

Advanced study the Middle Way in the Sutta Pittaka — Part 2

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

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Advanced study the Middle Way
in the Sutta Pittaka

PART 2

[see the other file for Part 1]

[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>

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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

[see Part 1 file for this section]

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]

[see Part 1 file for this section]

L1: [From the Samyutta Nikaya – The Grouped Discourses] :L1

See other file 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 Part I in another file for the first ones of this section]

See next 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]

L2: [SN20.2: Nakhasikha Sutra – The Tip of the Fingernail -- Union of method & wisdom; using this precious human life, this opportunity] :L2

Staying at Savatthi. Then the Blessed One, picking up a little bit of dust with the tip of his fingernail, said to the monks, "What do you think, monks? Which is greater: the little bit of dust I have picked up with the tip of my fingernail, or the great earth?"

"The great earth is far greater, lord. The little bit of dust the Blessed One has picked up with the tip of his fingernail is next to nothing. It doesn't even count. It's no comparison. It's not even a fraction, this little bit of dust the Blessed One has picked up with the tip of his fingernail, when compared with the great earth.

"In the same way, monks, few are the beings reborn among human beings. Far more are those reborn elsewhere. Thus you should train yourselves: 'We will live heedfully.' That's how you should train yourselves."

L2: [SN20.4: Okkha Sutra – Serving Dishes -- Union of method & wisdom; good-will] :L2

¢(i.e. About bodhicitta: developing love and compassion. About the Middle Way: we need both virtuous methods, like morality, giving, love, compassion, concentration, and wisdom; we need to accumulate both merit and wisdom. One alone is not enough.)

Staying at Savatthi. "Monks, if someone were to give a gift of one hundred serving dishes [of food] in the morning, one hundred at mid-day, and one hundred in the evening; and another person were to develop a mind of good-will -- even for the time it takes to pull on a cow's udder -- in the morning, again at mid-day, and again in the evening, this [the second action] would be more fruitful than that [the first].

"Thus you should train yourselves: 'Our AWARENESS-RELEASE THROUGH GOOD-WILL will be cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken. That's how you should train yourselves."

£(AN4.95: "The individual who practices for his/her own benefit and for that of others is, of these four [types of individuals], the foremost, the chief, the most outstanding, the highest, & supreme."

£-- AN4.96: "And who is the individual who practices for his/her own benefit and for that of others? There is the case where a certain individual practices for the subduing of passion within him/herself and encourages others in the subduing of passion; practices for the subduing of aversion within him/herself and encourages others in the subduing of aversion; practices for the subduing of delusion within him/herself and encourages others in the subduing of delusion."

£-- AN5.20: "A monk endowed with five qualities practices both for his own benefit and for that of others. "There is the case where a monk is himself consummate in virtue and encourages others to be consummate in virtue ... consummate in concentration ... in discernment ... in release ... in the knowledge & vision of release.")

L2: [SN20.5: Satti Sutra – The Spear -- Union of method & wisdom; good-will] :L2

¢(i.e. About bodhicitta: developing love and compassion. About the Middle Way: we need both virtuous methods, like morality, giving, love, compassion, concentration, and wisdom; we need to accumulate both merit and wisdom. One alone is not enough.)

Staying at Savatthi. "Monks, suppose there were a sharp-bladed spear, and a man were to come along saying, 'With my hand or fist I will bend back this sharp-bladed spear, fold it in two, and roll it up.' What do you think? Would that man be able with his hand or fist to bend back that sharp-bladed spear, fold it in two, and roll it up?"

"No, lord. Why is that? Because a sharp-bladed spear isn't easy to bend back, fold in two, or roll up. The man would simply reap his share of trouble & vexation."

"In the same way, monks, when a monk's AWARENESS-RELEASE THROUGH GOOD-WILL is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken, any non-human being who would think of possessing that monk's mind would simply reap his share of trouble & vexation.

"Thus you should train yourselves: 'Our awareness-release through good-will will be

cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, & well-undertaken. That's how you should train yourselves." (i.e. On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44,)

£(See also AN11.16 for 11 benefits that can be expected for one whose release of awareness through good will is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.)

L2: [SN20.7: Ani Sutra – The Peg -- Union of method & wisdom; but only the teachings about emptiness are definitive] :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, monism, oneness, ...)

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."

¢(Note: 1. The Commentary notes that the drum originally could be heard for twelve leagues, but in its final condition couldn't be heard even from behind a curtain

L2: [SN21.2: Upatissa Sutra – About Upatissa (Sariputta) -- Realizing suchness, one is never distress by any change] :L2

At Savatthi. There Ven. Sariputta addressed the monks: "Friends!"

"Yes, friend," the monks responded.

Ven. Sariputta said, "Friends, just now as I was withdrawn in seclusion, this train of thought arose to my awareness: 'Is there anything in the world with whose change or alteration there would arise within me sorrow, lamentation, pain, distress, & despair?' Then the thought occurred to me: 'THERE IS NOTHING IN THE WORLD WITH WHOSE CHANGE OR ALTERATION THERE WOULD ARISE WITHIN ME SORROW, LAMENTATION, PAIN, DISTRESS, & DESPAIR.'"

When this was said, Ven. Ananda said to Ven. Sariputta, "Sariputta my friend, even if there were change & alteration in the Teacher would there arise within you no sorrow, lamentation, pain, distress, or despair?"

"Even if there were change & alteration in the Teacher, my friend, there would arise within me no sorrow, lamentation, pain, distress, or despair. Still, I would have this thought: 'What a great being, of great might, of great prowess, has disappeared! For if the Blessed One were to remain for a long time, that would be for the benefit of many people, for the happiness of many people, out of sympathy for the world; for the welfare, benefit, & happiness of human & divine beings.'"

"Surely," [said Ven. Ananda,] "it's because Ven. Sariputta's I-making & mine-making and obsessions with conceit have long been well uprooted that even if there were change & alteration in the Teacher, there would arise within him no sorrow, lamentation, pain, distress, or despair."

L2: [SN22.22: Bhara Sutra – The Burden -- Realizing suchness of the burden, of the five clinging-aggregates, of craving for being and non-being] :L2

At Savatthi.

"Monks, I will teach you the burden, the carrier of the burