessed One who knows & sees, worthy and rightly self-awakened: 'Come now, monks: KEEP GUARDING THE DOORS TO YOUR SENSE FACULTIES.

£-- On seeing a form with the eye, do not grasp at any theme or variations by which -- if you were to dwell without restraint over the faculty of the eye -- evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the eye. Achieve restraint with regard to the faculty of the eye.

£-- "'On hearing a sound with the ear...

£-- "'On smelling an aroma with the nose...

£-- "'On tasting a flavor with the tongue...

£-- "'On feeling a tactile sensation with the body...

£-- "'On cognizing an idea with the intellect, do not grasp at any theme or variations by which -- if you were to dwell without restraint over the faculty of the intellect -- evil, unskillful qualities such as greed or distress might assail you. Practice with restraint. Guard the faculty of the intellect. Achieve restraint with regard to the faculty of the intellect.'

£-- On guarding the six doors: See also: AN4.37, SN35.199: "On seeing a form with the eye,

do not grasp at any theme or details by which--if you were to dwell without restraint over the faculty of the eye--evil, unskillful qualities such as greed or distress might assail you. Practice for its restraint. Guard the faculty of the eye. Secure your restraint with regard to the faculty of the eye. ... On cognizing an idea with the intellect ...”

£-- It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering. But, at least, we can limit the dangers and damage by seeing everything like illusions until we can transcend everything with the //direct realization// of their real nature.))

L5: [We should always keep guarding our six doors, not being obsessed or repelled by sense objects, but instead developing this release through awareness and discernment – by developing mindfulness, awareness of their real nature] :L5

£(From SN35.206: Restraint:

£-- "AND WHAT IS RESTRAINT?

£-- There is the case where a monk, seeing a form with the eye, is not obsessed with pleasing forms, is not repelled by unpleasing forms, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

£-- "Hearing a sound with the ear...

£-- "Smelling an aroma with the nose...

£-- "Tasting a flavor with the tongue...

£-- "Touching a tactile sensation with the body...

£-- "Cognizing an idea with the intellect, he is not obsessed with pleasing ideas, is not repelled by unpleasing ideas, and remains with body-mindfulness established, with immeasurable awareness. He discerns, as it actually is present, the awareness-release, the discernment-release where all evil, unskillful mental qualities that have arisen utterly cease without remainder.

£-- ... "Thus you should train yourselves: 'We will develop mindfulness immersed in the body. We will pursue it, hand it the reins and take it as a basis, give it a grounding. We will steady it, consolidate it, and set about it properly.' That's how you should train yourselves."

£-- See also: MN119: Mindfulness Immersed in the Body

£-- SN1.18: Conscience: “Those restrained by conscience are rare -- those who go through life always mindful. Having reached the end of suffering & stress, they go through what is uneven evenly; go through what is out-of-tune in tune.” – See also AN2.9 on conscience)

L5: [We should be very suspicious of pleasant objects of the senses, and any egoistic thoughts.] :L5

£(From SN35.206: Restraint:

£-- the uninstructed run-of-the-mill person

£-- is thrashed in the eye by charming & pleasurable forms...

£-- thrashed in the ear by charming & pleasurable sounds...

£-- thrashed in the nose by charming & pleasurable aromas...

£-- thrashed in the tongue by charming & pleasurable flavors...

£-- thrashed in the body by charming & pleasurable tactile sensations...

£-- thrashed in the intellect by charming & pleasurable ideas.

£-- And if that uninstructed run-of-the-mill person forms intentions for the sake of further becoming in the future, then he -- that foolish person -- is even more thoroughly thrashed,

just like the sheaf of barley thrashed with the seventh flail.

£-- 'I AM' IS A CONSTRUING. 'I am this' is a construing. 'I shall be' is a construing. 'I shall not be'...'I shall be possessed of form'...'I shall not be possessed of form'...'I shall be percipient'...'I shall not be percipient'...'I shall be neither percipient nor non-percipient' is a construing. Construing is a disease, construing is a cancer, construing is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of construing.'

£-- "'I AM' IS A PERTURBATION. ... "'I AM' IS A WAVERING. ..."'I AM' IS A COMPLICATION. ...

£-- "'I AM' IS AN ACT OF CONCEIT. 'I am this' is an act of conceit. 'I shall be' is an act of conceit. 'I shall not be'...'I shall be possessed of form'...'I shall not be possessed of form'...'I shall be percipient'...'I shall not be percipient'...'I shall be neither percipient nor non-percipient' is an act of conceit. An act of conceit is a disease, an act of conceit is a cancer, an act of conceit is an arrow. Therefore, monks, you should train yourselves: 'We will dwell with an awareness free of acts of conceit.'"

£-- MN87: "That's the way it is, brahmin. That's the way it is. Sorrow, lamentation, pain, distress, & despair are born from one who is dear, come springing from one who is dear.")

L5: [One way to realize emptiness is to try to find the supposedly existing thing, or self – there are many reasonings about this – but until then we should have serious doubt about our perceptions and views] :L5

£(From SN35.205: The Lute:

£-- "Monks, in whatever monk or nun there arises desire, passion, aversion, delusion, or irritation of mind with regard to forms cognizable via the eye, HE/SHE SHOULD HOLD THE MIND IN CHECK. [Thinking,] 'It's dangerous & dubious, that path, thorny & overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to forms cognizable via the eye.

£-- "In whatever monk or nun there arises desire, passion, aversion, delusion, or irritation of mind with regard to sounds cognizable via the ear...

£-- aromas cognizable via the nose...

£-- flavors cognizable via the tongue...

£-- tactile sensations cognizable via the body...

£-- ideas cognizable via the intellect, he/she should hold the mind in check. [Thinking,] 'It's dangerous & dubious, that path, thorny & overgrown, a miserable path, a devious path, impenetrable. It's a path followed by people of no integrity, not a path followed by people of integrity. It's not worthy of you,' he/she should hold the mind in check with regard to ideas cognizable via the intellect.

£-- ... when a monk's mind is held back, thoroughly held back, from the six media of sensory contact, his mind settles inwardly, grows steady, unified, & concentrated. ...

¢-- It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.) (see the example of the sound of the lute, which when sought, could not be found ...)

£-- "Suppose there were a king or king's minister who had never heard the sound of a lute before. He might hear the sound of a lute and say, 'What, my good men, is that sound -- so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling?' They would say, 'That, sire, is called a lute, whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' Then he would say, 'Go & fetch me that lute.' They would fetch the lute and say, 'Here, sire, is the lute whose sound is so delightful, so tantalizing, so intoxicating, so ravishing, so enthralling.' He would say, 'Enough OF YOUR

LUTE. FETCH ME JUST THE SOUND.' Then they would say, 'This lute, sire, is made of numerous components, a great many components. It's through the activity of numerous components that it sounds: that is, in dependence on the body, the skin, the neck, the frame, the strings, the bridge, and the appropriate human effort. Thus it is that this lute -- made of numerous components, a great many components -- sounds through the activity of numerous components.'

£-- "Then the king, would split the lute into ten pieces, a hundred pieces. Having split the lute into ten pieces, a hundred pieces, he would shave it to splinters. Having shaved it to splinters, he would burn it in a fire. Having burned it in a fire, he would reduce it to ashes. Having reduced it to ashes, he would winnow it before a high wind or let it be washed away by a swift-flowing stream. He would then say, 'A sorry thing, this lute -- whatever a lute may be -- by which people have been so thoroughly tricked & deceived.'

£-- "In the same way, a monk investigates form, however far form may go. He surveys feeling... perception... fabrications... consciousness, however far consciousness may go. As he is investigating form... feeling... perception... fabrications... consciousness, however far consciousness may go, any thoughts of 'me' or 'mine' or 'I am' do not occur to him.")

L5: [Realizing this through observing our own mind in meditation] :L5

£(From SN35.99: Concentration:

£-- Develop concentration, monks. A CONCENTRATED MONK DISCERNS THINGS AS THEY ACTUALLY ARE

PRESENT. And what does he discern as it actually is present?

£-- He discerns, as it actually is present, that

£-- "The eye is inconstant" "Forms are inconstant" "Eye-consciousness is inconstant" "Eye-contact is inconstant" "Whatever arises in dependence on eye-contact, (i.e. feelings ...) experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant."

£-- He discerns, as it actually is present, that "The ear is inconstant"

£-- "The nose is inconstant"

£-- "The tongue is inconstant"

£-- "The body is inconstant"

£-- He discerns, as it actually is present, that "The intellect is inconstant" "Ideas are inconstant" "Intellect-consciousness is inconstant" "Intellect-contact is inconstant" "Whatever arises in dependence on intellect-contact, (i.e. feelings, knowledge, ...) experienced either as pleasure, as pain, or as neither-pleasure-nor-pain, that too is inconstant."

£-- So develop concentration, monks. A concentrated monk discerns things as they actually are present.

¢-- It cannot be done conceptually. The only way to have //direct knowledge// of the rising and falling away, of the dependent arising and emptiness of inherent existence, is to observe our own mind in action in the present without using too much conceptualization. That is the only way to gain enough certainty. That is the only way to gain real //direct knowledge//.)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L5: [The whole world is like that: dependently arisen and empty of inherent existence, rising and falling away – and should be seen as like illusions] :L5

£(From SN35.82: The World:

£-- Then a certain monk went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One:

£-- "'The world, the world (loka),' 1 it is said. In what respect does the word 'world' apply?

£-- "INSOFAR AS IT DISINTEGRATES (LUJJATI), MONK, IT IS CALLED THE 'WORLD.' Now what disintegrates?

£-- The eye disintegrates. Forms disintegrate. Consciousness at the eye consciousness disintegrates. Contact at the eye disintegrates. And whatever there is that arises in dependence on contact at the eye (i.e. feelings ...) -- experienced as pleasure, pain or neither-pleasure-nor-pain -- that too disintegrates.

£-- "The ear disintegrates. Sounds disintegrate....

£-- "The nose disintegrates. Aromas disintegrate....

£-- "The tongue disintegrates. Tastes disintegrate....

£-- "The body disintegrates. Tactile sensations disintegrate....

£-- "The intellect disintegrates. Ideas disintegrate. Consciousness at the intellect consciousness disintegrates. Contact at the intellect disintegrates. And whatever there is that arises in dependence on contact at the intellect (i.e. feelings ...) -- experienced as pleasure, pain or neither-pleasure-nor-pain -- that too disintegrates.

£-- "Insofar as it disintegrates, it is called the 'world.'")

¢-- For more on "the world" see: SN3.23, SN12.15, SN12.44, SN35.82, SN35.85, AN4.45, SNP5.15, iti112, Dhammapada 13.170)

L5: [The whole world is empty of inherent existence: nothing can be the same as the self or different – emptiness of the self and mine] :L5

£(From SN35.85: Empty:

£-- Then Ven. Ananda went to the Blessed One and on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One,

£-- "It is said that the world is empty, the world is empty, lord.

£-- In what respect is it said that the world is void?"

£-- "INSOFAR AS IT IS EMPTY OF A SELF OR OF ANYTHING PERTAINING TO A SELF: Thus it is said,

Ananda, that the world is empty. And what is empty of a self or of anything pertaining to a self?

£-- The eye is empty of a self or of anything pertaining to a self. Forms ...

Eye-consciousness ... Eye-contact is empty of a self or of anything pertaining to a self.

£-- "The ear is empty

£-- "The nose is empty

£-- "The tongue is empty

£-- "The body is empty

£-- "The intellect is empty of a self or of anything pertaining to a self. Ideas

Intellect-consciousness Intellect-contact is empty of a self or of anything pertaining to a self. Thus it is said that the world is empty."

¢-- This is not only about the emptiness of the self; it is about the self and mine. The world and self cannot have different status. They are both empty because they are interdependent as mentioned in the sutras that talks about the interdependence of the world and mind, and those about the realization that the five aggregates are not the same, not different.))

L5: [It is all about realizing this arising (dependent origination) and falling away (emptiness) in meditation] :L5

£(From SN35.204: The Riddle Tree:

£-- A certain monk went to another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?" (i.e. See AN3.100 on the purification of the body, speech and mind.)

£-- "When a monk DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY OF THE SIX

MEDIA OF SENSORY CONTACT, my friend, it is to that extent that his vision is said to be well-purified." ...

£-- "When a monk DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY OF THE FIVE

AGGREGATES OF CLINGING/SUSTENANCE, my friend, it is to that extent that his vision is said to be well-purified." ...

£-- "When a monk DISCERNS, AS IT ACTUALLY IS, THE ORIGINATION & PASSING AWAY OF THE FOUR

GREAT ELEMENTS [earth, water, wind, & fire], my friend, it is to that extent that his vision is said to be well-purified." (i.e. Even the four great elements are dependently arisen, thus empty of inherent existence.)...

£-- "When a monk discerns, as it actually is, THAT WHATEVER IS SUBJECT TO ORIGINATION IS ALL

SUBJECT TO CESSATION, my friend, it is to that extent that his vision is said to be well-purified." (i.e. Meaning that since everything is dependently arisen, then everything is empty of inherent existence.) ...

£-- [About all of those different answers, the Buddha said:]

£-- "In the same way, monk, however those intelligent men of integrity were focused when their vision became well purified is the way in which they answered. ...

£-- [About how to realize this, the Buddha said:]

£-- The swift pair of messengers stands for tranquility (samatha) and insight (vipassana).)

L5: [Even the sense organs are imperfect, dependently arisen, old karma] :L5

£(From SN35.145: Karma:

£-- Monks, I will teach you new & old karma, the cessation of karma, and the path of practice leading to the cessation of karma. Listen and pay close attention. I will speak.

£-- NOW WHAT, MONKS, IS OLD KARMA?

£-- The eye is to be seen as old karma, fabricated & willed, capable of being felt.

£-- The ear ...

£-- The nose ...

£-- The tongue ...

£-- The body ...

£-- The intellect is to be seen as old karma, fabricated & willed, capable of being felt.

This is called old karma.

£-- And what is new karma? Whatever karma one does now with the body, with speech, or with the intellect: This is called new karma.

£-- ...

£-- So, monks, I have taught you new & old karma, the cessation of karma, and the path of practice leading to the cessation of karma. Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for them -- that have I done for you. Over there

are the roots of trees; over there, empty dwellings. Practice jhana, monks. Don't be heedless. Don't later fall into regret. This is our message to you.),

£-- AN3.47: Fabricated: "Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernible, passing away is discernible, alteration (literally, other-ness) while staying is discernible."

L5: [It is not the five aggregates that are the problem, but the illusion we have about them, the grasping, the three poisons .. all based on ignorance, karma, ...] :L5

£(From SN35.191: Kotthita:

£-- "Now tell me, friend Sariputta,

£-- is the eye the fetter of forms, or are forms the fetter of the eye? (i.e. Should we drop all forms ... or stop our eyes from seeing?)

£-- Is the ear Is the nose

£-- Is the tongue Is the body

£-- Is the intellect the fetter of ideas, or are ideas the fetter of the intellect?" (i.e. Should we drop all ideas, concepts, discrimination ... or stop all mentation?)

£-- "NO, MY FRIEND.

£-- The eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arises in dependence on the two of them: That is the fetter there. (i.e. No, we should not drop all forms ... nor stop our eyes from seeing? The problem is not the eyes or forms, but the ignorance of their real nature. It is because we think they are real, with real characteristics, that we have feeling for them, grasp at some, reject others, and entertain delusions for all. It is because of this ignorance and this grasping that we create karma and then suffer the consequences of this accumulation of karma.)

£-- The ear is not the fetter of sounds

£-- The nose is not the fetter of aromas

£-- The tongue is not the fetter of flavors

£-- The body is not the fetter of tactile sensations

£-- The intellect is not the fetter of ideas, nor are ideas the fetter of the intellect.

Whatever desire & passion arises in dependence on the two of them: That is the fetter there).

¢-- It cannot be done artificially. Without removing this ignorance, there is no way to really abandon the three poisons, and all suffering.))

L4: [Benefits of this wisdom: It is the realization of the real nature of the five aggregates and of the self, their dependently co-arisen nature and emptiness, that is the Liberating factor, that causes the automatic abandonment of the three poisons and of all suffering] :L4

"Seeing thus, the instructed noble disciple

-- grows disenchanted with the eye,

-- disenchanted with forms,

-- disenchanted with consciousness at the eye,

-- disenchanted with contact at the eye,

-- disenchanted with feeling,

-- disenchanted with craving.

-- "He grows disenchanted with the ear....

-- "He grows disenchanted with the nose....

-- "He grows disenchanted with the tongue....

-- "He grows disenchanted with the body....

-- "He grows disenchanted with the intellect,
-- disenchanted with ideas,
-- disenchanted with consciousness at the intellect,
-- disenchanted with contact at the intellect,
-- disenchanted with feeling,
-- disenchanted with craving.

\ Disenchanted, he becomes dispassionate.
\ Through dispassion, he is fully released.
\ With full release, there is the knowledge, 'Fully released.'
\ He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'"

That is what the Blessed One said. Gratified, the monks delighted at his words. And while this explanation was being given, the hearts of 60 monks, through no clinging (not being sustained), were fully released from fermentation/effluents.

[See MN149 next for more on the disadvantages of ignorance, and the advantages of wisdom ...]

L2: [MN149: Mahasalayatana Sutta – The Great Six Sense-media Discourse -- Realizing suchness; disadvantages of ignorance; advantages of wisdom] :L2

φ(i.e. ABOUT THE EMPTINESS OF THE SIX SENSE-MEDIA. It is not knowing their real nature that is the cause of all craving and suffering. And it is the //direct knowledge// of their real nature that is the Liberating factor. This real nature that has to be //directly seen// is not described here; but it is described in other suttas (ex. MN148) that clarify that it is the dependent nature and the empty nature that are the liberating factors.)

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's Monastery. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded to him.

"Monks, I will teach you the great six sense-media [discourse]. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded.

L4: [The disadvantages of ignorance – of not knowing and not seeing the real nature of the five aggregates] :L4

The Blessed One said:

"NOT KNOWING, NOT SEEING the eye AS IT ACTUALLY IS PRESENT;
-- not knowing, not seeing forms ...
-- not knowing, not seeing consciousness at the eye ...
-- not knowing, not seeing contact at the eye as they actually are present; not knowing,
-- not seeing whatever arises conditioned through contact at the eye (i.e. the feelings) --
experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present,
-- one is infatuated with the eye ... forms ... consciousness at the eye ... contact at the

eye ... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

-- "For him -- infatuated, attached, confused, not remaining focused on their drawbacks -- the five aggregates for sustenance head toward future accumulation.

-- The craving that makes for further becoming -- accompanied by passion & delight, relishing now this & now that -- grows within him.

-- His bodily disturbances & mental disturbances grow.

-- His bodily torments & mental torments grow.

-- His bodily distresses & mental distresses grow.

-- He is sensitive both to bodily stress & mental stress.

"Not knowing, not seeing the ear....

Not knowing, not seeing the nose....

Not knowing, not seeing the tongue....

Not knowing, not seeing the body....

"Not knowing, not seeing the intellect as it actually is present;

-- not knowing, not seeing ideas ...

-- not knowing, not seeing consciousness at the intellect ...

-- not knowing, not seeing contact at the intellect as they actually are present;

-- not knowing, not seeing whatever arises conditioned through intellect-contact -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present,

-- one is infatuated with the intellect ... ideas ... consciousness at the intellect ...

contact at the intellect ... whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

-- "For him -- infatuated, attached, confused, not remaining focused on their drawbacks -- the five aggregates for sustenance head toward future accumulation.

-- The craving that makes for further becoming -- accompanied by passion & delight, relishing now this & now that -- grows within him.

-- His bodily disturbances & mental disturbances grow.

-- His bodily torments & mental torments grow.

-- His bodily distresses & mental distresses grow.

-- He is sensitive both to bodily stress & mental stress.

L4: [The advantages of wisdom – of knowing and seeing the real nature of the five aggregates – the four Noble Truths about each of them] :L4

"HOWEVER, KNOWING & SEEING THE EYE AS IT ACTUALLY IS PRESENT,

-- knowing & seeing forms ...

-- knowing & seeing consciousness at the eye ...

-- knowing & seeing contact at the eye as they actually are present,

-- knowing & seeing whatever arises conditioned through contact at the eye -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present,

-- one is not infatuated with the eye ... forms ... eye-consciousness at the eye ... contact at the eye ... whatever arises conditioned by contact at the eye and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

-- "For him -- uninfatuated, unattached, unconfused, remaining focused on their drawbacks -- the five aggregates for sustenance head toward future diminution.

-- The craving that makes for further becoming -- accompanied by passion & delight, relishing now this & now that -- is abandoned by him.

-- His bodily disturbances & mental disturbances are abandoned.

-- His bodily torments & mental torments are abandoned.
-- His bodily distresses & mental distresses are abandoned.
-- He is sensitive both to ease of body & ease of awareness.
-- "Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any concentration, his right concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him, having thus developed the noble eightfold path, the four frames of reference go to the culmination of their development. (i.e. see MN117)
-- The four right exertions ... the four bases of power ... the five faculties ... the five strengths ... the seven factors of Awakening go to the culmination of their development.¹
-- [And] for him these two qualities occur in concert: tranquility & insight.

-- "HE COMPREHENDS THROUGH //DIRECT KNOWLEDGE// whatever qualities are to be //comprehended// through //direct knowledge// -- "And what qualities are to be //comprehended// through //direct knowledge//? `The five aggregates of clinging/sustenance,' should be the reply. Which five? Form as an aggregate of clinging/sustenance ... feeling ... perception ... fabrications ... consciousness as an aggregate of clinging/sustenance. These are the qualities that are to be //comprehended// through //direct knowledge//. (i.e. It is about realizing the real nature of the five aggregates, of all dharma in the whole world.)

-- "HE ABANDONS THROUGH //DIRECT KNOWLEDGE// whatever qualities are to be abandoned through //direct knowledge// -- "And what qualities are to be abandoned through //direct knowledge//? Ignorance & craving for becoming: these are the qualities that are to be abandoned through //direct knowledge//. . (i.e. craving is abandoned only by realizing the real nature of the five aggregates, by removing this ignorance that is the root of all suffering)

-- "HE DEVELOPS THROUGH //DIRECT KNOWLEDGE// whatever qualities are to be developed through //direct knowledge// -- "And what qualities are to be developed through //direct knowledge//? Tranquility & insight: these are the qualities that are to be developed through //direct knowledge//. (i.e. the path of the union of samatha and vipassana)

-- AND HE REALIZES THROUGH //DIRECT KNOWLEDGE// whatever qualities are to be realized through //direct knowledge// -- "And what qualities are to be realized through //direct knowledge//? Clear knowing & release: these are the qualities that are to be realized through //direct knowledge//. (i.e. Clear knowing is the opposite of ignorance, it is true wisdom beyond all conceptualization)

"Knowing & seeing the ear....
Knowing & seeing the nose....
Knowing & seeing the tongue....
Knowing & seeing the body....

"Knowing & seeing the intellect as it actually is present,
-- knowing & seeing ideas ...
-- knowing & seeing consciousness at the intellect ...
-- knowing & seeing contact at the intellect as they actually are present,
-- knowing & seeing whatever arises conditioned through intellect-contact -- experienced as pleasure, pain, or neither-pleasure-nor-pain -- as it actually is present,

-- one is not infatuated with the intellect ... ideas ... consciousness at the intellect ... contact at the intellect ... whatever arises conditioned by contact at the intellect and is experienced as pleasure, pain, or neither-pleasure-nor-pain.

-- "For him -- uninfatuated, unattached, unconfused, remaining focused on their drawbacks -- the five aggregates for sustenance head toward future diminution.

-- The craving that makes for further becoming -- accompanied by passion & delight, relishing now this & now that -- is abandoned by him.

-- His bodily disturbances & mental disturbances are abandoned.

-- His bodily torments & mental torments are abandoned.

-- His bodily distresses & mental distresses are abandoned.

-- He is sensitive both to ease of body & ease of awareness.

-- "Any view belonging to one who has come to be like this is his right view. Any resolve, his right resolve. Any effort, his right effort. Any mindfulness, his right mindfulness. Any concentration, his right concentration: just as earlier his actions, speech, & livelihood were already well-purified. Thus for him, having thus developed the noble eightfold path, the four frames of reference go to the culmination of their development.

-- The four right exertions ... the four bases of power ... the five faculties ... the five strengths ... the seven factors of Awakening go to the culmination of their development.

-- [And] for him these two qualities occur in concert: tranquility & insight.

-- "He comprehends through //direct knowledge// whatever qualities are to be //comprehended// through //direct knowledge// -- And what qualities are to be //comprehended// through //direct knowledge//? 'The five aggregates of clinging/sustenance,' should be the reply. Which five? Form as an aggregate of clinging/sustenance ... feeling ... perception ... fabrications ... consciousness as an aggregate of clinging/sustenance. These are the qualities that are to be //comprehended// through //direct knowledge//.

-- "He abandons through //direct knowledge// whatever qualities are to be abandoned through //direct knowledge// -- And what qualities are to be abandoned through //direct knowledge//? Ignorance & craving for becoming: these are the qualities that are to be abandoned through //direct knowledge//.

-- "He develops through //direct knowledge// whatever qualities are to be developed through //direct knowledge// -- And what qualities are to be developed through //direct knowledge//? Tranquility & insight: these are the qualities that are to be developed through //direct knowledge//.

-- "And he realizes through //direct knowledge// whatever qualities are to be realized through //direct knowledge// -- And what qualities are to be realized through //direct knowledge//? Clear knowing & release: these are the qualities that are to be realized through //direct knowledge//."

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words.

L2: [MN152: Indriya-bhavana Sutra – The Development of the Faculties -- Realizing suchness; how to deal with perception and conceptualization: not accepting them, not rejecting them – the Middle Way] :L2

¢(i.e. THE BUDDHA REJECT THE SHUT DOWN OF ALL PERCEPTION AND CONCEPTUALIZATION / QUIETISM.

About the fault of dropping all, of cutting off all perception (recognition, conceptualization). The Buddha didn't have to drop anything to reach Nirvana; he only had to realize the real nature of everything.)

¢(i.e. Note: Proper development of the mind does not entail simply shutting out the senses, but in developing mastery over the sense faculties.

I have heard that on one occasion the Blessed One was staying among the Kajjanggalas in the Bamboo Grove. Then the young Brahmin Uttara, a student of Parasiri (Parasivi) went to the Blessed One and, on arrival, exchanged friendly greetings & courtesies. After this exchange of courteous greetings he sat to one side.

L4: [The teaching of one quietist] :L4

As he was sitting there, the Blessed One said to him: "Uttara, does the Brahmin Parasiri teach his followers THE DEVELOPMENT OF THE FACULTIES?"

"Yes, master Gotama, he does."

"And how does he teach his followers the development of the faculties?"

"There is the case where one does not see forms with the eye, or hear sounds with the ear [in a trance of non-perception]. That's how the Brahmin Parasiri teaches his followers the development of the faculties."

¢(i.e. That is pretty much the teaching of the quietists: to cut off all perceptions (recognition, conceptualization) of the six senses. This has nothing to do with the Middle Way: not accepting, not rejecting.)

L4: [The rejection of quietism by the Buddha] :L4

"That being the case, Uttara, then a blind person will have developed faculties, and a deaf person will have developed faculties, according to the words of the Brahmin Parasiri. For a blind person does not see forms with the eye, and a deaf person does not hear sounds with the ear."

¢(i.e. If the goal of the path was to stop all conceptualization, then a primitive animal without the capacity of conceptualization like an amoeba, or a rock, would be totally Enlightened. And the Buddha would not have reached after his Nirvana. On the contrary, as shown bellow, the Buddha is totally free to use any relative perception or concepts as he sees fit for the occasion while using this or that skillful means. He is free because there is no absolute and because he has realized this.

¢-- The goal is not to artificially drop anything but to realize the real nature of everything. To think that the path is about the dropping of everything, or anything, is to totally miss the point or the Buddha-dharma.)

When this was said, the young Brahmin Uttara sat silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words. The Blessed One -- noticing that Uttara was sitting silent & abashed, his shoulders slumped, his head down, brooding, at a loss for words -- said to Ven. Ananda, "Ananda, the development of the faculties that the Brahmin Parasiri teaches his followers is one thing, BUT THE UNEXCELLED DEVELOPMENT OF THE FACULTIES

IN THE DISCIPLINE OF A NOBLE ONE IS SOMETHING ELSE ENTIRELY."

\ ¢(i.e. MEANING QUIETISM IS NOT THE REAL BUDDHA-DHARMA.)

¢(i.e. For more on the Middle Way about dealing with perceptions see: AN9.35, AN9.43, AN9.45, MN121, MN152, and also sutras about the union of samatha and vipassana)

L4: [How to deal with perceptions and conceptualization while experiencing them] :L4

"Now is the time, O Blessed One. Now is the time, O One Well-Gone, for the Blessed One to teach the unexcelled development of the faculties in a discipline of the noble one. Having heard the Blessed One, the monks will remember it."

"In that case, Ananda, listen & pay close attention. I will speak."

"As you say, lord," Ven. Ananda responded to the Blessed One.

The Blessed One said: "NOW HOW, ANANDA, IN THE DISCIPLINE OF A NOBLE ONE IS THERE THE UNEXCELLED DEVELOPMENT OF THE FACULTIES?

L5: [There is the case where, when seeing a form with the eye,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- `This agreeable thing has arisen in me,

-- this disagreeable thing ...

-- this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., EQUANIMITY.' (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as a man with good eyes, having closed them, might open them; or having opened them, might close them, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to forms cognizable by the eye.

L5: ["Furthermore, when hearing a sound with the ear,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- `This agreeable thing has arisen in me, this disagreeable thing...this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real

nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., EQUANIMITY.' (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable
THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as a strong man might easily snap his fingers, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to sounds cognizable by the ear.

L5: ["Furthermore, when smelling an aroma with the nose,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- 'This agreeable thing has arisen in me, this disagreeable thing ... this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., EQUANIMITY.' (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable
THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as drops of water roll off a gently sloping lotus leaf & do not remain there, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to aromas cognizable by the nose.

L5: ["Furthermore, when tasting a flavor with the tongue,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- 'This agreeable thing has arisen in me, this disagreeable thing ... this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., equanimity.' (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable
THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as a strong man might easily spit out a ball of saliva gathered on the tip of his tongue, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to flavors cognizable by the tongue.

L5: ["Furthermore, when touching a tactile sensation with the body,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- `This agreeable thing has arisen in me, this disagreeable thing ... this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., EQUANIMITY.' (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable
THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as a strong man might easily extend his flexed arm or flex his extended arm, that is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to tactile sensations cognizable by the body.

L5: ["Furthermore, when cognizing an idea with the intellect,] :L5

there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

HE DISCERNS THAT

-- `This agreeable thing has arisen in me, this disagreeable thing ... this agreeable & disagreeable thing has arisen in me.

-- And that is COMPOUNDED, GROSS, DEPENDENTLY CO-ARISEN. (i.e. He is aware of the real nature of the dharma while experiencing it.)

-- But this is peaceful, this is exquisite, i.e., EQUANIMITY. (i.e. By being aware of the real nature of the dharma while experiencing it, the three poisons have no basis to grow. He is then free from creating more causes for suffering. That is the door to Nirvana. -- So there is no need to drop all conceptualization.)

With that, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable
THING CEASES, AND EQUANIMITY TAKES ITS STANCE.

Just as a strong man might let two or three drops of water fall onto an iron pan heated all day: Slow would the falling of the drops of water, but they quickly would vanish & disappear. That is how quickly, how rapidly, how easily, no matter what it refers to, the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing ceases, and equanimity takes its stance.

In the discipline of a noble one, this is called the unexcelled development of the faculties with regard to ideas cognizable by the intellect.

L4: [The case of the immature student] :L4

"AND HOW IS ONE A PERSON IN TRAINING, SOMEONE FOLLOWING THE WAY?

There is the case where, WHEN SEEING A FORM WITH THE EYE,

-- there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

-- He feels horrified, humiliated, & disgusted with the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing. (i.e. By not being aware of the real nature of the dharma while experiencing it, the three poisons have a chance to grow and create more causes for suffering. That is the ignorance of samsara.)

"When hearing a sound with the ear

When smelling an aroma with the nose

When tasting a flavor with the tongue

When touching a tactile sensation with the body

When cognizing an idea with the intellect,

-- there arises in him what is agreeable, what is disagreeable, what is agreeable & disagreeable.

-- He feels horrified, humiliated, & disgusted with the arisen agreeable thing ... disagreeable thing ... agreeable & disagreeable thing. (i.e. By not being aware of the real nature of the dharma while experiencing it, the three poisons have a chance to grow and create more causes for suffering. That is the ignorance of samsara.)

"This is how one is a person in training, someone following the way.

L4: [The case of the mature noble one] :L4

"AND HOW IS ONE A NOBLE ONE WITH DEVELOPED FACULTIES?

There is the case where, WHEN SEEING A FORM WITH THE EYE,

-- there arises in a monk what is agreeable, what is disagreeable, what is agreeable & disagreeable.

-- If he wants, HE REMAINS PERCIPIENT (i.e. discerning) of loathsomeness in the presence of what is not loathsome.

-- If he wants, HE REMAINS PERCIPIENT of unloathsomeness in the presence of what is loathsome.

-- If he wants, HE REMAINS PERCIPIENT of loathsomeness in the presence of what is not loathsome & what is.

-- If he wants, HE REMAINS PERCIPIENT of unloathsomeness in the presence of what is loathsome & what is not.

-- If he wants -- in the presence of what is loathsome & what is not -- cutting himself off from both, he remains equanimous, alert, & mindful.

¢(i.e. There is no need to reject/drop anything. By being aware of the real nature of the dharma while experiencing it, he is aware of the relative nature of any feeling toward any experience he is having. Even in presence of something that would normally feel unpleasant he still can perceive some relatively pleasant features in it, and vice versa. If he wants, he can adopt any relative view in the presence of any experience for the benefits of his teachings (that is called adapting the skillful means). He himself is above any feeling; and he is abiding in the perfection of equanimity, but he can play any game he wants. That is a noble one. . -- So there is no need to drop all conceptualization or to stop all perceptions.)

"When hearing a sound with the ear
When smelling an aroma with the nose
When tasting a flavor with the tongue
When touching a tactile sensation with the body

When cognizing an idea with the intellect,
-- there arises in him what is agreeable, what is disagreeable, what is agreeable & disagreeable.
-- If he wants, HE REMAINS PERCIPIENT of loathsomeness in the presence of what is not loathsome.
-- If he wants, HE REMAINS PERCIPIENT of unloathsomeness in the presence of what is loathsome.
-- If he wants, HE REMAINS PERCIPIENT of loathsomeness in the presence of what is not loathsome & what is.
-- If he wants, HE REMAINS PERCIPIENT of unloathsomeness in the presence of what is loathsome & what is not.
-- If he wants -- in the presence of what is loathsome & what is not -- cutting himself off from both, he remains equanimous, alert, & mindful.

¢(i.e. There is no need to reject/drop anything. By being aware of the real nature of the dharma while experiencing it, he is aware of the relative nature of any feeling toward any experience he is having. Even in presence of something that would normally feel unpleasant he still can perceive some relatively pleasant features in it, and vice versa. If he wants, he can adopt any relative view in the presence of any experience for the benefits of his teachings (that is called adapting the skillful means). He himself is above any feeling; and he is abiding in the perfection of equanimity, but he can play any game he wants. That is a noble one. . -- So there is no need to drop all conceptualization or to stop all perceptions.)

"This is how one is a noble one with developed faculties.

L4: [Trailer] :L4

"So, Ananda,
-- I have taught you the unexcelled development of the faculties in the discipline of a noble one; (i.e. the real Buddha-dharma)
-- I have taught you how one is a person in training, someone following the way; (i.e. the case of an immature student)
-- I have taught you how one is a noble one with developed faculties. (i.e. the case of a mature noble one)

Whatever a teacher should do -- seeking the welfare of his disciples, out of sympathy for

them -- that have I done for you. Over there are the roots of trees; over there, empty dwellings. Practice jhana, Ananda. Don't be heedless. Don't later fall into regret. This is our message to you all."

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

¢(i.e. For more on the Middle Way about dealing with perceptions see:

£-- AN9.35: Gavi Sutra – The Cow

£-- "When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed.

£-- With his well-developed, limitless concentration, then whichever of the six higher knowledges he turns his mind to know & realize, he can witness them for himself whenever there is an opening.

£-- AN9.43: Kayasakkhi Sutra – Bodily Witness

£-- He remains touching with his body in whatever way there is an opening there. It is to this extent that one is described in a sequential way by the Blessed One as a bodily witness.

£-- AN9.45: Ubhatobhaga Sutra -- (Released) Both Ways

£-- He remains touching with his body in whatever way there is an opening there, and he knows it through discernment. It is to this extent that one is described in a sequential way by the Blessed One as released both ways.

£-- MN121: Cula-Suññata Sutra – The Lesser Discourse on Emptiness

£-- “And there is only this modicum of disturbance: that connected with the [actual] six sensory spheres, dependent on this very body with life as its condition.”

£-- MN152: Indriya-bhavana Sutra – The Development of the Faculties ...)

L1: [From the Samyutta Nikaya – The Grouped Discourses] :L1

See next for these ones: [SN1.1, SN1.20, SN1.38, SN4.19, SN6.1, SN6.15, SN7.6, SN12.15, SN12.20, SN12.25, SN12.31, SN12.38, SN12.44, SN12.46, SN12.48, SN12.63, SN12.65, SN12.67, SN12.68,]

See the other file (Part 2) for those ones: [SN20.2, SN20.4, SN20.5, SN20.7, SN21.2, SN22.22, SN22.23, SN22.56, SN22.79, SN22.81, SN22.85, SN22.86, SN22.90, SN 22.95, SN22.99, SN22.100, SN22.101, SN22.122, SN23.2, SN35.24, SN35.85, SN35.99, SN35.191, SN35.204, SN35.206, SN36.1, SN36.2, SN36.3, SN36.5, SN36.7, SN36.9, SN36.10, SN36.12, SN36.21, SN38.14, SN42.11, SN44.10, SN45.1, SN56.11]

L2: [SN1.1: Ogha-tarana Sutra – Crossing over the Flood -- Realizing suchness, about action & change: not pushing forward, not staying in place] :L2

¢(i.e. ABOUT THE MIDDLE WAY IN ACTION: NOT TRYING TO CHANGE, NOT TRYING TO STAY THE SAME. Or

about the Middle Way about the real nature of the self from one moment to the next: no continuity, no discontinuity. -- See also SN12.46 about this nature of the self: no

continuity, no discontinuity)

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him,

"Tell me, dear sir, how you crossed over the flood."

"I CROSSED OVER THE FLOOD WITHOUT PUSHING FORWARD, WITHOUT STAYING IN PLACE."

"But how, dear sir, did you cross over the flood without pushing forward, without staying in place?"

"WHEN I PUSHED FORWARD, I WAS WHIRLED ABOUT. WHEN I STAYED IN PLACE, I SANK. AND SO I CROSSED OVER THE FLOOD WITHOUT PUSHING FORWARD, WITHOUT STAYING IN PLACE."

¢(i.e. The Middle Way about acting, thinking, conceptualizing:

¢-- If one tries to change, to get something or be somebody, he is only creating more karma and spinning around on the wheel of life (When I pushed forward, I was whirled about).

¢-- If one tries to remain the same by cutting off all activities, perceptions, by dropping all, or by trying to become nobody ... then it is no better, one takes rebirth in a lower realm with more stupidity (When I stayed in place, I sank).

¢-- And it is the same in meditation, like mentioned in MN138, where the Buddha said that "A monk should investigate in such a way that, his consciousness neither externally scattered & diffused, nor internally positioned, he would from lack of clinging/sustenance be unagitated. " Which is the Middle Way about meditation: not letting the mind go wild, nor trying to control the mind or to stop it.

¢-- The Middle Way: not accepting, not rejecting. The solution is rather to try to see the real nature of the mind and of everything as explained in other sutras.)

[The devata:]

\ "At long last I see,
\ a Brahmin, totally unbound,
\ who without pushing forward,
\ without staying in place,
\ has crossed over the entanglements of the world."

That is what the devata said. The Teacher approved. Realizing that "The Teacher has approved of me," she bowed down to him, circumambulated him -- keeping him to her right -- and then vanished right there.

¢(i.e. The Middle Way: no discontinuity & no continuity : from one moment to the next the subject (self) doesn't change, nor stay the same (as explained in Nagarjuna's Karikas, chapter 2). He is not different, not the same. -- That is the real nature of the self as explained in the Middle Way; and it is not a paradox but the real nature of everything: not existence, not non-existence, not both, not neither. It means that there is no real inherently existing self, but, still, from one moment to the next, the self is dependently arisen and functional. So it is not the same, nor completely different. For those in

samsara, there is no real inherently existing self, but there is the functioning of karma.
The Middle Way: not accepting the self, not rejecting the self.)

L2: [SN1.20: Samiddhi Sutra – About Samiddhi -- Realizing suchness, the emptiness of the objects of knowledge and of the subject ? Liberation] :L2

¢(i.e. ABOUT THE NEED TO REALIZE THE EMPTINESS OF THE OBJECTS OF THE THREE POISONS ... Like

with MN18, this sutra is about the realization of the emptiness of the five aggregates as the source of all peace / no more suffering. Once one has realized that they are empty of inherent existence, then there is no more causes for conflict ... and suffering. There is no more causes for the three poisons when one has realized that their objects are empty of inherent existence.)

¢(i.e. On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

I have heard that on one occasion the Blessed One was staying near Rajagaha at Tapoda monastery. Then Ven. Samiddhi, as night was ending, got up & went to the Tapoda Hot Springs to bathe his limbs. Having bathed his limbs and gotten out of the springs, he stood wearing only his lower robe, letting his limbs dry.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entire Tapoda Hot Springs, approached Ven. Samiddhi. On arrival, while standing in the air, she addressed him with this verse:

\ Without having enjoyed [sensual pleasures], you go for alms, monk.
\ You don't go for alms after having enjoyed.
\ Having enjoyed, monk, then go for alms.
\ Don't let time pass you by.

[Ven. Samiddhi replied:]

\ I don't know my time.
\ My time is hidden.
\ It can't be seen.
\ That's why, not having enjoyed,
\ I go for alms:
\ Don't let my time pass me by.

Then the devata, coming down to earth, said to Ven. Samiddhi,

\ "You have gone forth while young, monk -- black-haired, endowed with the blessings of youth in the first stage of life -- without having played with sensual pleasures.

\ Enjoy human sensuality, monk. Don't drop what is visible here-&-now in pursuit of what's subject to time."

"My friend, I'M NOT DROPPING WHAT'S VISIBLE HERE-&-NOW IN PURSUIT OF WHAT'S SUBJECT TO TIME.

I'M DROPPING WHAT'S SUBJECT TO TIME IN PURSUIT OF WHAT'S VISIBLE HERE-&-NOW. (i.e.

Not

falling for illusions, he is looking for the real nature of everything by being aware here-&-now of the working of his own mind.) For the Blessed One has said that sensual pleasures are subject to time, of much stress, much despair, & greater drawbacks; whereas this Dharma is visible here-&-now, not subject to time, inviting all to come & see, pertinent, to be known by the wise for themselves."

\ "But, monk, in what way has the Blessed One said that sensual pleasures are subject to time, of much stress, much despair, & greater drawbacks?

\ And how is this Dharma visible here-&-now, not subject to time, inviting all to come & see, pertinent, to be known by the wise for themselves?"

"I'm new, my friend, not long gone forth, only recently come to this Dharma & discipline. I can't explain it in detail. But the Blessed One, worthy & rightly self-awakened, is staying here in Rajagaha at Tapoda monastery. Having gone to him, ask him this matter. As he explains it, that's how you should remember it."

\ "Monk, it's not easy for us to go to the Blessed One, as he is surrounded by other devas of great influence.

\ But if you go to the Blessed One and ask him this matter, I will come along to hear the Dharma."

Responding to the devata,

~ "As you say, my friend," Ven. Samiddhi went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side. As he was sitting there [he told the Blessed One his entire conversation with the devata]. "Now, lord, if that devata was telling the truth, she is not far from here."

When this was said, the devata said to Ven. Samiddhi,

~ "Ask, monk! Ask! I've gotten through."

Then the Blessed One recited this verse to the devata:

~ Perceiving in terms of signs, beings take a stand on signs. (i.e. Thinking things & concepts are absolute and fighting for them.)

~ Not fully comprehending signs, they come into the bonds of death. (i.e. Grasping at things & concepts is producing the causes of more suffering.)

~ BUT FULLY COMPREHENDING SIGNS, ONE DOESN'T CONSTRUCT A SIGNIFIER. (i.e. But when one

really sees the real nature of things & concepts, then one doesn't even think the signifier really exist. The objects of knowledge are seen as empty of inherent existence but still dependently arisen and functional.)

~ YET NOTHING EXISTS FOR HIM BY WHICH ONE WOULD SAY, 'TO HIM NO THOUGHT OCCURS.' (i.e.

And it is the same for the subject; there is no real subject either.)

~ If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

[The Blessed One said:]

~ WHOEVER CONSTRUES 'EQUAL,' 'SUPERIOR,' OR 'INFERIOR,' BY THAT HE'D DISPUTE. (i.e. Thinking concepts represents real things and characteristics, one discriminate, develop the three poisons and this creates conflicts as mentioned in MN18.)

~ WHEREAS TO ONE UNAFFECTED BY THESE THREE, 'EQUAL' 'SUPERIOR' DO NOT OCCUR. (i.e. Like

with MN18, this sutra is about the realization of the emptiness of the five aggregates as the source of all peace / no more suffering. Once one has realized that they are empty of inherent existence, then there is no more causes for conflict ... and suffering.)

~ If you know this, spirit, then say so.

"I don't understand, lord, the detailed meaning of the Blessed One's brief statement. It would be good if the Blessed One would speak in such a way that I would understand the detailed meaning of the Blessed One's brief statement."

[The Blessed One said:]

~ HAVING SHED CLASSIFICATIONS, GONE BEYOND CONCEIT, HE HAS HERE CUT THROUGH CRAVING FOR

NAME & FORM:

~ THIS ONE -- HIS BONDS CUT THROUGH, FREE FROM TROUBLE, FROM LONGING -- THOUGH THEY

SEARCH THEY CAN'T FIND HIM, HUMAN & HEAVENLY BEINGS, HERE & BEYOND, IN HEAVEN OR ANY ABODE.

(i.e. Like with MN18, this sutra is about the realization of the emptiness of the five aggregates as the source of all peace / no more suffering. Once one has realized that they are empty of inherent existence, then there is no more causes for conflict ... and suffering. There is no more causes for the three poisons when one has realized that their objects are empty of inherent existence.)

~ If you know this, spirit, then say so.

Lord, here's how I understand the detailed meaning of the Blessed One's brief statement:

L2: [In all the world, every world, you should do no evil with speech, body, or mind. Having abandoned sensual pleasures -- mindful, alert -- don't consort with suffering & stress, with what doesn't pertain to the goal. SN1.38: Sakalika Sutra – The Stone Sliver -- Middle Way in meditation: not stopping all conceptualization, not letting them go wild without awareness]

:L2

¢(i.e. Another sutra about the error of dropping all mentation. ABOUT THE MIDDLE WAY IN MEDITATION BETWEEN THE TWO EXTREMES OF LETTING THE MIND GO WILD AND TRYING TO CONTROL IT, TO

STOP ALL ITS ACTIVITIES / CONCEPTUALIZATION: "a concentration well-developed, a mind well-released -- neither pressed down nor forced back, nor with mental fabrication kept blocked or suppressed". And about the Middle Way in living: between austerities and living headlessly. – For more on the union of samatha and insight see: MN36, MN138, SN1.38, AN2.30, AN4.94, AN4.170, AN9.35, UD1.10, also the sutras about the spheres: MN1, MN36, MN121,

SN6.15, AN9.44, AN9.45, AN9.35, MN8; the sutras on concentration: SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57; sutras about how to deal with perceptions and conceptualization: AN9.35, AN9.43, AN9.45, MN121, MN152)

I have heard that on one occasion the Blessed One was staying near Rajagaha at the Maddakucchi Deer Reserve. Now at that time his foot had been pierced by a stone sliver. Excruciating were the bodily feelings that developed within him -- painful, fierce, sharp, wracking, repellent, disagreeable -- but he endured them mindful, alert, & unperturbed. Having had his outer robe folded in four and laid out, he lay down on his right side in the lion's posture, with one foot placed on top of the other, mindful & alert.

Then 700 devatas from the Satullapa retinue, in the far extreme of the night, their extreme radiance lighting up the entirety of Maddakucchi, went to the Blessed One. On arrival, having bowed down to him, they stood to one side.

As she was standing there, one of the devatas exclaimed in the Blessed One's presence: "What a naga is Gotama the contemplative! And like a naga, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!"

Then another devata exclaimed in the Blessed One's presence: "What a lion is Gotama the contemplative! And like a lion, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!"

Then another devata exclaimed in the Blessed One's presence: "What a thoroughbred is Gotama the contemplative! And like a thoroughbred, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!" (i.e. AN3.94: The Thoroughbred)

Then another devata exclaimed in the Blessed One's presence: "What a peerless bull is Gotama the contemplative! And like a peerless bull, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!"

Then another devata exclaimed in the Blessed One's presence: "What a strong burden-carrier is Gotama the contemplative! And like a strong burden-carrier, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!"

Then another devata exclaimed in the Blessed One's presence: "What a tamed one is Gotama the contemplative! And like a tamed one, when bodily feelings have arisen -- painful, fierce, sharp, wracking, repellent, disagreeable -- he endures them mindful, alert, & unperturbed!" (i.e. See AN1.21/AN1.31 about the tamed mind)

Then another devata exclaimed in the Blessed One's presence: "See a CONCENTRATION WELL-DEVELOPED, A MIND WELL-RELEASED -- NEITHER PRESSED DOWN NOR FORCED BACK, NOR WITH MENTAL FABRICATION KEPT BLOCKED OR SUPPRESSED. Whoever would think that such a naga of a man, lion of a man, thoroughbred of a man, peerless bull of a man, strong burden-carrier of a man, such a tamed man should be violated: what else is that if not blindness?"

¢(i.e. The Middle Way in meditation between the two extremes of letting the mind go wild and

trying to control it, to stop all its activities / conceptualization. It clearly mean that we should not try to stop all mentation, but, as mentioned in other sutras, to see through their real nature. The Middle Way: not accepting, not rejecting.)

\ Five-Veda Brahmans, living austere for 100 years: (i.e. The extreme of austerity.)

\ Their minds
\ are not rightly released.
\ Lowly by nature,
\ they've not gone beyond.

\ Overpowered by craving, bound up in precepts & practices, performing wretched austerities for 100 years:

\ Their minds
\ are not rightly released.
\ Lowly by nature,
\ they've not gone beyond.

\ For one fond of conceit, (i.e. The extreme of hedonism.)

\ there's no taming;
\ for one uncentered, no sagacity.
\ Though alone in the wilderness,
\ if one lives heedlessly,
\ one won't cross over, beyond Mara's sway.

\ But having abandoned conceit, (i.e. The Middle Way between the two extremes.)

\ well-centered within,
\ with right awareness everywhere fully released,
\ alone in the wilderness,
\ heedfully living,
\ one will cross over, beyond Mara's sway.

L2: [SN4.19: Kassaka Sutra – The Farmer -- Realizing suchness, emptiness, then there is no more Mara] :L2

¢(i.e. ABOUT THE NEED TO REALIZE THE EMPTINESS OF THE FIVE AGGREGATES. Meaning the once one has realize the emptiness of the five aggregates -- of all dharmas in all the worlds -- then there is no more Mara, no more three poisons, and suffering.)

At Savatthi. Now at that time the Blessed One was instructing, urging, rousing, & encouraging the monks with A DHARMA TALK CONCERNING UNBINDING. The monks -- attentive, interested, lending ear, focusing their entire awareness -- were listening to the Dharma. (i.e. See AN5.202 for five benefits in listening to the Dharma.)

Then the thought occurred to Mara, the Evil One: "Gotama the contemplative is instructing, urging, rousing, & encouraging the monks with a Dharma talk concerning Unbinding. The monks -- attentive, interested, lending ear, focusing their entire awareness -- are listening to the Dharma. What if I were to go to Gotama the contemplative to obscure his vision?"

Then Mara the Evil One, taking on the form of a farmer with a large plowshare over his shoulder, carrying a long goad stick -- his hair disheveled, his clothes made of coarse hemp, his feet splattered with mud -- went to the Blessed One and, on arrival, said, "Hey, contemplative. Have you seen my oxen?"

"And what are your oxen, Evil One?"

"Mine alone is the eye, contemplative. Mine are forms, mine is the sphere of consciousness & contact at the eye. Where can you go to escape me? Mine alone is the ear... the nose... the tongue... the body... Mine alone is the intellect, contemplative. Mine are ideas, mine is the sphere of consciousness & contact at the intellect. Where can you go to escape me?"

"Yours alone is the eye, Evil One. Yours are forms, yours is the sphere of consciousness of contact at the eye. WHERE NO EYE EXISTS, NO FORMS EXIST, NO SPHERE OF CONSCIOUSNESS & CONTACT AT THE EYE EXISTS: THERE, EVIL ONE, YOU CANNOT GO. Yours alone is the ear... the nose... the tongue... the body... Yours alone is the intellect, Evil One. Yours are ideas, yours is the sphere of consciousness & contact at the intellect. Where no intellect exists, no ideas exist, no sphere of consciousness of contact at the intellect exists: there, Evil One, you cannot go." (i.e. Meaning the once one has realize the emptiness of the five aggregates -- of all dharmas in all the worlds -- then there is no more Mara, no more three poisons, and suffering.)

[Mara:]

\ Of what they say,
\ 'This is mine';
\ and those who say,
\ 'Mine':
\ If your intellect's here,
\ contemplative,
\ you can't escape
\ from me.

[The Buddha:]

\ What they speak of
\ isn't mine,
\ and I'm not one of those
\ who speak it.
\ Know this, Evil One:
\ you won't even see
\ my tracks.

Then Mara the Evil One -- sad & dejected at realizing, "The Blessed One knows me; the One Well-gone knows me" -- vanished right there.

L2: [SN6.1: Ayacana Sutra – The Request -- to teach the Dharma] :L2

¢(i.e. Even thought the Dharma is hard to teach, hard to see, hard to realize, THE BUDDHA

TEACHES OUT OF COMPASSION FOR BEINGS.)

I have heard that on one occasion, when the the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness:

~ "This Dharma that I have attained is DEEP, HARD TO SEE, HARD TO REALIZE, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise.

~ But this generation delights in attachment, is excited by attachment, enjoys attachment. For a generation delighting in attachment, excited by attachment, enjoying attachment, this/that conditionality and dependent co-arising are hard to see. This state, too, is hard to see: the resolution of all fabrications, the relinquishment of all the paraphernalia of becoming, the ending of craving; dispassion; cessation; Unbinding. And if I were to teach the Dharma and if others would not understand me, that would be tiresome for me, troublesome for me."

Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:

\ "Enough now with teaching
\ what only with difficulty I reached.
\ THIS DHARMA IS NOT EASILY REALIZED
\ by those overcome with aversion & passion.

\ What is abstruse, subtle, deep, hard to see,
\ going against the flow --
\ THOSE DELIGHTING IN PASSION,
\ CLOAKED IN THE MASS OF DARKNESS, WON'T SEE."

As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dharma.

Then Brahma Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought:

"The world is lost! The world is destroyed! The mind of the Tathagata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dharma!"

Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahma Sahampati disappeared from the Brahma-world and reappeared in front the Blessed One. Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him:

"Lord, let the Blessed One teach the Dharma! Let the One-Well-Gone teach the Dharma! THERE ARE BEINGS WITH LITTLE DUST IN THEIR EYES WHO ARE FALLING AWAY BECAUSE THEY DO NOT HEAR THE DHARMA. THERE WILL BE THOSE WHO WILL UNDERSTAND THE DHARMA."

That is what Brahma Sahampati said. Having said that, he further said this:

\ "In the past there appeared among the Magadhans
\ an impure Dharma devised by the stained.
\ Throw open the door to the Deathless!

\ Let them hear the Dharma
 \ realized by the Stainless One!

 \ Just as one standing on a rocky crag
 \ might see people all around below,
 \ So, O wise one, with all-around vision,
 \ ascend the palace fashioned of the Dharma.
 \ Free from sorrow, behold the people
 \ submerged in sorrow,
 \ oppressed by birth & aging.

 \ Rise up, hero, victor in battle!
 \ O Teacher, wander without debt in the world.
 \ TEACH THE DHARMA, O BLESSED ONE:
 \ THERE WILL BE THOSE WHO WILL UNDERSTAND."

 \ Then the Blessed One, having understood Brahma's invitation,
 \ OUT OF COMPASSION FOR BEINGS,
 \ surveyed the world with the eye of an Awakened One.

-- As he did so, he saw beings with little dust in their eyes and those with much,
 -- those with keen faculties and those with dull,
 -- those with good attributes and those with bad,
 -- those easy to teach and those hard,
 -- some of them seeing disgrace and danger in the other world.

-- Just as in a pond of blue or red or white lotuses, some lotuses -- born and growing in
 the water -- might flourish while immersed in the water, without rising up from the water;
 -- some might stand at an even level with the water;
 -- while some might rise up from the water and stand without being smeared by the water --

-- so too, surveying the world with the eye of an Awakened One, the Blessed One saw
 -- beings with little dust in their eyes and those with much,
 -- those with keen faculties and those with dull,
 -- those with good attributes and those with bad,
 -- those easy to teach and those hard,
 -- some of them seeing disgrace and danger in the other world.

Having seen this, he answered Brahma Sahampati in verse:

\ "OPEN ARE THE DOORS TO THE DEATHLESS TO THOSE WITH EARS.
 \ Let them show their conviction.
 \ Perceiving trouble, O Brahma,
 \ I did not tell people the refined, sublime Dharma."

Then Brahma Sahampati, thinking, "The Blessed One has given his consent to teach of Dharma," bowed down to the Blessed One and, circling him on the right, disappeared right there.

L2: [SN6.15: Parinibbana Sutra – Total Unbinding -- Realizing suchness of our own mind, this awareness is the real cause of Total Unbinding] :L2

¶(i.e. About the Middle Way. ABOUT THE CAUSE OF "TOTAL UNBINDING". This sutras points out that it is by gradually realizing the emptiness of more and more subtle dharma, even //directly realizing// the emptiness of the most subtle meditational exercise / state, that one gains Liberation from the three poisons and attains Nirvana. And the //direct realization// of the emptiness of all dharma is done through realizing the real nature of our own mind through exercises like those described here and in more details in other sutras. Once one realizes the real nature of his/her own mind, then he also realizes the real nature of everything; because the world & mind are interdependent, inseparable, non-dual. – Also, the Buddha said "Bring about completion by being heedful", not "Bring about completion by dropping everything, or by dropping all conceptualization, or with mental fabrication kept blocked or suppressed". Ven. Anuruddha said "liberation of awareness", not "liberation by dropping it all". Liberation is gained not by dropping all now, or by dropping all conceptualization now, but by being continually aware of the real nature of everything as described in other sutras. – See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres. – AN10.15 on Headfulness.)

On one occasion the Blessed One was staying near Kusinara in Upavattana, the Sal Tree Grove of the Mallans, on the occasion of his total Unbinding. Then the Blessed One addressed the monks,

~ "I exhort you, monks: All fabrications are subject to decay. BRING ABOUT COMPLETION BY BEING HEEDFUL."

Those were the Tathagata's last words.

¶(i.e. He said "Bring about completion by being heedful" – by paying attention, by being vigilant, careful –, not "Bring about completion by dropping everything, or by dropping all conceptualization". SN3.17: "The wise person, heedful (in performing of deeds of merit), achieves both benefits: those in the here-&-now and those in the life to come.")

-- Then the Blessed One entered the first jhana.

-- Emerging from that he entered the second jhana.

-- Emerging from that, he entered the third

-- ... the fourth jhana

-- ... the sphere of the infinitude of space

-- ... the sphere of the infinitude of consciousness

-- ... the sphere of nothingness

-- ... the sphere of neither apperception nor non-apperception.

-- Emerging from that, he entered the cessation of apperception & feeling.

-- Then emerging from the cessation of apperception & feeling,

-- he entered the sphere of neither apperception nor non-apperception.

-- Emerging from that, he entered the sphere of nothingness

-- ... the sphere of the infinitude of consciousness

-- ... the sphere of the infinitude of space

-- ... the fourth jhana

-- ... the third

-- ... the second

-- ... the first jhana.

-- Emerging from the first jhana he entered the second ... the third ... the fourth jhana.

-- EMERGING FROM THE FOURTH JHANA, HE IMMEDIATELY WAS TOTALLY UNBOUND.

£(AN9.41: "Ananda, as long as I had not attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, I did not claim to have //directly awakened// to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. But as soon as I had attained & emerged from these nine step-by-step dwelling-attainments in forward & backward order in this way, then I did claim to have //directly awakened// to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & priests, its royalty & common people. Knowledge & vision arose in me: `My release is unshakable. This is the last birth. There is now no further becoming.'")

When the Blessed One was totally Unbound, simultaneously with the total Unbinding, Sahampati Brahma uttered this verse:

\ All beings -- all -- in the world,
\ will cast off the bodily heap in the world
\ where a Teacher like this
\ without peer in the world
\ the Tathagata, with strength attained,
\ the Rightly Self-Awakened One,
\ has been totally Unbound.

When the Blessed One was totally Unbound, simultaneously with the total Unbinding, Sakka, ruler of the gods, uttered this verse:

\ How inconstant are compounded things!
\ Their nature: to arise & pass away.
\ They disband as they are arising.
\ Their total stilling is bliss.

When the Blessed One was totally Unbound, simultaneously with the total Unbinding, Ven. Ananda uttered this verse:

\ It was awe-inspiring.
\ It was hair-raising
\ when, displaying the foremost accomplishment in all things,
\ the Rightly Self-Awakened One
\ was totally Unbound.

When the Blessed One was totally Unbound, simultaneously with the total Unbinding, Ven. Anuruddha uttered this verse:

\ He had no in-&-out breathing,
\ the one who was Such,
\ the firm-minded one, imperturbable & bent on peace:
\ the sage completing his span.

\ With heart unbowed he endured the pain.
\ Like a flame's unbinding was
\ the liberation of awareness.

£(i.e. He said "liberation of awareness", not "liberation by dropping it all, or by dropping all conceptualization, or with mental fabrication kept blocked or suppressed". See also AN3.89, AN4.200,

£-- As mentioned in SN22.95 & MN121, the five aggregates (that means everything in the world) is like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree"; they are "empty, void to whoever sees them appropriately".

£-- As mentioned in MN11, the goal of the path is not about accepting a new view, nor about dropping everything, as if everything was completely non-existent, meaningless, useless. The path is to stay away from these two extremes, and Nirvana is the realization that everything is not existing, not non-existing, (not both, not neither). It is this realization that cause the automatic dropping of all grasping, all fears, all delusions (the three poisons); and thus cause the no more suffering.

£-- As mentioned in MN18, the realization of the emptiness of the five aggregates is the source of all peace / no more suffering. It is thinking that the five aggregates are real (inherently existing) that is the causes of all conflicts, all suffering. And it is realizing their real nature as explained in the MN11 that is the Liberating factor.

£-- As mentioned in MN24, the final "total Unbinding through lack of clinging" is not done through artificially dropping all virtuous methods and views, not done through artificially dropping everything, but by going through a gradual path composed of a progression of more and more subtle adapted skillful means. As mentioned in other sutras like MN1, MN11, MN18, SN12.15, SN12.48, SN22.95, etc. The final dropping of all grasping is automatically caused after realizing the real nature of everything, that everything is not existent (inherently), but still not non-existent either; that everything is empty of inherent existence but still dependently arisen and functional. To artificially drop everything before is to miss the whole point of the Buddha's message and the necessity of the path. The goal is not about "artificially dropping everything", but about causing the total unbinding through lack of clinging through realizing the emptiness of all objects of clinging and of the subject.)

L2: [SN7.6: Jata Sutra – The Tangle -- Union of method & wisdom] :L2

¢(i.e. ABOUT THE NEED TO ACCUMULATE BOTH VIRTUE AND WISDOM TOGETHER along the path as the cause for the automatic elimination of the three poisons. Dropping everything now would not work.)

¢(i.e. Note: Jata Bharadvaja asks the Buddha his famous question, "Who can untangle this tangle [of craving]?" The Buddha's concise answer prompts Jata Bharadvaja's conversion and, ultimately, his attainment of arhatship.

At Savatthi. Then the Brahmin Jata ("Tangle") Bharadvaja went to the Blessed One and, on arrival, exchanged courteous greetings with him. After this exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he addressed the Blessed One with a verse:

\ "A tangle within,
\ a tangle without,
\ people are entangled in a tangle.
\ Gotama, I ask you this:
\ WHO CAN UNTANGLE THIS TANGLE?"

¢(i.e. What is the "tangle"? It is to jump from one extreme to the other continually without ever finding true satisfaction. To know about the tangle of the two extremes see SN12.15: "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one. ... 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle."

¢-- Another example of the "tangle": to think that Buddhism is either about dropping or about accumulating. To be stuck in thinking that it is either one or the other. But that is not Buddhism. Buddhism is about the Middle Way: not accepting/accumulating, not rejecting/dropping.)

L4: [We need both virtuous methods and wisdom] :L4

[The Buddha:]

\ "A man established in VIRTUE, DISCERNING, (i.e. accumulating merit and wisdom)
\ developing discernment & mind, (i.e. samatha & vipassana)
\ a monk ARDENT, ASTUTE:
\ he can untangle this tangle.

¢(i.e. To untangle the tangle one has to combine the accumulation of both merit (through virtuous methods) and wisdom (through developing an understanding and realization of impermanence, dependent origination, emptiness). One alone is not enough as mentioned in MN1 (about accumulating / developing wisdom) & MN2 (about developing methods, accumulating merit, in order to reduce the production of more bad karma / fermentation) ... And it is not by dropping everything now that one will do it; that would be falling into the extreme of quietism or nihilism, as mentioned in many sutras. – see AN3.78 on the relativity of what is skillful and unskillful. ¢-- see also AN3.99 on the relativity of karma.)

L4: [Then the three poisons drop by themselves fault of nutriment] :L4

\ THOSE WHOSE PASSION, AVERSION, & IGNORANCE HAVE FADED AWAY,
\ Arhats, their effluents ended:
\ for them the tangle's untangled.

¢(i.e. As mentioned in many sutras, once one has realized the real nature of everything (the inseparability of dependent origination and emptiness), then the three poisons have no more solid basis to grow; there is nothing left to desire, hate or grow delusions about. Once one has realized the real nature of everything then all attachments, repulsions and delusions automatically drop by themselves since their causes are no longer present. But trying to artificially drop everything now is the worst mistake one can make. The dropping has to come from true wisdom, not from an artificial faking.)

L4: [Realizing the emptiness of all dharma] :L4

\ WHERE NAME-&-FORM,
\ ALONG WITH APPERCEPTION
\ OF IMPINGEMENT & FORM,
\ TOTALLY STOP WITHOUT TRACE:
\ THAT'S WHERE THE TANGLE IS CUT."

¢(i.e. Once one has completely realized the real nature of everything, that the five aggregates (including name-&-forms) are empty of inherent existence, then the untangle is complete. There is nothing else to do. But one cannot just fake it by stopping all perceptions and conceptualization. There is nothing to stop, nothing to not-stop or start. It is more about realizing the real nature of everything: not existence, not non-existence, not both, not neither. Everything is empty of inherent existence because dependently arisen; empty but still dependently arisen and functional. That is the Middle Way.)

When this was said, the Brahmin Jata Bharadvaja said to the Blessed One, "Magnificent, lord, magnificent! In many ways has the Blessed One made the Dharma clear -- just as if one were to place upright what has been overturned, to reveal what has been hidden, to point out the way to one who is lost, or to set out a lamp in the darkness so that those with eyes might see forms. I go to the Blessed One for refuge, and to the Dharma and to the community of monks. Let me obtain the going forth in the Blessed One's presence, let me obtain admission."

Then the Brahmin Jata Bharadvaja received the going forth & the admission in the Blessed One's presence. And not long after his admission -- dwelling alone, secluded, heedful, ardent, & resolute -- he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And so Ven. Bharadvaja became another one of the Arhats.

L2: [SN12.15: Kaccayanagotta Sutra – To Kaccayana Gotta (on Right View) * * * * --
Realizing suchness; realizing the origination and cessation of everything ? not non-existent
(dependent origination), not existent (emptiness of inherent existence) = the Middle Way]
:L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. ABOUT THE MIDDLE WAY, STAYING AWAY FROM THE TWO EXTREMES OF EXISTENCE
AND

NON-EXISTENCE. So it is not about getting this or becoming that, nor about rejecting this or
not becoming that. It is about realizing the real nature of everything: about having a
//direct knowledge// of origination (not non-existence) and cessation (not existence), the
Middle Way (the union of emptiness and dependent origination). – see also SN22.90 on this –
see also MN117 on right view as the forerunner of the noble path. – For more on “the world”
see: SN3.23, SN12.15, SN12.44, SN35.82, SN35.85, AN4.45, SNP5.15, iti112, Dhammapada 13.170)

Dwelling at Savatthi... Then Ven. Kaccayana Gotta approached the Blessed One and, on
arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed
One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

L4: [The duality of the two extremes of existence & non-existence] :L4

"By & large, Kaccayana, THIS WORLD IS SUPPORTED BY (TAKES AS ITS OBJECT) A POLARITY,
THAT OF
EXISTENCE & NON-EXISTENCE.

-- But when one sees the ORIGINATION of the world as it actually is with right discernment, 'NON-EXISTENCE' with reference to the world does not occur to one. (i.e. Dependent origination: Meaning the world is not completely non-existing either. We cannot deny the dependent origination and functionality of everything even if never absolute.)

-- When one sees the CESSATION of the world as it actually is with right discernment, 'EXISTENCE' with reference to the world does not occur to one. (i.e. Emptiness: Meaning the world is not inherently existing, nothing is existing on its own, independently.)

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. (i.e. It is this ignorance of the real nature of everything that is the cause of all craving, clinging, ... suffering.)

-- But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or latent tendencies; nor is he resolved on 'my self.'

-- He has no uncertainty or doubt that,

---- when there is ARISING, only stress is arising;

---- and that when there is PASSING AWAY, only stress is passing away.

-- In this, one's knowledge is independent of others.

¢(i.e. It is //personal direct knowledge// of arising and cessation; of not existence, not non-existence; of the Middle Way; that is the Liberating factor, the key for the automatic abandonment of the three poisons – desire, hate, delusion. Only a //personal direct knowledge// can bring certainty. Conceptual understanding is useful to stay away from wrong conceptions and paths like realism, quietism, nihilism, hedonism, monism, ... But personal //direct realization// is necessary for permanent Liberation. And it is this //personal direct knowledge// of the real nature of everything that is the Liberating factor.)

It is to this extent, Kaccayana, that there is right view. (i.e. And right view is the forerunner of the whole Noble Path. – MN117)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L4: [The Middle Way between existence and non-existence] :L4

-- "'EVERYTHING EXISTS': THAT IS ONE EXTREME. (i.e. realism)

-- 'EVERYTHING DOESN'T EXIST': THAT IS A SECOND EXTREME. (i.e. quietism, idealism and nihilism)

-- AVOIDING THESE TWO EXTREMES, THE TATHAGATA TEACHES THE DHARMA VIA THE MIDDLE:

¢(i.e. The Middle Way, the union of dependent origination and emptiness: Meaning the world is not inherently existing (proven by its cessation), nothing is existing on its own, independently; but still, not completely non-existing either (proven by the regularity in its origination). We cannot deny the dependent origination and functionality of everything even if never absolute.)

L5: [Understanding the origin of karma and suffering] :L5

-- "From ignorance as a requisite condition come fabrications.

-- From fabrications as a requisite condition comes consciousness.

-- From consciousness as a requisite condition comes name-&-form.

- From name-&-form as a requisite condition come the six sense media.
- From the six sense media as a requisite condition comes contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- From craving as a requisite condition comes clinging/sustenance.
- From clinging/sustenance as a requisite condition comes becoming.
- From becoming as a requisite condition comes birth.
- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Such is THE ORIGINATION of this entire mass of stress & suffering. (i.e. vs. when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one.)

L5: [Understanding the cessation of karma and suffering] :L5

- "Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.
- From the cessation of fabrications comes the cessation of consciousness.
- From the cessation of consciousness comes the cessation of name-&-form.
- From the cessation of name-&-form comes the cessation of the six sense media.
- From the cessation of the six sense media comes the cessation of contact.
- From the cessation of contact comes the cessation of feeling.
- From the cessation of feeling comes the cessation of craving.
- From the cessation of craving comes the cessation of clinging/ sustenance.
- From the cessation of clinging/sustenance comes the cessation of becoming.
- From the cessation of becoming comes the cessation of birth.
- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

Such is THE CESSATION of this entire mass of stress & suffering." (i.e. vs. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.)

£(AN5.114: "Come, friends, develop right view. Be endowed with right vision.' Thus they should be encouraged, exhorted, & established in right vision.")

L2: [SN12.20: Paccaya Sutra – Requisite Conditions -- Realizing suchness; that everything is dependently co-arisen] :L2

¢(i.e. ABOUT RIGHT DISCERNMENT – SEEING DEPENDENT ORIGINATION. About the need to realize the real nature of everything: the dependently co-arisen nature, relativity and emptiness of everything. It is by realizing this real nature of everything – of the five aggregates -- that one can transcend all suffering.)

Dwelling at Savatthi... "Monks, I will teach you dependent co-arising & dependently co-arisen phenomena. Listen & pay close attention. I will speak."

"As you say, lord," the monks replied. The Blessed One said:

L4: ["Now what is dependent co-arising?"] :L4

-- From birth as a requisite condition comes aging & death.

---- Whether or not there is the arising of Tathagatas, this property stands -- this regularity of the Dharma, this orderliness of the Dharma, this this/that conditionality.

---- The Tathagata //directly awakens// to that, breaks through to that.

---- //Directly awakening// & breaking through to that, he declares it, teaches it, describes it, sets it forth.

---- He reveals it, explains it, makes it plain, & says, 'Look.' From birth as a requisite condition comes aging & death.

-- "From becoming as a requisite condition comes birth....

-- "From clinging/sustenance as a requisite condition comes becoming....

-- "From craving as a requisite condition comes clinging/sustenance....

-- "From feeling as a requisite condition comes craving....

-- "From contact as a requisite condition comes feeling....

-- "From the six sense media as a requisite condition comes contact....

-- "From name-&-form as a requisite condition come the six sense media....

-- "From consciousness as a requisite condition comes name-&-form....

-- "From fabrications as a requisite condition comes consciousness....

-- "From ignorance as a requisite condition come fabrications.

---- Whether or not there is the arising of Tathagatas, this property stands -- this regularity of the Dharma, this orderliness of the Dharma, this this/that conditionality.

---- The Tathagata //directly awakens// to that, breaks through to that.

---- //Directly awakening// & breaking through to that, he declares it, teaches it, describes it, sets it forth.

---- He reveals it, explains it, makes it plain, & says, 'Look.' From ignorance as a requisite condition come fabrications.

WHAT'S THERE IN THIS WAY IS A REALITY, NOT AN UNREALITY, NOT OTHER THAN WHAT IT SEEMS,

CONDITIONED BY THIS/THAT. THIS IS CALLED DEPENDENT CO-ARISING.

L4: ["And what are dependently co-arisen phenomena?"] :L4

-- Aging & death are dependently co-arisen phenomena: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to cessation.

-- "Birth is a dependently co-arisen phenomenon....

-- "Becoming is a dependently co-arisen phenomenon....

-- "Clinging/sustenance is a dependently co-arisen phenomenon....

-- "Craving is a dependently co-arisen phenomenon....

-- "Feeling is a dependently co-arisen phenomenon....

-- "Contact is a dependently co-arisen phenomenon....

-- "The six sense media are dependently co-arisen phenomena....

-- "Name-&-form is a dependently co-arisen phenomenon....

-- "Consciousness is a dependently co-arisen phenomenon....

-- "Fabrications are dependently co-arisen phenomena....

-- "Ignorance is a dependently co-arisen phenomenon: inconstant, compounded, dependently co-arisen, subject to ending, subject to passing away, subject to fading, subject to

cessation.

These are called dependently co-arisen phenomena.

L4: [Realizing this, one is free from the three poisons] :L4

"When a noble disciple has seen well with right discernment this dependent co-arising & these dependently co-arisen phenomena as they are actually present, it is not possible -- that he would run after the past, thinking, 'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?' -- or that he would run after the future, thinking, 'Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' -- or that he would be inwardly perplexed about the immediate present, thinking, 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?'"

Such a thing is not possible. Why is that? BECAUSE THE NOBLE DISCIPLE HAS SEEN WELL WITH RIGHT DISCERNMENT THIS DEPENDENT CO-ARISING & THESE DEPENDENTLY CO-ARISEN PHENOMENA AS THEY ARE ACTUALLY PRESENT."

£(MN131: An Auspicious Day: "One would not chase after the past, nor place expectations on the future. What is past is left behind. The future is as yet unreached. Whatever quality is present one clearly sees right there, right there."

£-- SN1.9: The Wilderness: "They don't sorrow over the past, don't long for the future. They survive on the present. That's why their faces are bright & serene. From longing for the future, from sorrowing over the past, fools wither away like a green reed cut down."

£-- AN3.34: on Sleeping Well in the Cold Forest: "Might there arise in that householder or householder's son any bodily fevers or fevers of mind born of passion ... born of aversion ... born of delusion so that -- burned with those passion-born fevers ... burned with those aversion-born fevers ... burned with those delusion-born fevers -- he would sleep miserably?" "Yes, lord." "As for those fevers -- burned with which the householder or householder's son would sleep miserably -- [those three poisons have] been abandoned by the Tathagata, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. Therefore he sleeps in ease.")

L2: [SN12.25: Bhumiya Sutra – To Bhumiya -- Realizing suchness, that feelings are relative, dependent on karmic fabrications, on ignorance, empty] :L2

(i.e. About the dependently co-arisen nature, relativity and emptiness of feelings and their causes. Feelings are relative, never absolute – there is no real inherent production of real feelings – inherent production is impossible. But, still, conventionally, feelings are always dependent on contact, dependent on our accumulated karma, dependent on karmic fabrications of our own body, speech and mind – which are all dependent on ignorance. All karma is produced because of this ignorance. And once this karma is accumulated, everything is perceived, interpreted, felt through this accumulated karma. But once we remove this ignorance by realizing the real nature of our own body, speech and mind, that they are themselves inconstant, fabricated, dependently co-arisen, empty of inherent existence, then

how could we still think feelings, which are dependent on them, could be real. When there is no more illusion of real body speech & mind, then the illusions of feelings also cease.

£-- SN36-1: One should know the feelings, know their origin, know whereby they cease, know the path that lead to ending of feelings lead

£-- SN36.2: There are three types of feelings: pleasant, painful and neutral

£-- SN27.5: There are six types of feelings: feeling born of contact at the ear, feeling born of contact at the nose, feeling born of contact at the tongue, feeling born of contact at the body, feeling born of contact at the intellect is a defilement of the mind.

£-- See also SN12.67 on the emptiness of production of the 12 links in of Dependent Origination. And AN3.61 on its danger.

£-- See also: MN148 on THE ROOT ERROR OF NOT DISCERNING THE REAL NATURE OF THE FEELINGS &

THEIR CAUSES -- thinking they are real; accepting, rejecting or ignoring them.)

L4: [The four extreme views about the inherent production of feelings: self-production, other-production, a combination of self- and other-production, neither self- nor other-production (without cause)] :L4

Staying at Savatthi. Then Ven. Bhummika, arising from his seclusion in the late afternoon, went to Ven. Sariputta. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta,

-- "Friend Sariputta, there are some priests & contemplatives, teachers of karma, who declare that pleasure & pain are SELF-MADE. (i.e. self-production)

-- There are other priests & contemplatives, teachers of karma, who declare that pleasure & pain are OTHER-MADE. (i.e. other-production)

-- Then there are other priests & contemplatives, teachers of karma, who declare that pleasure & pain are SELF-MADE & OTHER-MADE. (i.e. combined-production)

-- And then there are still other priests & contemplatives, teachers of karma, who declare that pleasure & pain are NEITHER SELF-MADE NOR OTHER-MADE, BUT ARISE SPONTANEOUSLY. (i.e. without a cause)

In this case, friend Sariputta, what is the Blessed One's doctrine? What does he teach? Answering in what way will I speak in line with what the Blessed One has said, not misrepresent the Blessed One with what is unfactual, and answer in line with the Dharma so that no one whose thinking is in line with the Dharma will have grounds for criticism?"

¢(i.e. This Tetrallemma about the refutation of the four types of production can be applied to all dharmas, not only to the feelings. Why? Because everything is dependently arisen like that. That is the meaning of the refutation of production in Madhyamika texts.

£-- AN3.61 refuting the positions: "There are priests & contemplatives who hold this teaching, hold this view: 'Whatever a person experiences -- pleasant, painful, or neither pleasant nor painful -- that is all caused by what was done in the past ... that is all caused by a supreme being's act of creation ... that is all without cause & without condition ...'"

L4: [Refutation of the four extreme views of inherent production, while affirming conventional production as a skillful means for the purpose of Liberation] :L4

"The Blessed One, my friend, has said that PLEASURE & PAIN ARE DEPENDENTLY CO-ARISEN.

DEPENDENT ON WHAT? DEPENDENT ON CONTACT. (i.e. See SN12.20, "From contact as a requisite

condition comes feeling. ") One speaking in this way would be speaking in line with what the Blessed One has said, would not be misrepresenting the Blessed One with what is unfactual, and would be answering in line with the Dharma so that no one whose thinking is in line with the Dharma would have grounds for criticism.

-- "Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are self-made, EVEN THAT (i.e. this view of self-production) IS DEPENDENT ON CONTACT.

-- Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are other-made, EVEN THAT (i.e. this view of other-production) IS DEPENDENT ON CONTACT.

-- Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are self-made & other-made, EVEN THAT (i.e. this view of both self- and other-production) IS DEPENDENT ON CONTACT.

-- Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously, EVEN THAT (i.e. this view of neither self- and other-production, or of production without cause) IS DEPENDENT ON CONTACT.

-- "That any priests & contemplatives -- teachers of karma who declare that pleasure & pain are self-made -- would be sensitive to pleasure & pain otherwise than through contact: that isn't possible.

-- That any priests & contemplatives -- teachers of karma who declare that pleasure & pain are other-made...

-- self-made & other-made...

-- who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously -- would be sensitive to pleasure & pain otherwise than through contact: that isn't possible."

¢(i.e. Feelings cannot be produced otherwise (cannot be self-produced, other produced, both or neither), cannot be produced other than through contact ... than dependently co-arisen on ignorance (ignorance of the real nature of everything). That is the teaching of dependent origination, the requisite conditions as explained in SN22.20. Everything is dependent on the ignorance of the real nature of everything. And being dependent, nothing is really existing on its own, inherently. So everything is empty of inherent existence.)

L4: [The Buddha approves: feelings are dependent on contact] :L4

Now it so happened that Ven. Ananda overheard this conversation between Ven. Sariputta & Ven. Bhummika. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he reported the entire conversation to the Blessed One.

[The Blessed One said:] "Excellent, Ananda. Excellent. One rightly answering would answer as Ven. Sariputta has done.

"I have said, Ananda, that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact. (i.e. See SN12.20, "From contact as a requisite condition comes feeling. ") One speaking in this way would be speaking in line with what I have said, would not be misrepresenting me with what is unfactual, and would be answering in line with the Dharma so that no one whose thinking is in line with the Dharma would have grounds for criticism.

-- "Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are self-made, even that is dependent on contact.

-- Whatever priests & contemplatives, teachers of karma, who declare that pleasure & pain are other-made...

-- self-made & other-made...

-- neither self-made nor other-made, but arise spontaneously, even that is dependent on contact. (i.e. Even these false views are dependently co-arisen on contact ... on ignorance. But that is a long story.)

-- "That any priests & contemplatives -- teachers of karma who declare that pleasure & pain are self-made -- would be sensitive to pleasure & pain otherwise than through contact: that isn't possible.

-- That any priests & contemplatives -- teachers of karma who declare that pleasure & pain are other-made...

-- self-made & other-made...

-- neither self-made nor other-made, but arise spontaneously -- would be sensitive to pleasure & pain otherwise than through contact: that isn't possible.

(i.e. Feelings cannot be produced otherwise (cannot be self-produced, other produced, both or neither), cannot be produced other than through contact ... than dependently co-arisen on ignorance (ignorance of the real nature of everything). That is the teaching of dependent origination, the requisite conditions as explained in SN22.20. Everything is dependent on the ignorance of the real nature of everything. And being dependent, nothing is really existing on its own, inherently. So everything is empty of inherent existence.)

L4: [Our feelings are dependent on our karmic formations: body, speech and mind] :L4

"WHEN THERE IS A [THE SENSE OF] BODY, pleasure & pain arise internally with bodily intention as the cause;

¢(i.e. As long as there is the illusion of a real inherently existing body, then one will feel pain and pleasure because of it. "A feeling of pleasure/pain/... has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of pleasure/pain/... that has arisen be constant?" -- SN36.7) .

or WHEN THERE IS [THE SENSE OF] SPEECH, pleasure & pain arise internally with verbal intention as the cause;

¢(i.e. As long as there is the illusion of a real inherently existing speech, then one will feel pain and pleasure because of it.)

or WHEN THERE IS [THE SENSE OF] INTELLECT / MIND, pleasure & pain arise internally with intellectual intention as the cause.

¢(i.e. As long as there is the illusion of a real inherently existing mind, then one will feel pain and pleasure because of it.)

¢(i.e. But this illusion of real body speech and mind is false as mentioned in SN22.95 where it is said that the five aggregates (that means everything in the world) is like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree"; and that they are "empty, void to whoever sees them appropriately".)

£-- AN3.47: Fabricated: "Monks, these three are fabricated characteristics of what is fabricated. Which three? Arising is discernible, passing away is discernible, alteration (literally, other-ness) while staying is discernible.")

L4: [Those karmic fabrications are dependent on ignorance] :L4

"From ignorance as requisite condition, then either of one's own accord one fabricates bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates bodily fabrication on account of which that pleasure & pain arise internally.

£(SN12.2: "And what is dependent co-arising?

£-- From ignorance as a requisite condition come fabrications.

£-- From fabrications as a requisite condition comes consciousness.

£-- From consciousness as a requisite condition comes name-&-form.

£-- From name-&-form as a requisite condition come the six sense media.

£-- From the six sense media as a requisite condition comes contact.

£-- From contact as a requisite condition comes feeling.

£-- From feeling as a requisite condition comes craving.

£-- From craving as a requisite condition comes clinging/sustenance.

£-- From clinging/sustenance as a requisite condition comes becoming.

£-- From becoming as a requisite condition comes birth.

£-- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

£-- Such is the origination of this entire mass of stress & suffering. "

£-- It is this ignorance of the real nature of our own body, speech and mind that is the cause of all karma formations. It is thinking that they are inherently existing and either self-produced, other-produced, both or neither, that is the problem. It is not understanding the dependent nature of our body, speech and mind -- dependent on our own accumulated karma -- that is the problem)

Either alert one fabricates bodily fabrication on account of which that pleasure & pain arise internally, (i.e. Now, one can be aware of this. Being aware of this he can transcend this conditioning.) (Same for the feelings of pain and the feelings of neither-pleasure-not-pain)

or unalert one fabricates bodily fabrication on account of which that pleasure & pain arise internally. (i.e. Or one can be unaware of this. Being unaware he remains slave to this conditioning.)

(Similarly with verbal & intellectual fabrications.)

¢(i.e. See SN36.7 for ""And how is a monk alert? ... "As a monk is dwelling thus mindful & alert--heedful, ardent, & resolute--a feeling of pleasure arises in him. He discerns that 'A feeling of pleasure has arisen in me. It is dependent on a requisite condition, not independent. Dependent on what? Dependent on this body. Now, this body is inconstant, fabricated, dependently co-arisen. Being dependent on a body that is inconstant, fabricated, & dependently co-arisen, how can this feeling of pleasure that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of pleasure. He remains focused on dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of pleasure. As he remains focused on inconstancy ... dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of pleasure, he abandons any latent tendency to passion with regard to the body & the feeling of pleasure. "Sensing a feeling of pleasure, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pain Sensing a feeling

of neither-pleasure-nor-pain, he discerns that it is inconstant, not grasped at, not relished. Sensing a feeling of pleasure, he senses it disjoined from it. Sensing a feeling of pain Sensing a feeling of neither-pleasure-nor-pain, he senses it disjoined from it. When sensing a feeling limited to the body, he discerns that 'I am sensing a feeling limited to the body.' When sensing a feeling limited to life, he discerns that 'I am sensing a feeling limited to life.' He discerns that 'With the break-up of the body, after the termination of life, all that is experienced, not being relished, will grow cold right here.'") (i.e. See also MN148 & MN152 on how to be alert and aware of the real nature of feelings while experiencing them.

£-- See also MN22: The [Four] Great Frames of Reference, and other sutras about mindfulness and its benefits.)

L4: [It is realizing the real nature of our own body, speech and mind -- their emptiness -- that we realize the relativity and emptiness of our feelings, and this is the Liberating factor.] :L4

"Now, ignorance is bound up in these things. FROM THE REMAINDERLESS FADING & CESSATION OF

THAT VERY IGNORANCE,

-- THERE NO LONGER EXISTS [THE SENSE OF] THE BODY on account of which that pleasure & pain internally arise.

-- THERE NO LONGER EXISTS THE [THE SENSE OF] SPEECH...

-- THE [THE SENSE OF] INTELLECT on account of which that pleasure & pain internally arise.

-- There no longer exists the [the sense of] field,

-- the [the sense of] site,

-- the [the sense of] dimension,

-- or the [the sense of] issue on account of which that pleasure & pain internally arise."

£(From SN4.19: Buddha said to Mara: "Where no eye exists, no forms exist, no sphere of consciousness & contact at the eye exists: there, Evil One, you cannot go. ... (same for the other senses) ... Where no intellect exists, no ideas exist, no sphere of consciousness of contact at the intellect exists: there, Evil One, you cannot go." -- Meaning the once one has realize the emptiness of the five aggregates -- of all dharmas in all the worlds -- then there is no more Mara, no more three poisons, and suffering.

£-- From SN6.15: "Like a flame's unbinding was the liberation of awareness." -- meaning it is enough to be constantly aware of the real nature of everything to be Liberated from our karmic conditioning.)

L2: [SN12.31: Bhutamidam Sutra – This Has Come Into Being -- Realizing suchness; the gradual path toward realizing dependent origination & emptiness] :L2

¢(i.e. ABOUT THE THREE STAGES OF REALIZING THE REAL NATURE OF EVERYTHING. Until one has

fully realized the real nature of everything, and is thus free from producing more karma and being slave to already accumulated conditioning, then one should try to see everything as illusions: not getting attached to some, not being repulsed by other, not entertaining

delusions about everything, and trying to stay with equanimity in all occasions. So until one has fully realized the real nature of everything one should simulate it and act accordingly.)

L4: [The Question] :L4

On one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. There he addressed Ven. Sariputta, "Sariputta, it is said in Ajita's Question in the Way to the Further Shore [Sutra Nipaya V.1]:

-- Those here who have fathomed the Dharma,
-- those who are learners,
-- those who are run-of-the-mill:

When you, dear sir, astute, are asked this, tell me their manner of life.

How is the detailed meaning of this brief statement to be understood?"

When this was said, Ven. Sariputta remained silent.

A second time A third time the Blessed One addressed Ven. Sariputta, "Sariputta, it is said in Ajita's Question in the Way to the Further Shore:

-- Those here who have fathomed the Dharma,
-- those who are learners,
-- those who are run-of-the-mill:

When you, dear sir, astute, are asked this, tell me their manner of life.

How is the detailed meaning of this brief statement to be understood?"

A third time, Ven. Sariputta remained silent.

L4: [The "hint" -- the difference is based on the realization of the real nature of everything: dependent origination and emptiness] :L4

"DO YOU SEE, SARIPUTTA, THAT `THIS HAS COME INTO BEING'?"

£(Do you see that everything is arisen in dependence of causes and conditions -- not produced from self, other, both, or neither (SN22.25); not existing on its own; impermanent, unreliable, stressful, not-self, empty of inherent existence (SN22.95) ?

£-- One who has not even understood this will be obsessed with accumulation (being, hedonism), or rejection (non-being, dropping all), and subject to much fermentations (creating more and more karma and causes for suffering);

£-- One who has at least conceptually understood this, but not fully realized it within himself yet, can still act accordingly, and not being slave to getting this or dropping that, to love and hate, to pleasure and pain;

£-- One who has fully realized this will be totally free from all conditioning and suffering.)

L4: [The learner -- who is simulating the realization of the real nature of everything -- because he has understood enough] :L4

"One sees with right discernment, lord, that `THIS HAS COME INTO BEING.' (i.e. Origination in dependence. If it has arisen in dependence of its causes and conditions then it has not arisen on its own. It is empty of inherent existence because dependently arisen.) Seeing with right discernment that `this has come into being,' one practices

-- for disenchantment with,
-- for dispassion toward,
-- for the cessation of what has come into being.

¢(i.e. Until one really realize this then one simulate this realization and try to see everything as illusions. And one will try to use temporary antidotes in order to not get attached to it, not be repulsed by it, or not entertain delusions / fabrications about it. Why ? Because it is not really there, not really existing; it is inconstant, unreliable, stressful, subject to change.)

One sees with right discernment that `IT HAS COME INTO BEING FROM THIS NUTRIMENT.' (i.e. Duration in dependence. If it has arisen in dependence of its causes and conditions then it is dependent on the persistence of those causes and conditions to continue. It cannot continue on its own. It is empty of inherent existence because dependently existing.) Seeing with right discernment that `it has come into being from this nutriment,' one practices

-- for disenchantment with,
-- for dispassion toward,
-- for the cessation of the nutriment by which it has come into being.

¢(i.e. Until one really realize this then one simulate this realization and try to see everything as illusions. And one will try to use temporary antidotes in order to not get attached to it, not be repulsed by it, or not entertain delusions / fabrications about it. Why ? Because it is not really there, not really existing; it is inconstant, unreliable, stressful, subject to change.)

One sees with right discernment that `FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME

INTO BEING IS SUBJECT TO CESSATION.' (i.e. Cessation in dependence. If it has arisen in dependence of its causes and conditions then it is dependent on the persistence of those causes and conditions to continue. It cannot continue on its own. And with the change or disappearance of those causes and conditions, it will also change and disappear. It doesn't exist on its own. It is empty of inherent existence because dependently ceasing.)

Seeing with right discernment that `from the cessation of this nutriment, what has come into being is subject to cessation,' one practices

-- for disenchantment with,
-- for dispassion toward,
-- for the cessation of what is subject to cessation.

¢(i.e. Until one really realize this then one simulate this realization and try to see everything as illusions. And one will try to use temporary antidotes in order to not get attached to it, not be repulsed by it, or not entertain delusions / fabrications about it. Why ? Because it is not really there, not really existing; it is inconstant, unreliable, stressful, subject to change.)

This is how one is A LEARNER.

L4: [The one who has fathomed the Dharma -- who has fully realized the real nature of everything -- he is fully aware of their dependent nature and emptiness.] :L4

"And how, lord, is one a person who has fathomed the Dharma?

"One sees with right discernment, lord, that `THIS HAS COME INTO BEING.'

Seeing with right discernment that 'this has come into being,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being. (i.e. Origination in dependence. If it has arisen in dependence of its causes and conditions then it is not inherently existing, not existing on its own. It is empty of inherent existence because dependently arisen. Really realizing this the three poisons have no more basis and all attachments, repulsions, delusions automatically drop by themselves, and one is free from producing more cause for suffering (karma formation) and is free from already accumulated conditioning.)

One sees with right discernment that 'IT HAS COME INTO BEING FROM THIS NUTRIMENT.'

Seeing with right discernment that 'it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being. (i.e. Duration in dependence. If it has arisen in dependence of its causes and conditions then it is dependent on the persistence of those causes and conditions to continue. It cannot continue on its own. It is empty of inherent existence because dependently existing. Really realizing this the three poisons have no more basis and all attachments, repulsions, delusions automatically drop by themselves, and one is free from producing more cause for suffering (karma formation) and is free from already accumulated conditioning.)

One sees with right discernment that 'FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME INTO BEING IS SUBJECT TO CESSATION.'

Seeing with right discernment that 'from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation.

¢(i.e. Cessation in dependence. If it has arisen in dependence of its causes and conditions then it is dependent on the persistence of those causes and conditions to continue. It cannot continue on its own. And with the change or disappearance of those causes and conditions, it will also change and disappear. It doesn't exist on its own. It is empty of inherent existence because dependently ceasing. Really realizing this the three poisons have no more basis and all attachments, repulsions, delusions automatically drop by themselves, and one is free from producing more cause for suffering (karma formation) and is free from already accumulated conditioning.

£-- As mentioned in MN2, "Monks, the ending of the fermentations is for one who knows & sees, I tell you, not for one who does not know & does not see." -- meaning it is not about getting something or dropping everything, but about realizing something.

£-- As mentioned in MN108, He knows that "there is nothing there to relish, welcome, or remain fastened to".

£-- As mentioned in SN22.95: the five aggregates (that means everything in the world) is like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree"; and they are "empty, void to whoever sees them appropriately"

£-- As mentioned in SN4.19: Buddha said to Mara: "Where no eye exists, no forms exist, no sphere of consciousness & contact at the eye exists: there, Evil One, you cannot go. ... (same for the other senses) ... Where no intellect exists, no ideas exist, no sphere of consciousness of contact at the intellect exists: there, Evil One, you cannot go."

£-- As mentioned in SN12.25: From the remainderless fading & cessation of that very ignorance,

£-- there no longer exists [the sense of] the body on account of which that pleasure & pain internally arise.

£-- There no longer exists the [the sense of] speech...

£-- the [the sense of] intellect on account of which that pleasure & pain internally arise.

£-- There no longer exists the [the sense of] field,

£-- the [the sense of] site,

£-- the [the sense of] dimension,

£-- or the [the sense of] issue on account of which that pleasure & pain internally arise."

£-- As mentioned in SN6.15: "Like a flame's unbinding was the liberation of awareness.")

This is how one is A PERSON WHO HAS FATHOMED THE DHARMA.

"It is in this way, lord, that I understand the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore:

\ Those here who have fathomed the Dharma,
\ those who are learners,
\ those who are run-of-the-mill:
\ When you, dear sir, astute,
\ are asked this,
\ tell me their manner of life."

L4: [The run-of-the-mill -- who hasn't seen the real nature of everything at all -- who tries to get this or to drop that] :L4

[i.e. ... not seeing the real nature of everything he gets attached to some things, repulse by other things, and full of delusions about the rest.

¢-- So he either tries to get some things or be somebody; (i.e. the usual run-of-the-mill or hedonist choice)

¢-- or he tries to reject / drop some things or not to be somebody,

¢-- jumping from one extreme to the other continually like a headless chicken -- creating more and more karma for suffering.]

L4: [The Buddha approves] :L4

"Excellent, Sariputta. Excellent.

-- One sees with right discernment that `THIS HAS COME INTO BEING.' Seeing with right discernment that `this has come into being,' one practices for disenchantment with, for dispassion toward, for the cessation of what has come into being.

-- One sees with right discernment that `IT HAS COME INTO BEING FROM THIS NUTRIMENT.' Seeing

with right discernment that `it has come into being from this nutriment,' one practices for disenchantment with, for dispassion toward, for the cessation of the nutriment by which it has come into being.

-- One sees with right discernment that `FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME

INTO BEING IS SUBJECT TO CESSATION.' Seeing with right discernment that `from the cessation of this nutriment, what has come into being is subject to cessation,' one practices for disenchantment with, for dispassion toward, for the cessation of what is subject to cessation.

This is how one is A LEARNER.

"And how is one a person who has fathomed the Dharma?

-- "One sees with right discernment that `THIS HAS COME INTO BEING.' Seeing with right discernment that `this has come into being,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what has come into being.

-- One sees with right discernment that `IT HAS COME INTO BEING FROM THIS NUTRIMENT.' Seeing

with right discernment that `it has come into being from this nutriment,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from the nutriment by which it has come into being.

-- One sees with right discernment that `FROM THE CESSATION OF THIS NUTRIMENT, WHAT HAS COME

INTO BEING IS SUBJECT TO CESSATION.' Seeing with right discernment that `from the cessation of this nutriment, what has come into being is subject to cessation,' one is -- through disenchantment, dispassion, cessation, through lack of clinging/sustenance -- released from what is subject to cessation.

This is how one is A PERSON WHO HAS FATHOMED THE DHARMA.

"It is in this way that the detailed meaning of the brief statement in Ajita's Question in the Way to the Further Shore is to be understood:

\ Those here who have fathomed the Dharma,
\ those who are learners,
\ those who are run-of-the-mill:
\ When you, dear sir, astute,
\ are asked this,
\ tell me their manner of life."

¢(i.e. See also MN1 on this subject)

L2: [SN12.38: Cetana Sutra – Intention -- Realizing suchness of intention; Middle Way between the obsessions of being/getting and of non-being/dropping] :L2

¢(i.e. The intention of dropping all, or of stopping all mentation, is no better than any other intentions. They are all producing karma. – About the Middle Way in terms of "obsession" about being attached to views of existence vs. non-existence:

¢-- NOT BEING OBSESSED ABOUT GETTING THIS, DOING THIS OR BECOMING (the usual worldly choice,

or the choice of the hedonists);

¢-- AND NOT BEING OBSESSED BY REJECTING THIS, DROPPING THAT, NOT BECOMING (the choice of quietists, nihilists).)

Staying at Savatthi... [the Blessed One said,]

[EXTREME 1:] "WHAT ONE INTENDS, WHAT ONE ARRANGES, AND WHAT ONE OBSESSES ABOUT:[1] This is a

support for the stationing of consciousness. There being a support, there is a landing [or: an establishing] of consciousness. When that consciousness lands and grows, there is the

production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such is the origination of this entire mass of suffering & stress.

[EXTREME 2:] "IF ONE DOESN'T INTEND AND DOESN'T ARRANGE, BUT ONE STILL OBSESSES [ABOUT

SOMETHING], this is a support for the stationing of consciousness. There being a support, there is a landing of consciousness. When that consciousness lands and grows, there is the production of renewed becoming in the future. When there is the production of renewed becoming in the future, there is future birth, aging & death, sorrow, lamentation, pain, distress, & despair. Such [too] is the origination of this entire mass of suffering & stress.

[THE MIDDLE WAY:] "But when one doesn't intend, arrange, or obsess [about anything], there is no support for the stationing of consciousness. There being no support, there is no landing of consciousness. When that consciousness doesn't land & grow, there is no production of renewed becoming in the future. When there is no production of renewed becoming in the future, there is no future birth, aging & death, sorrow, lamentation, pain, distress, or despair. Such is the cessation of this entire mass of suffering & stress."

¢(i.e. The Middle Way: not accepting, not rejecting.)

¢(i.e. Note 1. The seven obsessions are: the obsession of sensual passion, the obsession of resistance, the obsession of views (i.e. views of being and non-being; views of becoming and non-becoming; views of getting and dropping all), the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, and the obsession of ignorance. See AN VII.12.

£-- SN22.36: "Monk, whatever one stays obsessed with, [the seven obsessions, the five aggregates] that's what one is measured by. Whatever one is measured by, that's how one is classified. Whatever one doesn't stay obsessed with, that's not what one is measured by. Whatever one isn't measured by, that's not how one is classified."

£-- In MN9 (Sammaditthi Sutra -- The Discourse on Right View), a discourse about The Four Noble truths, the Buddha mentions that there are 3 types of craving: craving for sensual pleasures (hedonist choice), CRAVING FOR BEING -- "what one intends, what one arranges, and what one obsesses about:", AND CRAVING FOR NON-BEING -- "what one doesn't intend and doesn't arrange, but one still obsesses [about something]" (Nihilists and quietists's choice). Nihilists and quietists think there are only those two choices and that one has to choose between the two. The Buddha said both are mistakes and that the Middle Way is something else.

£-- In MN11 (Culasihanada Sutra -- The Shorter Discourse on the Lion's Roar) the Buddha mentions that there are TWO TYPES OF WRONG VIEWS: THE VIEW OF BEING (WHAT NIHILISTS AND QUIETISTS DON'T LIKE) AND THE VIEW OF NON-BEING (NIHILISTS AND QUIETISTS 'S CHOICE).

Nihilists and quietists think there are only those two choices and that one has to choose between the two. The Buddha said both are mistakes and that the Middle Way is something else.

£-- In MN11, the Buddha also mentions four types of clinging: Clinging to sensual pleasures, clinging to views (Nihilists and quietists's choice: clinging to the view of non-being, of dropping all, of purging everything), clinging to rules and observances, and clinging to a doctrine of self.

£-- See also: "Beyond Being and Non-Being" by Bikkhu Amaro.

£-- More: The goal, the result cannot be reached by artificially dropping the three poisons. The ending of the mental fermentations and the fermentation-free awareness-release and discernment-release cannot be reached intentionally; they are the result of //having directly known// it and realized it in the here and now.

£-- It is not about stopping all perception intentionally: "But the thought occurred to me, 'This Dharma leads not to disenchantment, to dispassion, to cessation, to stilling, to //direct knowledge//, to Awakening, nor to Unbinding, but only to reappearance in the sphere of neither perception nor non-perception.'" (MN36)

£-- This artificial stopping of all perception is not the real goal: "It may be that, by entirely transcending the sphere of nothingness, some monk enters and abides in the sphere of neither-perception-nor-non-perception; and he then might think: 'I am abiding in effacement.' But in the Noble One's discipline it is not these [attainments] that are called 'effacement'; in the Noble one's discipline they are called 'peaceful abidings.'" (MN8)

£-- The transcendence of the cessation of perception & feeling is not reached through artificially dropping all: “

£-- Without jumping at the cessation of perception & feeling, he, with the complete transcending of the sphere of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.” (AN9.35)

£-- It is the result of wisdom: “And as he sees with discernment, the mental fermentations go to their total end.” (AN9.45)

£-- AN7.11: "Monks, there are these seven obsessions. The obsession of sensual passion. The obsession of resistance. The obsession of views. The obsession of uncertainty. The obsession of conceit. The obsession of passion for becoming. The obsession of ignorance."

£-- AN7.12: "When, for a monk, the obsession of sensual passion has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; when, for him, the obsession of resistance... the obsession of views... the obsession of uncertainty... the obsession of conceit... the obsession of passion for becoming... the obsession of ignorance has been abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising; this is called a monk who has cut through craving, has turned away from the fetter, and -- by rightly breaking through conceit -- has put an end to suffering & stress.")

L2: [SN12.44: Loka Sutra – The World -- Realizing suchness; our whole world is dependent on our own karma] :L2

¢(i.e. Note: How the world arises and falls according to the law of dependent co-arising.

Dwelling at Savatthi. There the Blessed One addressed the monks: "I will teach you THE ORIGINATION OF THE WORLD & THE ENDING OF THE WORLD. Listen & pay close attention. I will speak."

"As you say, lord," the monks responded to the Blessed One.

The Blessed One said:

L4: ["And what is the origination of the world?"] :L4

Dependent on the eye & forms there arises eye-consciousness.

- The meeting of the three is contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- From craving as a requisite condition comes clinging/sustenance.
- From clinging/sustenance as a requisite condition comes becoming.
- From becoming as a requisite condition comes birth.
- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

THIS IS THE ORIGINATION OF THE WORLD.

"Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact

Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact

Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the three is contact

Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact

Dependent on the intellect & mental qualities there arises intellect-consciousness.

- The meeting of the three is contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- From craving as a requisite condition comes clinging/sustenance.
- From clinging/sustenance as a requisite condition comes becoming.
- From becoming as a requisite condition comes birth.
- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

THIS IS THE ORIGINATION OF THE WORLD.

L4: ["And what is the ending of the world?"] :L4

Dependent on the eye & forms there arises eye-consciousness.

- The meeting of the three is contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- Now, from the remainderless cessation & fading away of that very craving comes the cessation of clinging/sustenance.
- From the cessation of clinging/sustenance comes the cessation of becoming.
- From the cessation of becoming comes the cessation of birth.
- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.
- Such is the cessation of this entire mass of stress & suffering.

THIS IS THE ENDING OF THE WORLD.

"Dependent on the ear & sounds there arises ear-consciousness. The meeting of the three is contact

Dependent on the nose & aromas there arises nose-consciousness. The meeting of the three is contact

Dependent on the tongue & flavors there arises tongue-consciousness. The meeting of the

three is contact

Dependent on the body & tactile sensations there arises body-consciousness. The meeting of the three is contact

Dependent on the intellect & mental qualities there arises intellect-consciousness.

-- The meeting of the three is contact.

-- From contact as a requisite condition comes feeling.

-- From feeling as a requisite condition comes craving.

-- Now, from the remainderless cessation & fading away of that very craving comes the cessation of clinging/sustenance.

-- From the cessation of clinging/sustenance comes the cessation of becoming.

-- From the cessation of becoming comes the cessation of birth.

-- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

-- Such is the cessation of this entire mass of stress & suffering.

THIS IS THE ENDING OF THE WORLD."

L4: [More on the world] :L4

(i.e. For more on "the world" see: SN3.23, SN12.15, SN12.44, SN35.82, SN35.85, AN4.45, SNP5.15, iti112, Dhammapada 13.170

£-- Iti 112: "//directly knowing// all the world, all the world as it actually is"

£-- SNP5.15: "View the world, Mogharaja, as void – always mindful to have removed any view ..."

£-- SN22.95: The five aggregates (that means everything in the world) are like "a large glob of foam", like "a water bubble", like "a mirage", like "a large banana tree", like "a magic tree"; and they are "empty, void to whoever sees them appropriately" ... "To him -- seeing it, observing it, & appropriately examining it -- it would appear empty, void, without substance"

£-- Dhammapada 13.170: "See it as a bubble, see it as a mirage: one who regards the world this way the King of Death doesn't see."

£-- AN12.15: "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence. But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one.

£-- ... It is to this extent, Kaccayana, that there is right view.

£-- "'Everything exists': That is one extreme.

£-- 'Everything doesn't exist': That is a second extreme.

£-- Avoiding these two extremes, the Tathagata teaches the Dharma via the middle. ..."

£-- SN12.67: "In the same way, from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. ... In the same way, from the cessation of name-&-form comes the cessation of consciousness, from the cessation of consciousness comes the cessation of name-&-form. "

£-- AN3.51-52: "This world is swept away by (on fire with) aging, by illness, by death. With the world thus swept away by (on fire with) aging, illness, & death, any restraint of body, speech, & intellect practiced here will be one's shelter, cave, island, & refuge after death in the world beyond."

£-- SN35.82: "Insofar as it disintegrates, it is called the `world.'"

£-- AN4.45: "I tell you, friend, that it is not possible by traveling to know or see or

reach a far end of the cosmos where one does not take birth, age, die, pass away, or reappear. But at the same time, I tell you that there is no making an end of suffering & stress without reaching the end of the cosmos. Yet it is just within this fathom-long body, with its perception & intellect, that I declare that there is the cosmos, the origination of the cosmos, the cessation of the cosmos, and the path of practice leading to the cessation of the cosmos.")

L2: [SN12.46: Aññatra Sutra – A Certain Brahmin -- Realizing suchness of the Self: no continuity, no discontinuity] :L2

(i.e. ABOUT THE MIDDLE WAY ABOUT THE SELF: NO CONTINUITY, NO DISCONTINUITY) (see also

SN1.1) (i.e. On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

Dwelling at Savatthi... Then a certain Brahmin went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to the Blessed One:

"What now, Master Gotama: Is the one who acts the same one who experiences [the results of the act]?"

[The Buddha:] "[To say,] 'The one who acts is THE SAME one who experiences,' is one extreme."

[The Brahmin:] "Then, Master Gotama, is the one who acts someone other than the one who experiences?"

[The Buddha:] "[To say,] 'The one who acts is SOMEONE OTHER than the one who experiences,' is the second extreme.

AVOIDING BOTH OF THESE EXTREMES, THE TATHAGATA TEACHES THE DHARMA BY MEANS OF THE MIDDLE:

-- "From ignorance as a requisite condition come fabrications.
-- "From fabrications as a requisite condition comes consciousness.
-- "From consciousness as a requisite condition comes name-&-form.
-- "From name-&-form as a requisite condition come the six sense media.
-- "From the six sense media as a requisite condition comes contact.
-- "From contact as a requisite condition comes feeling.
-- "From feeling as a requisite condition comes craving.
-- "From craving as a requisite condition comes clinging/sustenance.
-- "From clinging/sustenance as a requisite condition comes becoming.
-- "From becoming as a requisite condition comes birth.
-- "From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Such is the origination of this entire mass of stress & suffering.

-- "Now from the remainderless fading & cessation of that very ignorance comes the cessation

of fabrications.

- From the cessation of fabrications comes the cessation of consciousness.
- From the cessation of consciousness comes the cessation of name-&-form.
- From the cessation of name-&-form comes the cessation of the six sense media.
- From the cessation of the six sense media comes the cessation of contact.
- From the cessation of contact comes the cessation of feeling.
- From the cessation of feeling comes the cessation of craving.
- From the cessation of craving comes the cessation of clinging/ sustenance.
- From the cessation of clinging/sustenance comes the cessation of becoming.
- From the cessation of becoming comes the cessation of birth.
- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

Such is the cessation of this entire mass of stress & suffering."

When this was said, the Brahmin said to the Blessed One: "Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to point out the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama -- through many lines of reasoning -- made the Dharma clear. I go to Master Gotama for refuge, to the Dharma, & to the community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forward, for life."

L2: [SN12.48: Lokayatika Sutra – The Cosmologist * * * * -- Realizing suchness, Tetralemma, emptiness & dependent origination] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. ABOUT THE MIDDLE WAY BETWEEN EXISTENCE AND NON-EXISTENCE. ABOUT THE TETRALEMMA.

Reality is not inherent existence, not complete non-existence, not both, not neither. Everything is empty of inherent existence, but still not completely non-existent either. Everything is empty of inherent existence but still dependently arisen and functional. Emptiness and dependent origination are interdependent. One implies the other. ¢-- This sutra shows explicitly the link between emptiness of inherent existence (not existence) and dependent origination (not non-existence -- the 12 links of dependent origination.))

L4: [Rejecting the four extremes] :L4

Staying at Savatthi. Then a Brahmin cosmologist [1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One,

"Now, then, Master Gotama, does everything [2] exist?"

"'EVERYTHING EXISTS' IS THE SENIOR FORM OF COSMOLOGY, BRAHMIN."

¢(i.e. The extreme of realism; of thinking that everything is inherently existent. Meaning reality is not existence.)

"Then, Master Gotama, does everything not exist?"

"'EVERYTHING DOES NOT EXIST' IS THE SECOND FORM OF COSMOLOGY, BRAHMIN."

☿(i.e. The extreme of idealism or nihilism; of thinking that everything is completely non-existent -- nihilism, or pure creation of the mind -- idealism. Meaning reality is not non-existence.)

"Then is everything a Oneness?"

"'EVERYTHING IS A ONENESS' IS THE THIRD FORM OF COSMOLOGY, BRAHMIN."

☿(i.e. The extreme of monism or oneness; of thinking that everything is ONE. Meaning reality is not neither existence nor non-existence -- or anything else.)

"Then is everything a Manyness?"

"'EVERYTHING IS A MANYNESS' IS THE FOURTH FORM OF COSMOLOGY, BRAHMIN."

☿(i.e. The extreme of dualism; of thinking that everything is existing, then non-existing. Meaning reality is not both existence and non-existence together.)

L4: [The Middle Way: empty but still dependently arisen] :L4

AVOIDING THESE TWO EXTREMES, THE TATHAGATA TEACHES THE DHARMA VIA THE MIDDLE:

☿(i.e. The Middle Way away from those four extreme philosophical positions. And that is a non-affirmative negation; the Buddha has no absolute view / dogma. The Middle Way between the extremes of inherent existence and complete non-existence. The union of the emptiness of inherent existence (not existence) with dependent origination (not non-existence). Everything is empty of inherent existence (not existence) but still dependently arisen and functional (not non-existence).)

- From ignorance as a requisite condition come fabrications.
- From fabrications as a requisite condition comes consciousness.
- From consciousness as a requisite condition comes name-&-form.
- From name-&-form as a requisite condition come the six sense media.
- From the six sense media as a requisite condition comes contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- From craving as a requisite condition comes clinging/sustenance.
- From clinging/sustenance as a requisite condition comes becoming.
- From becoming as a requisite condition comes birth.
- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

Such is THE ORIGINATION of this entire mass of stress & suffering.

"Now

- from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.
- From the cessation of fabrications comes the cessation of consciousness.
- From the cessation of consciousness comes the cessation of name-&-form.
- From the cessation of name-&-form comes the cessation of the six sense media.
- From the cessation of the six sense media comes the cessation of contact.
- From the cessation of contact comes the cessation of feeling.

-- From the cessation of feeling comes the cessation of craving.
 -- From the cessation of craving comes the cessation of clinging/ sustenance.
 -- From the cessation of clinging/sustenance comes the cessation of becoming.
 -- From the cessation of becoming comes the cessation of birth.
 -- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

Such is THE CESSATION of this entire mass of stress & suffering."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what had been overturned, were to reveal what was hidden, were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see shapes, in the same way Master Gotama has -- through many lines of reasoning -- made the Dharma clear. I go to Master Gotama for refuge, to the Dharma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

L2: [SN12.63: Puttamansa Sutra – A Son's Flesh -- Realizing suchness of the four nutriments: not indulging, not rejecting or dropping all – the Middle Way] :L2

¢(i.e. ABOUT THE MIDDLE WAY: NOT ACCEPTING BLINDLY (BECOMING SLAVE OF), NOT REJECTING

(DROPPING ALL) THE NUTRIMENTS AND TOOLS WE NEED (ex. our precious human life, our five aggregates including conceptualization, the various skillful means of the path). About the need to "comprehend" the real nature of everything (the five aggregates) to transcend them and become liberated from them. It means that we need both virtuous skillful means (a precious human life, nutriments and a holy path composed of gradual adapted skillful means) and wisdom (realizing the real nature of all of the elements) to become Liberated; we need to accumulate both merit and wisdom; we need to use adapted skillful means, but also to realize their real nature of the three (subject, action, object): dependent origination and emptiness. To artificially drop everything before reaching the liberating wisdom is to miss the message of the Middle Way, to fall for quietism and nihilism, and is a sure ticket for the worst hell here-&-now and later. – See also AN4.159.)

¢(i.e. Note: I have included quotes from other sutras related to this.)

At Savatthi... "There are these FOUR NUTRIMENTS for the maintenance of beings who have come into being or for the support of those in search of a place to be born. Which four?

-- Physical food, gross or refined;
 -- contact as the second,
 -- intellectual intention the third,
 -- and consciousness the fourth.

These are the four nutriments for the maintenance of beings who have come into being or for the support of those in search of a place to be born.

¢(i.e. They are useful nutriments, useful tools; they should not be rejected, that would be suicide. But, on the other hand, while using them as skillful means, one should not become slave to them. The Middle Way: not being slave to them, not rejecting them. It is more about

realizing right view.)

¢(i.e. Note: MORE ON THE FOUR NUTRIMENTS:

£-- From MN9 (Sammaditthi Sutra - The Discourse on Right View):

£-- It is about understanding nutriment, not about dropping them -- that would be suicide.

£-- ... 10. "When, friends, a noble disciple understands nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is one of right view ... and has arrived at this true Dharma.

£--

£-- 11. "And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment?

£-- There are these four kinds of nutriment for the maintenance of beings that already have come to be and for the support of those seeking a new existence. What four?

£-- They are physical food as nutriment, gross or subtle;

£-- contact as the second;

£-- mental volition as the third;

£-- and consciousness as the fourth.

£-- With the arising of craving there is the arising of nutriment. (i.e. This craving is dependent on ignorance of the real nature of those nutriment.)

£-- With the cessation of craving there is the cessation of nutriment. (i.e. Removing this ignorance through realizing their real nature is the only solution.)

£-- The way leading to the cessation of nutriment is just this Noble Eightfold Path; (i.e. The way to reach this wisdom realizing the real nature of these nutriment is to follow the Noble Path as taught by the Buddha; not by dropping everything including all nutriment and paths.)

£-- that is, right view, right intention,

£-- right speech, right action, right livelihood,

£-- right effort, right mindfulness and right concentration.

£-- (i.e. It is by using the Noble Path that one becomes free from craving to these nutriment, not by trying to drop everything now. Liberation is gained only through transcendental right view, wisdom realizing the real nature of those nutriment.)

£--

£-- 12. "When a noble disciple has thus understood nutriment, the origin of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment,

£-- he entirely abandons the underlying tendency to greed, (i.e. Once one has fully realized the real nature of those nutriment, and thus the real nature of the things depending on them, then the three poisons of greed, hatred and delusion have no more solid basis to grow. They simply drop by themselves because their cause, ignorance, is no more there.)

£-- he abolishes the underlying tendency to aversion,

£-- he extirpates the underlying tendency to the view and conceit 'I am,'

£-- and by abandoning ignorance (i.e. The abandoning of ignorance is the result of wisdom which is the result of the Noble Path. Nothing is artificially dropped. The dropping is done automatically at the end, like rain is stopped when there is no more cloud.)

£-- and arousing true knowledge

£-- he here and now makes an end of suffering. (i.e. Liberation is the result of wisdom, of having //directly seen// the real nature of everything: dependent origination and emptiness.)

£-- In that way too a noble disciple is one of right view, whose view is straight, who has perfect confidence in the Dharma and has arrived at this true Dharma.")

"AND HOW IS PHYSICAL FOOD TO BE REGARDED? (i.e. The Middle Way about food.)

Suppose a couple, husband & wife, taking meager provisions, were to travel through a desert. With them would be their only baby son, dear & appealing. Then the meager provisions of the couple going through the desert would be used up & depleted while there was still a stretch of the desert yet to be crossed. The thought would occur to them, 'Our meager provisions are used up & depleted while there is still a stretch of this desert yet to be crossed. What if we were to kill this only baby son of ours, dear & appealing, and make dried meat & jerky. That way -- chewing on the flesh of our son -- at least the two of us would make it through this desert. Otherwise, all three of us would perish.'

So they would kill their only baby son, loved & endearing, and make dried meat & jerky. Chewing on the flesh of their son, they would make it through the desert. While eating the flesh of their only son, they would beat their breasts, [crying,] 'Where have you gone, our only baby son? Where have you gone, our only baby son?' Now what do you think, monks:

Would that couple eat that food playfully or for intoxication, or for putting on bulk, or for beautification?" (i.e. Not indulging in it.)

"No, lord."

"Wouldn't they eat that food simply for the sake of making it through that desert?" (i.e. Not rejecting it, not dropping it all. Simply using food as a tool, no more, no less.)

"Yes, lord."

"In the same way, I tell you, is the nutriment of physical food to be regarded.

¢(i.e. The Middle Way: not accepting, not rejecting; INSTEAD REALIZING THE REAL NATURE OF FOOD: understanding the building up of the conditioning of food (karma formation), and the way to transcend this conditioning by removing ignorance (transcending karma through wisdom): understanding the dependent origination and the emptiness of inherent existence of food is enough to remove all attachment, repulsion, delusions about it.)

£-- When physical food is //comprehended//, passion for the five strings of sensuality is //comprehended//.

£-- When passion for the five strings of sensuality is //comprehended//, there is no fetter bound by which a disciple of the noble ones would come back again to this world.

¢(i.e. The Middle Way: It is not about rejecting all food, no more than about indulging in it blindly. It is about "comprehending" the real nature of food. One should use food as a skillful means, as a raft, but not become slave to the tools. When one realize the real nature of food, then one realize the real nature of his passion for some food and repulsion for other food, and one then become liberated from these conditioning -- accumulated karma.)

£-- £From SN12.64: "Where there is passion, delight, & craving for the nutriment of physical food, consciousness lands there and grows.

£-- Where consciousness lands and grows, name-&-form alights. (i.e. Notice here the inseparability of world (name & form / the passion, delight, & craving for the nutriment of physical food) and mind (consciousness): they are not different, not the same. They are interdependent. See MN109 for more on this.)

£-- Where name-&-form alights, there is the growth of fabrications. (i.e. Once the world and mind are established, then the cycle of samsara turns and turns producing more and more fermentations: physical and mental.)

£-- Where there is the growth of fabrications, there is the production of renewed becoming

in the future. (i.e. Stuck in this samsaric cycle people opt for sensuality and the view of being (trying to get this, to do that, or to become somebody), or a view of non-being (trying to reject this, to not do that, or not to become somebody). Both are wrong views.)

£-- Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair. (i.e. And since all of those fabrications / fermentations / physical and mental creations are based on ignorance, they are necessarily erroneous and will inevitably lead to their consequential deception and suffering. All mistakes, all bad investments (karma formation) lead to deception and suffering.)

£-- From SN12.65:

£-- from name-&-form as a requisite condition comes consciousness,

£-- from consciousness as a requisite condition comes name-&-form. (i.e. Notice here the inseparability of world (name & form) and mind (consciousness): they are not different, not the same. They are interdependent. See MN109 for more on this.)

£-- From name-&-form as a requisite condition comes the six sense media.

£-- From the six sense media as a requisite condition comes contact.

£-- From contact as a requisite condition comes feeling.

£-- From feeling as a requisite condition comes craving.

£-- From craving as a requisite condition comes clinging/ sustenance.

£-- From clinging/sustenance as a requisite condition comes becoming.

£-- From becoming as a requisite condition comes birth.

£-- From birth, as a requisite condition then comes aging & death, sorrow, lamentation, pain, distress, & despair all cease.

£-- From SN12.64: "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow.

£-- Where consciousness does not land or grow, name-&-form does not alight.

£-- Where name-&-form does not alight, there is no growth of fabrications.

£-- Where there is no growth of fabrications, there is no production of renewed becoming in the future.

£-- Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.

£-- From SN12.65:

£-- from the cessation of name-&-form comes the cessation of consciousness,

£-- from the cessation of consciousness comes the cessation of name-&-form.

£-- From the cessation of name-&-form comes the cessation of the six sense media.

£-- From the cessation of the six sense media comes the cessation of contact.

£-- From the cessation of contact comes the cessation of feeling.

£-- From the cessation of feeling comes the cessation of craving.

£-- From the cessation of craving comes the cessation of clinging/ sustenance.

£-- From the cessation of clinging/sustenance comes the cessation of becoming.

£-- From the cessation of becoming comes the cessation of birth.

£-- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

£-- Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before. -- End of quotes)

"AND HOW IS THE NUTRIMENT OF CONTACT TO BE REGARDED? (i.e. The Middle Way about contact /

perception.)

Suppose a flayed cow (i.e. a cow that had his skin removed ?) were to stand leaning against a wall. The creatures living in the wall would chew on it. If it were to stand leaning against a tree, the creatures living in the tree would chew on it. If it were to stand exposed to water, the creatures living in the water would chew on it. If it were to stand exposed to the air, the creatures living in the air would chew on it. For wherever the flayed cow were to stand exposed, the creatures living there would chew on it. (i.e. There is no way stop the decomposition process; it is just natural that this occurs. That is the law of dependent origination.)

£(From SN12.64: "Where there is passion, delight, & craving for the nutriment of contact, consciousness lands there and grows.

£-- Where consciousness lands and grows, name-&-form alights.

£-- Where name-&-form alights, there is the growth of fabrications.

£-- Where there is the growth of fabrications, there is the production of renewed becoming in the future.

£-- Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

£-- "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow.

£-- Where consciousness does not land or grow, name-&-form does not alight.

£-- Where name-&-form does not alight, there is no growth of fabrications.

£-- Where there is no growth of fabrications, there is no production of renewed becoming in the future.

£-- Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.)

In the same say, I tell you, is the nutriment of contact to be regarded.

¢(i.e. The Middle Way: not accepting, not rejecting; INSTEAD REALIZING THE REAL NATURE OF CONTACT & FEELINGS: understanding the building up of the conditioning of contact & feelings (karma formation), and the way to transcend this conditioning by removing ignorance (transcending karma through wisdom): understanding the dependent origination and the emptiness of inherent existence of contact & feelings is enough to remove all attachment, repulsion, delusions about it.)

£-- When the nutriment of contact is //comprehended//, the three feelings [pleasure, pain, neither pleasure nor pain] are //comprehended//.

£-- When the three feelings are //comprehended//, I tell you, there is nothing further for a disciple of the noble ones to do.

¢(i.e. The Middle Way: It is not about rejecting all contact, no more than about accepting in it blindly. It is about "comprehending" the real nature of contact. One should use contact as a skillful means, as a raft, but not become slave to the tools. When one realize the real nature of contact, then one realize the real nature of feelings (pleasure, pain, indifference), and one then become liberated from these conditioning -- accumulated karma.)

"AND HOW IS THE NUTRIMENT OF INTELLECTUAL INTENTION TO BE REGARDED? (i.e. The Middle Way about intellectual intention / mental volition.)

Suppose there were a pit of glowing embers, deeper than a man's height, full of embers that

were neither flaming nor smoking, and a man were to come along -- loving life, hating death, loving pleasure, abhorring pain -- and two strong men, having grabbed him by the arms, were to drag him to the pit of embers. To get far away would be that man's intention, far away would be his wish, far away would be his aspiration. Why is that? Because he would realize, 'If I fall into this pit of glowing embers, I will meet with death from that cause, or with death-like pain.'

£(From SN12.64: "Where there is passion, delight, & craving for the nutriment of intellectual intention, consciousness lands there and grows.

£-- Where consciousness lands and grows, name-&-form alights.

£-- Where name-&-form alights, there is the growth of fabrications.

£-- Where there is the growth of fabrications, there is the production of renewed becoming in the future.

£-- Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

£-- "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow.

£-- Where consciousness does not land or grow, name-&-form does not alight.

£-- Where name-&-form does not alight, there is no growth of fabrications.

£-- Where there is no growth of fabrications, there is no production of renewed becoming in the future.

£-- Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.)

In the same way, I tell you, is the nutriment of intellectual intention to be regarded.

¢(i.e. The Middle Way: not accepting, not rejecting; INSTEAD REALIZING THE REAL NATURE OF MENTAL VOLITION: understanding the building up of the conditioning of mental volition (karma formation), and the way to transcend this conditioning by removing ignorance (transcending karma through wisdom): understanding the dependent origination and the emptiness of inherent existence of mental volition is enough to remove all attachment, repulsion, delusions about it.)

£-- When the nutriment of intellectual intention is //comprehended//, the three forms of craving [for sensuality, for becoming, and for non-becoming] are //comprehended//.

£-- When the three forms of craving are //comprehended//, I tell you, there is nothing further for a disciple of the noble ones to do.

¢(i.e. The Middle Way: It is not about rejecting all intellectual intention, no more than about indulging in it blindly. It is about "comprehending" the real nature of intellectual intention. One should use intellectual intention as a skillful means, as a raft, but not become slave to the tools. When one realizes the real nature of intellectual intention, then one realizes the real nature of his craving (craving for sensuality, for being, or for non-being), and one then becomes liberated from these conditioning -- accumulated karma.)

"AND HOW IS THE NUTRIMENT OF CONSCIOUSNESS TO BE REGARDED? (i.e. The Middle Way about consciousness.)

Suppose that, having arrested a thief, a criminal, they were to show him to the king: 'This is a thief, a criminal for you, your majesty. Impose on him whatever punishment you like.' So the king would say, 'Go, men, and shoot him in the morning with a hundred spears. So they would shoot him in the morning with a hundred spears. Then the king would say at noon, 'Men,

how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him at noon with a hundred spears. So they would shoot him at noon with a hundred spears. Then the king would say in the evening, 'Men, how is that man?' 'Still alive, your majesty.' So the king would say, 'Go, men, and shoot him in the evening with a hundred spears. So they would shoot him in the evening with a hundred spears. Now what do you think, monks: Would that man, being shot with three hundred spears a day, experience pain & distress from that cause?"

"Even if he were to be shot with only one spear, lord, he would experience pain & distress from that cause, to say nothing of three hundred spears."

£(From SN12.64: "Where there is passion, delight, & craving for the nutriment of consciousness, consciousness lands there and grows.

£-- Where consciousness lands and grows, name-&-form alights.

£-- Where name-&-form alights, there is the growth of fabrications.

£-- Where there is the growth of fabrications, there is the production of renewed becoming in the future.

£-- Where there is the production of renewed becoming in the future, there is future birth, aging, & death, together, I tell you, with sorrow, affliction, & despair.

£-- "Where there is no passion for the nutriment of physical food, where there is no delight, no craving, then consciousness does not land there or grow.

£-- Where consciousness does not land or grow, name-&-form does not alight.

£-- Where name-&-form does not alight, there is no growth of fabrications.

£-- Where there is no growth of fabrications, there is no production of renewed becoming in the future.

£-- Where there is no production of renewed becoming in the future, there is no future birth, aging, & death. That, I tell you, has no sorrow, affliction, or despair.)

"In the same way, I tell you, monks, is the nutriment of consciousness to be regarded.

¢(i.e. The Middle Way: not accepting, not rejecting; INSTEAD REALIZING THE REAL NATURE OF CONSCIOUSNESS: understanding the building up of the conditioning of consciousness (karma formation), and the way to transcend this conditioning by removing ignorance (transcending karma through wisdom): understanding the dependent origination and the emptiness of inherent existence of consciousness is enough to remove all attachment, repulsion, delusions about it.)

£-- When the nutriment of consciousness is //comprehended//, name & form are //comprehended//.

£-- When name & form are //comprehended//, I tell you, there is nothing further for a disciple of the noble ones to do."

¢(i.e. The Middle Way: It is not about rejecting all consciousness, no more than about indulging in it blindly. It is about "comprehending" the real nature of consciousness. One should use consciousness as a skillful means, as a raft, but not become slave to the tools. When one realize the real nature of consciousness, then one realize the real nature of name-&-form (), and one then become liberated from these conditioning -- accumulated karma.

¢(i.e. Note: Consciousness and name-&-form (the world) are linked together, they are inseparable, not different but still not the same (non-dual: not two, not one). Understanding one is to understand the other. It is by realizing the real nature of our own mind that we realize the real nature of everything and thus become totally Liberated from all conditioning. Once we realize that our own mind (consciousness) is dependently arisen,

thus empty of inherent existence, then we realize that everything is also dependently arisen, dependent on our own mind, and thus all three poisons -- desire, hatred and delusion -- about the objects, the actions and the self are automatically dropped. That is the result of wisdom which is the result of the path. Artificially dropping everything before time is like abandoning the raft in the middle of the ocean.)

¢[i.e. On the nutriment: see also:

£-- Majjhima Nikaya 9 (Sammaditthi Sutra - The Discourse on Right View)

£-- Samyutta Nikaya XII.64 (Atthi Raga Sutra -- Where There is Passion)

£-- Samyutta Nikaya XII.65 (Nagara Sutra - The City)]

¢(i.e. "The conditioned is needed in order to realize the Unconditioned. Through the agency of a human life and a human body, the Unconditioned can be realized. This process is a ripening or a transition, a transformation of the life spirit, the life force--the jivita. The conditioned, the green, is the infertile but becomes the basis for that which ripens into the gold, like a field of corn: the green of life ripens as the gold of wisdom, civilization and true knowledge. The lokiya becoming the basis for the realization for the lokuttara, these two always exist in relationship to each other and the transformation, the ripening of the one to allow the realization of the other is what, in Buddhism, is called stream entry." -- Beyond Being and Non-Being, Bikkhu Amaro)

L2: [SN12.65: Nagara Sutra – The City * * * * * -- Realizing suchness, the interdependence of the self/mind and the five aggregates/world : not the same, not separate or different ? emptiness] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. THE CONSCIOUSNESS/MIND/SELF AND THE NAME-&-FORM/WORLD/FIVE-AGGREGATES ARE NOT DIFFERENT OR SEPARATE, NOR THE SAME. One cannot exist without the other, nor as the other. They are interdependent, thus both empty of inherent existence.

¢-- Meaning the interdependence/inseparability/non-duality of the name-&-form/world/five-aggregates and consciousness/mind/self. There is no real world existing independently of the mind/self/accumulated karma. And vice versa: there is no self/mind existing different or separate from the five- aggregates/world, nor is there a self/mind that is the same as the five- aggregates/world.

¢-- About the Middle Way, the breakthrough of realizing the non-duality of mind and world. About the interdependence of consciousness and name-&-form -- CONSCIOUSNESS <--> NAME-&-FORM.

¢-- "From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition comes consciousness. This consciousness turns back at name-&-form, and goes no farther. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of consciousness." This means the self and the five aggregates are interdependent; the mind and the world are interdependent. One cannot exist without the other, cannot exist independently, on its own. That means they are all empty of inherent existence.

¢-- And it is this realization that is the "breakthrough", the key to the "awakening" of the

Buddha. – On the interdependence of the world and mind see: MN109, SN12.65, SN12.67, SN22.85, SN22.86,

¢-- On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

L4: [The breakthrough: analyzing the 12 links of dependent origination and finding the "loop / interdependence" between name-&-form and consciousness] :L4

Dwelling at Savatthi...."Monks, before my Awakening, when I was just an unawakened Bodhisattva, the realization came to me: 'How this world has fallen on difficulty! It is born, it ages, it dies, it falls away & rearises, but it does not discern the escape from this stress, from this aging & death. O when will it discern the escape from this stress, from this aging & death?'

"Then the thought occurred to me, 'Aging & death exist when what exists? From what as a requisite condition is there aging & death?' From my appropriate attention there came the breakthrough of discernment:

-- 'Aging & death exist when birth exists.

-- From birth as a requisite condition comes aging & death.'

Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment:

-- 'Birth exists when becoming exists.

-- From becoming as a requisite condition comes birth.

...

'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment:

-- 'Name-&-form exists when consciousness exists.

-- From consciousness as a requisite condition comes name-&-form.'

¢(i.e. So far this is the usual teaching based on the 12 links of dependent origination, and excluding the 2 first steps which will be explained later.

£-- SN12.2: "And what is dependent co-arising?

£-- From ignorance as a requisite condition come fabrications.

£-- From fabrications as a requisite condition comes consciousness.

£-- From consciousness as a requisite condition comes name-&-form.

£-- From name-&-form as a requisite condition come the six sense media.

£-- From the six sense media as a requisite condition comes contact.

£-- From contact as a requisite condition comes feeling.

£-- From feeling as a requisite condition comes craving.

£-- From craving as a requisite condition comes clinging/sustenance.

£-- From clinging/sustenance as a requisite condition comes becoming.

£-- From becoming as a requisite condition comes birth.

£-- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.

£-- Such is the origination of this entire mass of stress & suffering. ")

Then the thought occurred to me,

\ 'Consciousness exists when what exists?

\ From what as a requisite condition comes consciousness?'

\ From my appropriate attention there came

\ *** THE BREAKTHROUGH OF DISCERNMENT: ***

'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

¢(i.e. consciousness <--> name-&-form ; meaning one is dependent on the other; meaning they are interdependent; meaning the mind and world are interdependent, one cannot exist without the other. That mind and world are interdependent is the "breakthrough", the seed of the Liberating wisdom. They are both empty of inherent existence because interdependent.)

\ "THEN THE THOUGHT OCCURRED TO ME,

\ "THIS CONSCIOUSNESS TURNS BACK AT NAME-&-FORM, AND GOES NO FARTHER.

¢(i.e. Notice here the inseparability of world (name & form) and mind (consciousness): they are not different, not the same. They are interdependent ("one turn back to the other and goes no farther"). One implies the other. That is the non-duality of mind and world. They are non-dual: not two, not one. See MN109 for more on this inseparability of the world and mind.)

It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e.,

-- from name-&-form as a requisite condition comes consciousness,

-- from consciousness as a requisite condition comes name-&-form.

-- From name-&-form as a requisite condition come the six sense media....

Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

L4: [It is this realization that permits to become liberated from the samsaric cycle] :L4

"Then the thought occurred to me, 'Aging & death don't exist when what doesn't exist? From the cessation of what comes the cessation of aging & death?' From my appropriate attention there came the breakthrough of discernment: '

-- Aging & death don't exist when birth doesn't exist. From the cessation of birth comes the cessation of aging & death.'...

'Name-&-form doesn't exist when what doesn't exist? From the cessation of what comes the cessation of name-&-form?' From my appropriate attention there came the breakthrough of discernment:

-- 'Name-&-form doesn't exist when consciousness doesn't exist.

-- From the cessation of consciousness comes the cessation of name-&-form.' (i.e. So far this is the usual teaching of the 12 links of dependent origination.)

Then the thought occurred to me,

\ 'Consciousness doesn't exist when what doesn't exist?

\ From the cessation of what comes the cessation of consciousness?'

(i.e. THE NEXT REALIZATION IS THE STRONGEST PROOF OF THE INTERDEPENDENCE, EMPTINESS,

NON-DUALITY OF ALL DHARMA. NO DHARMA CAN EXIST INDEPENDENTLY OF THE MIND /
SELF /
ACCUMULATED KARMA; AND VICE VERSA.)

¢(i.e. On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11,
UD1.10, SN36.5, AN3.78, AN4.183, SN4.5, SN1.20.)

\ From my appropriate attention there came
\ *** THE BREAKTHROUGH OF DISCERNMENT: ***

¢(i.e. It is this realization that permits to become liberated from the samsaric cycle.)

'Consciousness doesn't exist when name-&-form doesn't exist. From the cessation of
name-&-form comes the cessation of consciousness.'

¢(i.e. consciousness <--> name-&-form ; meaning one is dependent on the other; meaning they
are interdependent; meaning the mind and world are interdependent, one cannot exist without
the other. That mind and world are interdependent is the "breakthrough", the seed of the
Liberating wisdom. They are both empty of inherent existence because interdependent.)

\ "The thought occurred to me,
\ I HAVE ATTAINED THIS PATH TO AWAKENING,

(i.e. It is this realization that permits to become liberated from the samsaric cycle.)

i.e., from the cessation of name-&-form comes the cessation of consciousness, (i.e. And what
is the cessation of this? The cessation of this very ignorance of their interdependence.)

-- from the cessation of consciousness comes the cessation of name-&-form. (i.e. Notice here
the inseparability of world (name & form) and mind (consciousness): they are not different,
not the same. They are interdependent. See MN109 for more on this.)

-- From the cessation of name-&-form comes the cessation of the six sense media.

-- From the cessation of the six sense media comes the cessation of contact.

-- From the cessation of contact comes the cessation of feeling.

-- From the cessation of feeling comes the cessation of craving.

-- From the cessation of craving comes the cessation of clinging/ sustenance.

-- From the cessation of clinging/sustenance comes the cessation of becoming.

-- From the cessation of becoming comes the cessation of birth.

-- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, &
despair all cease.

¢(i.e. This means that the cycle can be broken by realizing the interdependence of
name-&-form (the world) and consciousness (the mind). Realizing that one cannot exist
without the other. Realizing that they are thus both empty of inherent existence. As
mentioned in many other sutra it is the realization of the real nature of the five
aggregates that is the liberating factor. Once one has realized the real nature of those
five aggregates, then the three poisons automatically drop by themselves since they have no
more nutriment. That is how wisdom cause Liberation. Liberation is not reached by
artificially dropping everything, but by following the Noble Path, by developing wisdom.)

Thus is the cessation of this entire mass of stress. Cessation, cessation.' Vision arose,
clear knowing arose, discernment arose, knowledge arose, illumination arose within me with
regard to things never heard before.

£(SN12.2: "Now,

£-- from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.

£-- From the cessation of fabrications comes the cessation of consciousness.

£-- From the cessation of consciousness comes the cessation of name-&-form.

£-- From the cessation of name-&-form comes the cessation of the six sense media.

£-- From the cessation of the six sense media comes the cessation of contact.

£-- From the cessation of contact comes the cessation of feeling.

£-- From the cessation of feeling comes the cessation of craving.

£-- From the cessation of craving comes the cessation of clinging/ sustenance.

£-- From the cessation of clinging/sustenance comes the cessation of becoming.

£-- From the cessation of becoming comes the cessation of birth.

£-- From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.

£-- Such is the cessation of this entire mass of stress & suffering. ")

L4: [Rediscovering an old path] :L4

"It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, & ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path...I followed it...I saw an ancient city, an ancient capital...complete with parks, groves, & ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, & well-populated, fully grown & prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times?

JUST THIS NOBLE EIGHTFOLD PATH: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. (see MN117)

¢(i.e. This Noble Path leads to the realization of the real nature of the 12 links of dependent origination. That each one is dependently arisen and thus empty of inherent existence. That there is no real first source of everything since "consciousness <--> name-&-form" ; meaning one is dependent on the other; meaning they are interdependent; meaning the mind and world are interdependent, one cannot exist without the other. That mind and world are interdependent is the "breakthrough", the seed of the Liberating wisdom. They are both empty of inherent existence because interdependent. Removing our ignorance about this is the Liberating factor. That is exactly the teaching of Nagarjuna's Karikas: everything is merely imputed by the mind – and the mind is the chief of all illusions.)

That is the ancient path, the ancient road, traveled by the Rightly Self-awakened Ones of former times. I followed that path.

FOLLOWING IT, I CAME TO

-- //DIRECT KNOWLEDGE// of aging & death,

-- //direct knowledge// of the origination of aging & death,

---- //direct knowledge// of the cessation of aging & death,

---- //direct knowledge// of the path leading to the cessation of aging & death.

I followed that path. Following it, I came to

-- //direct knowledge// of birth... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of becoming... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of clinging... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of craving... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of feeling... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of contact... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of the six sense media... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of name-&-form... the origination ... the cessation ... the path leading to the cessation of ...

-- //direct knowledge// of consciousness,

---- //direct knowledge// of the origination of consciousness,

---- //direct knowledge// of the cessation of consciousness,

---- //direct knowledge// of the path leading to the cessation of consciousness.

I followed that path. "Following it, I came to

-- //direct knowledge// of fabrications,

---- //direct knowledge// of the origination of fabrications,

---- //direct knowledge// of the cessation of fabrications,

---- //direct knowledge// of the path leading to the cessation of fabrications.

¢(i.e. This one here represents the interdependence of name-&-form and consciousness -- consciousness <--> name-&-form, the looping back at name-&-form which is called here "fabrications" which is the result of this ignorance, the accumulation of karma.)

KNOWING THAT DIRECTLY, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial & human beings."

¢(i.e. THE KEY FACTOR IS TO REALIZE THE REAL NATURE OF THE 12 LINKS, THEIR DEPENDENT NATURE,

THEIR ORIGINATION AND CESSATION, THUS THEIR EMPTINESS. That is to realize that they are all

not inherently existent, not completely non-existent, not both, not neither. In the case of name-&-form and consciousness it is their "interdependence" that has to be realized. This realization represents the interdependence and emptiness of the world and mind; or of the five aggregates and self: not the same, not different. That is what has to be realized to be Liberated.

£-- SN12.15: "Lord, 'Right view, right view,' it is said. To what extent is there right view?" "By & large, Kaccayana, this world is supported by (takes as its object) a polarity, that of existence & non-existence.

£-- But when one sees the origination of the world as it actually is with right discernment, 'non-existence' with reference to the world does not occur to one. (Meaning forms are not completely non-existing either. We cannot deny their dependent origination and functionality even if never absolute.)

£-- When one sees the cessation of the world as it actually is with right discernment, 'existence' with reference to the world does not occur to one”(Meaning forms are not inherently existing, on their own.)

£-- 'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathagata teaches the Dharma via the middle:)

L2: [SN12.67: Nalakalapiyo Sutra – Sheaves of Reeds * * * * -- Realizing suchness, the interdependence of the self/mind and the five aggregates/world : not the same, not separate or different -- > the real meaning of cessation] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. This sutra is similar to other sutras that mentions THE INTERDEPENDENCE OF THE MIND (OR CONSCIOUSNESS OR THE SELF) AND WORLD (OR NAME-&-FORM OR THE FIVE AGGREGATES). Meaning

that the world and mind are interdependent, inseparable, non-dual: not two, not one. – On the interdependence of the world and mind see: MN109, SN12.65, SN12.67, SN22.85, SN22.86.

¢-- It is also similar to the sutras that REFUTE INHERENT PRODUCTION while still maintaining conventional production. Here, it is the inherent production of each of the links in the theory of dependent origination that is refuted. It means that there is no real production of those 12 links, but that it is useful to use this model as long as we do not try to make it an absolute truth. The Buddha has no position, no absolute view, no dogma, not even dependent origination. But, still, the Buddha teaches what is skillful and what is not skillful. – See SN12.25.

¢-- This sutra explains the meaning of the cessations leading to no more suffering. This cessation cannot be an annihilation but is instead a transcendence caused by the realization of the real nature of all dharma beyond existence and non-existence, which is exactly this: their interdependence and emptiness. It is not the name-&-form, consciousness, sense-media, contact ... that are ceased, terminated – they never existed as separate entity in the first place. It is the illusion of their independence, inherent existence, that is terminated. Or, in other words, it is the ignorance of their real nature that is ceased; and it is the wisdom realizing their real nature that is the Liberating factor. They cease only in the sense that the illusions of their inherent existence are ceased. Once this ignorance is removed, there is no more karma formation ... suffering.

¢-- On non-duality see SN12.46, SN22.86, MN109, SN12.65, SN12.67, AN7.48, MN24, DN11, UD1.10, SN36.5, AN3.78, AN4.183, SNP4.5, SN1.20,)

L4: [Refutation of inherent production of the links of dependent origination – while reaffirming conventional production] :L4

£(SN12.2: "And what is dependent co-arising?

£-- From ignorance as a requisite condition come fabrications.

£-- From fabrications as a requisite condition comes consciousness.

£-- From consciousness as a requisite condition comes name-&-form.
 £-- From name-&-form as a requisite condition come the six sense media.
 £-- From the six sense media as a requisite condition comes contact.
 £-- From contact as a requisite condition comes feeling.
 £-- From feeling as a requisite condition comes craving.
 £-- From craving as a requisite condition comes clinging/sustenance.
 £-- From clinging/sustenance as a requisite condition comes becoming.
 £-- From becoming as a requisite condition comes birth.
 £-- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.
 £-- Such is the origination of this entire mass of stress & suffering. ")

On one occasion Ven. Sariputta and Ven. MahaKotthita were staying near Varanasi in the Deer Park at Isipatana. Then in the evening, arising from his seclusion, Ven. MahaKotthita went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there he said to Ven. Sariputta: "Now tell me, Sariputta my friend:

¢(i.e. NEXT, THE REFUTATION OF INHERENT PRODUCTION (OF EACH LINK) IN ANY OF THE FOUR

POSSIBLE MODE; meaning the production of this item is empty of inherent existence. But still, this doesn't mean that there is no production at all; the last sentence reaffirm conventional production. This is exactly as taught in Nagarjuna's Karikas, and Chandrakirti's Madhyamakavatara ...)

L5: [The case of the dependent origination of the first eight links] :L5

Are aging & death self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

-- "It's not the case, Kotthita my friend, that aging & death are self-made, (i.e. refuting self-production)

-- that they are other-made, (i.e. refuting other-production)

-- that they are both self-made & other-made, (i.e. refuting self—and-other-production)

-- or that -- without self-making or other-making -- they arise spontaneously. (i.e. refuting production without a cause)

-- However, from birth as a requisite condition comes aging & death."

"Now tell me, friend Sariputta:

\ Is birth... from becoming as a requisite condition comes birth.

\ Is becoming... from clinging/sustenance as a requisite condition comes becoming.

\ Is clinging/sustenance... from craving as a requisite condition comes clinging/sustenance.

\ Is craving... from feeling as a requisite condition comes craving.

\ Is feeling... from contact as a requisite condition comes feeling.

\ Is contact... from the six sense media as a requisite condition comes contact.

Are the six sense media self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- do they arise spontaneously?"

-- "It's not the case, Kotthita my friend, that the six sense media are self-made,

-- that they are other-made,

-- that they are both self-made & other-made,

-- or that -- without self-making or other-making -- they arise spontaneously.
-- However, from name & form as a requisite condition come the six sense media."

L5: [The case of the interdependent origination of name-&-form & consciousness] :L5

"Now tell me, friend Sariputta: Is NAME-&-FORM self-made or other-made or both self-made & other-made, or -- without self-making or other-making -- does it arise spontaneously?"

-- "It's not the case, Kotthita my friend, that name-&-form are self-made,
-- that it is other-made,
-- that it is both self-made & other-made,
-- or that -- without self-making or other-making -- it arises spontaneously.
-- However, FROM CONSCIOUSNESS as a requisite condition comes name-&-form."

"Now tell me, friend Sariputta: is CONSCIOUSNESS self-made or other-made or both self-made & other-made, or -- without self-making or other-making, does it arise spontaneously?"

-- "It's not the case, Kotthita my friend, that consciousness is self-made,
-- that it is other-made,
-- that it is both self-made & other-made,
-- or that -- without self-making or other-making -- it arises spontaneously.

However, FROM NAME-&-FORM as a requisite condition comes consciousness."

L5: [The student demand an explanation about this loop-back / the interdependence of those two links] :L5

"Just now, friend Sariputta, I understood your statement as,
-- 'It's not the case, Kotthita my friend, that NAME-&-FORM are self-made,
-- that it is other-made,
-- that it is both self-made & other-made,
-- or that -- without self-making or other-making -- it arises spontaneously.
-- However, FROM CONSCIOUSNESS as a requisite condition comes name-&-form'

But then I understood your statement as,
-- 'It's not the case, Kotthita my friend, that CONSCIOUSNESS is self-made,
-- that it is other-made,
-- that it is both self-made & other-made,
-- or that -- without self-making or other-making -- it arises spontaneously.'
-- However, FROM NAME-&-FORM as a requisite condition comes consciousness.'

NOW HOW IS THE MEANING OF THESE STATEMENTS TO BE UNDERSTOOD?" (i.e. Why the loop back.?)

L4: [The meaning of this interdependence explained using an analogy: the two sheaves of reeds supporting each other] :L4

"Very well then, Kotthita my friend, I will give you an analogy; for there are cases where it is through the use of an analogy that intelligent people can understand the meaning of what is being said.

IT IS AS IF TWO SHEAVES OF REEDS WERE TO STAND LEANING AGAINST ONE ANOTHER.

¢(i.e. Each depending on the other; supporting each other -- two bundles of the harvested stalks of a plant -- a tall slender grass plant with jointed stalks that grows in marshes and other wet areas.)

In the same way,

- from name-&-form as a requisite condition comes consciousness,
- from consciousness as a requisite condition comes name-&-form.
- From name & form as a requisite condition come the six sense media.
- From the six sense media as a requisite condition comes contact.
- From contact as a requisite condition comes feeling.
- From feeling as a requisite condition comes craving.
- From craving as a requisite condition comes clinging/sustenance.
- From clinging/sustenance as a requisite condition comes becoming.
- From becoming as a requisite condition comes birth.
- From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play.
- Such is the origination of this entire mass of suffering & stress.

¢(i.e. So, most of the links of the model are dependently arisen from something else; they have their own requisite condition. And because they are not independent, not existing on their own, they are empty of inherent existence. But name-&-form and consciousness are dependent on each other. So the chain of causality or dependent origination stops here. Name-&-form (the world / the five aggregates) and consciousness (the mind / the self) are interdependent -- consciousness <--> name-&-form. One cannot exist without the other; one implies the other. They are not different, not the same. They are inseparable, non-dual: not two, not one. And because they are interdependent, they are also not independent, not existing on their own, thus they are also both empty of inherent existence. And, as mentioned above, there is no real production in any of the four possible way, so the process of production itself is empty of inherent existence. But all of them, while being empty of inherent existence are still accepted conventionally.)

L4: [The meaning of their cessation together] :L4

"IF ONE WERE TO PULL AWAY ONE OF THOSE SHEAVES OF REEDS, THE OTHER WOULD FALL; IF ONE WERE TO PULL AWAY THE OTHER, THE FIRST ONE WOULD FALL.

In the same way,

- from the cessation of name-&-form comes the cessation of consciousness,
- from the cessation of consciousness comes the cessation of name-&-form.
 - From the cessation of name-&-form comes the cessation of the six sense media.
 - From the cessation of the six sense media comes the cessation of contact.
 - From the cessation of contact comes the cessation of feeling.
 - From the cessation of feeling comes the cessation of craving.
 - From the cessation of craving comes the cessation of clinging/sustenance.
 - From the cessation of clinging/sustenance comes the cessation of becoming.
 - From the cessation of becoming comes the cessation of birth.
 - From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.
 - Such is the cessation of this entire mass of suffering & stress."

¢(i.e. Because name-&-form and consciousness are interdependent, they are linked together, inseparable; so they have to cease together. One cannot exist without the other. It means that the world and mind are inseparable, that the self and the five aggregates are

inseparable. And inseparable means: not different or separate but still not the same. It means non-dual: not two, not one. -- What is the meaning of this ? It means that this cessation cannot be an annihilation but is instead a transcendence caused by the realization of their real nature, which is exactly this: their interdependence and emptiness. It is not the name-&-form and consciousness that are ceased, terminated – they never existed as separate entity in the first place. It is the illusion of their independence, inherent existence, that is terminated. Or, in other words, it is the ignorance of their real nature that is ceased; and it is the wisdom realizing their real nature that is the Liberating factor. They cease only in the sense that the illusions of their inherent existence are ceased.

¢-- SO IN OTHER WORDS,

¢-- from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications / investments in name-&-form.

¢-- from the cessation of fabrications or of the illusion of name-&-form (the world) comes the cessation of the illusion of consciousness,

¢-- from the cessation of the illusion of consciousness (the mind or self) comes the cessation of the illusion of name-&-form.

¢-- From the cessation of the illusion of name-&-form comes the cessation of the illusion of the six sense media.

¢-- From the cessation of the illusion of the six sense media comes the cessation of the illusion of contact.

¢-- From the cessation of the illusion of contact comes the cessation of the illusion of feeling.

¢-- From the cessation of the illusion of feeling comes the cessation of the illusion of craving.

¢-- From the cessation of craving comes the cessation of the illusion of clinging/sustenance.

¢-- From the cessation of clinging/sustenance comes the cessation of the illusion of becoming.

¢-- From the cessation of becoming comes the cessation of the illusion of birth.

¢-- From the cessation of the illusion of birth, then comes the cessation of the illusion of aging & death, and of all sorrow, lamentation, pain, distress, & despair cease.

¢-- Such is the cessation of this entire mass of suffering & stress .. through the wisdom realizing the real nature of all dharma (of consciousness and name-&-form // of the self and of the five aggregates // or mind and world)."

L4: [Utility of the teaching of the 12 links of dependent origination as a skillful means, while not grasping at it as an absolute truth, as inherently existing] :L4

"It's amazing, friend Sariputta. It's astounding, friend Sariputta, how well that was said by Ven. Sariputta. And I rejoice in Ven. Sariputta's good statements with regard to these 36 topics.[i.e. 4*9=36]

-- If a monk teaches the Dharma for the sake of disenchantment, dispassion, & cessation WITH REGARD TO AGING & DEATH, he deserves to be called a monk who is a speaker of Dharma.

-- If he practices for the sake of disenchantment, dispassion, & cessation with regard to aging & death, he deserves to be called a monk who practices the Dharma in accordance with the Dharma.

-- If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to aging & death -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

¢(i.e. “for the sake of disenchantment, dispassion, & cessation” means using it as a skillful means, not thinking this is an absolute truth. The cause (requisite condition) --birth --, the effect -- aging and death -- and the process of production itself, are all empty of inherent existence as mentioned above. But all of these conventional truths are still useful as an adapted skillful means “for the sake of disenchantment, dispassion, & cessation”. It is by using these tools that one can ultimately realize the real nature of “aging and death” and let go of the illusion of their inherent existence, or independent existence. Realizing that they are like illusions, any desire, hatred or delusions about them are automatically dropped, and one is also liberated from the consequential suffering.)

[SIMILARLY WITH BIRTH, BECOMING, CLINGING/SUSTENANCE, CRAVING, FEELING, CONTACT, THE SIX SENSE MEDIA, NAME & FORM, AND CONSCIOUSNESS.]

¢[i.e. Then instead of looping to name-&-form again, we move on to fabrications (the karma formations, the conditioned & conditioning loop based on ignorance) and ignorance itself.]

L4: [Ceasing the whole karmic cycle by seeing through it, by realizing the interdependence of name-&-form (world) and consciousness (mind), and their inseparable emptiness] :L4

£(SN12.2: "From the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. ... six sense media ... contact, feeling, craving, clinging, becoming, birth, aging & death, sorrow, lamentation, pain, distress, & despair all cease)

-- "If a monk teaches the Dharma for the sake of disenchantment, dispassion, & cessation WITH REGARD TO FABRICATIONS, he deserves to be called a monk who is a speaker of Dharma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to fabrications, he deserves to be called a monk who practices the Dharma in accordance with the Dharma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to fabrications -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now.

-- "If a monk teaches the Dharma for the sake of disenchantment, dispassion, & cessation WITH REGARD TO IGNORANCE, he deserves to be called a monk who is a speaker of Dharma. If he practices for the sake of disenchantment, dispassion, & cessation with regard to ignorance, he deserves to be called a monk who practices the Dharma in accordance with the Dharma. If -- through disenchantment, dispassion, cessation, and lack of clinging/sustenance with regard to ignorance . -- he is released, then he deserves to be called a monk who has attained Unbinding in the here-&-now."

¢(i.e. Realizing the interdependence of name-&-form (the world) and consciousness (the mind) permits to understand that everything is merely imputed by the mind, empty of inherent existence. That is the meaning of everything being dependent on ignorance, on accumulated karma. That is what has to be realized. And once this ignorance is remove then there is no more production of karma/fabrications ... then all suffering cease.)

L2: [SN12.68: Kosambi Sutra – At Kosambi -- Realizing suchness, conceptual realization and //personal direct knowledge//] :L2

¢(i.e. ABOUT THE DIFFERENCE BETWEEN A CONCEPTUAL REALIZATION ("right discernment as it actually is present") of the real nature of everything VS. A //DIRECT REALIZATION// ("truly personal knowledge"), of the real nature of everything (of the five aggregates, of the 12 links of dependent origination, of the non-duality of the world and mind, as described in SN12.65 & SN12.67.) Until then we should practice to see everything as illusions as mentioned in SN12.32, as empty of inherent existence because it "accords with reality" as mentioned in MN121. The five aggregates are indeed empty of inherent existence as mentioned in SN22.95.)

On one occasion Ven. Musila, Ven. Pavittha, Ven. Narada, and Ven. Ananda were staying in Kosambi at Ghosita's monastery.

L4: [Dependent Origination] :L4

Then Ven. Pavittha said to Ven. Musila,

"Musila, my friend, putting aside conviction (i.e. blind faith), putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: DO YOU HAVE TRULY PERSONAL KNOWLEDGE THAT, 'From birth as a requisite condition come aging & death'?"

"Yes, Pavittha my friend. Putting aside conviction... preference... tradition... reasoning through analogies... an agreement through pondering views, I do have truly personal knowledge that, 'From birth as a requisite condition come aging & death.'"

\ [Similarly with 'From becoming as a requisite condition comes birth'...
\ 'From clinging/sustenance as a requisite condition comes becoming'...
\ 'From craving as a requisite condition comes clinging/sustenance'...
\ 'From feeling as a requisite condition comes craving'...
\ 'From contact as a requisite condition comes feeling'...
\ 'From the six sense media as a requisite condition comes contact'...
\ 'From name-&-form as a requisite condition come the six sense media'...
\ 'From consciousness as a requisite condition comes name-&-form'...
\ 'From fabrications as a requisite condition comes consciousness.']

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From ignorance as a requisite condition come fabrications'?"

"Yes, Pavittha my friend. Putting aside conviction... preference... tradition... reasoning through analogies... an agreement through pondering views, I do have truly personal knowledge that, 'From ignorance as a requisite condition come fabrications.'"

¢(i.e. "Personal knowledge", or "//direct knowledge//" as used in many other sutras, means to realize ourself the real nature of our own mind in meditation by observing it in the present. It is "direct" in comparison to "indirect knowledge" which is knowledge gained from others through talking, reasoning, scriptures, ... No other pramana can lead to certainty as

mentioned in MN95. And the only thing we can have //direct knowledge// of is the real nature of our own mind, nothing else -- all other perception and reasonings are dependent on accumulated karma thus indirect and tainted. It should not be confused with the "direct perception" of elementary dharma as taught in the Abhidharma or in the Vedas. There is no independent external elementary dharma (world) existing independently of the mind (consciousness) that could be directly perceived as taught in the Vedas; that is the point of of sutra SN12.65. Everything is arisen in dependence of the mind; everything is like an illusion, empty of inherent existence ... even the mind itself. That is the meaning of the Middle Way: not existence (emptiness), not non-existence (dependent origination), not both, not neither.)

¢(i.e. Even if no pramana can lead to certainty (MN95), the Buddha says that //personal direct knowledge// can lead to certainty and Liberation. It is the wisdom that is beyond all conceptualization.)

L4: [Dependent Cessation] :L4

"Musila, my friend, putting aside conviction (i.e. blind faith), putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: DO YOU HAVE TRULY PERSONAL KNOWLEDGE THAT, 'From the cessation of birth comes the cessation of aging & death'?"

"Yes, Pavittha my friend. Putting aside conviction... preference... tradition... reasoning through analogies... an agreement through pondering views, I do have truly personal knowledge that, 'From the cessation of birth comes the cessation of aging & death.'"

\ [Similarly with 'From the cessation of becoming comes the cessation of birth'...
\ 'From the cessation of clinging/sustenance comes the cessation of becoming'...
\ 'From the cessation of craving comes the cessation of clinging/sustenance'...
\ 'From the cessation of feeling comes the cessation of craving'...
\ 'From the cessation of contact comes the cessation of feeling'...
\ 'From the cessation of the six sense media comes the cessation of contact'...
\ 'From the cessation of name-&-form comes the cessation of the six sense media'...
\ 'From the cessation of consciousness comes the cessation of name-&-form'...
\ 'From the cessation of fabrications comes the cessation of consciousness.']

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: Do you have truly personal knowledge that, 'From the cessation of ignorance comes the cessation of fabrications'?"

"Yes, Pavittha my friend. Putting aside conviction... preference... tradition... reasoning through analogies... an agreement through pondering views, I do have truly personal knowledge that, 'From the cessation of ignorance comes the cessation of fabrications.'"

L4: [The cessation of becoming is Unbinding] :L4

"Musila, my friend, putting aside conviction, putting aside preference, putting aside tradition, putting aside reasoning through analogies, putting aside an agreement through pondering views: DO YOU HAVE TRULY PERSONAL KNOWLEDGE THAT, 'The cessation of becoming is Unbinding'?"

"Yes, Pavittha my friend. Putting aside conviction... preference... tradition... reasoning through analogies... an agreement through pondering views, I do have truly personal knowledge that, 'The cessation of becoming is Unbinding.'"

¢(i.e. This "cessation of becoming" is the result of the Noble Path, the result of true wisdom, the result of first conceptually understanding the real nature of everything, and then having a //direct realization// of this ("truly personal knowledge") by observing and realizing the real nature of our own mind in the present (the only thing we can have //direct knowledge// of), and thus of everything (since we then realize that everything is merely imputed by the mind). That realization, that wisdom is the liberating factor.

¢-- This doesn't mean that we should drop everything right now and abandon all of the essential nutriments, as explained in SN12.63 -- essential nutriments like our precious human life, our five aggregates including conceptualization, the various skillful means of the path -- We need those nutriments as a raft, as adapted skillful means. Dropping them is simply a suicide and only leads to a rebirth as a stupid animal. As mentioned in "Beyond Being and Non-Being by Bikkhu Amaro" the conditioned is needed in order to realize the Unconditioned ... The lokiya becoming the basis for the realization for the lokuttara.

¢-- So, this cessation of becoming cannot be "faked by dropping all" as some quietists and nihilists are proposing. This is very clear in many many sutras against this which is to adapt the extreme view of non-becoming.

¢-- So there is a difference between the result of the path, "the cessation of becoming that is total Unbinding", and the "extreme view of non-being, of rejecting everything, or dropping all right now". The quietists and nihilists do not understand this. As mentioned in SN6.15, Total Unbinding is the result of being heedful, of awareness, not of dropping all. As mentioned in SN7.7, the tangle is untangled by accumulating both merit and wisdom.

¢-- Total unbinding is reached with a personal knowledge of dependent origination and emptiness of the five aggregates, of the 12 links of dependent origination; with a personal knowledge of the interdependence of name-&-form (the world) and consciousness (the mind), their inseparability, their non-duality: not two, not one. This wisdom is reached through the Noble Path, by accumulating both merit and wisdom -- because only then is it in accord with reality.)

"Then, Ven. Musila, you are an arhat whose fermentation are ended."

L4: [The same questions and conclusion again ...] :L4

When this was said, Ven. Musila was silent. [1]

Then Ven. Narada said, "Pavittha my friend, it would be good if I were to get that question. Ask me that question and I will answer it for you."

"Then Ven. Narada will get that question. I will ask Ven. Narada that question, and may he answer that question for me."

[Ven. Pavittha asks the same questions of Ven. Narada, who gives the same answers as Ven. Musila. ...]

L4: [But one has only conceptual knowledge] :L4

"Then, Ven. Narada, you are an arhat whose effluents are ended."

"My friend, although I HAVE SEEN PROPERLY WITH RIGHT DISCERNMENT, AS IT ACTUALLY IS PRESENT,

that 'The cessation of becoming is Unbinding,' STILL I AM NOT AN ARHAT whose fermentations are ended. [2] It's as if there were a well along a road in a desert, with neither rope nor water bucket. A man would come along overcome by heat, oppressed by the heat, exhausted, dehydrated, & thirsty. He would look into the well and would have knowledge of 'water,' but he would not dwell touching it with his body. [3] In the same way, although I have seen properly with right discernment, as it actually is present, that 'The cessation of becoming is Unbinding,' still I am not an arhat whose fermentations are ended."

When this was said, Ven. Ananda said to Ven. Pavittha, "When he speaks in this way, friend Pavittha, what do you have to say about Ven. Narada?"

"When Ven. Narada speaks in this way, friend Ananda, I have nothing to say about Ven. Narada except that [HE IS] ADMIRABLE & SKILLFUL."

¢(i.e. Until one has a //direct knowledge// experience, one should at least try to understand it conceptually and simulate it by seeing everything as empty, as like illusions.
£-- AN4.102: We need both conceptual understanding and personal realization. "And how is one the type of person who both thunders and rains? There is the case where a person has mastered the Dharma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings].
£-- [Plus:] He discerns, as it actually is present, that 'This is stress' ...
£-- 'This is the origination of stress' ...
£-- 'This is the cessation of stress' ...
£-- 'This is the path of practice leading to the cessation of stress.'
£-- This is the type of person who both thunders and rains.)

[See Part II for continuation]

See other file for those ones: [SN20.2, SN20.4, SN20.5, SN20.7, SN21.2, SN22.22, SN22.23, SN22.55, SN22.56, SN22.79, SN22.81, SN22.85, SN22.86, SN22.90, SN 22.95, SN22.99, SN22.100, SN22.101, SN22.122, SN23.2, SN35.24, SN35.85, SN35.99, SN35.191, SN35.204, SN35.206, SN36.1, SN36.2, SN36.3, SN36.5, SN36.7, SN36.9, SN36.10, SN36.12, SN36.21, SN38.14, SN42.11, SN44.10, SN45.1, SN56.11]

L1: [From the Anguttara Nikaya – The "Further-factored" Discourses] :L1

[AN1.49-52, AN2.19, AN3.22, AN2.30, AN3.61, AN3.65, AN3.73, AN3.78, AN3.89, AN3.99, AN3.123, AN4.1, AN4.10, AN4.24, AN4.41, AN4.94, AN4.159, AN4.170, AN4.174, AN4.183, AN4.200, AN5.25, AN5.27, AN5.28, AN5.57, AN5.159, AN5.200, AN6.63, AN7.48, AN7.64, AN7.80, AN8.2, AN8.53, AN9.34, AN9.35, AN9.43, AN9.44, AN9.45, AN10.81, AN10.92, AN10.93, AN10.94, AN10.96, AN11.1]

[See Part II for this section]

L1: [From the Udana – Exclamations] :L1

[UD1.1, UD1.6, UD1.10, UD3.2, UD6.8]
[See Part II for this section]

L1: [From the Sutra Nipata – The Sutra Collection] :L1

[SNP4.3, SNP4.5, SNP4.8, SNP5.6, SNP5.15]

[See Part II for this section]

L1: [Other various texts on the Middle Way] :L1

[See Part II for this section]

[End]

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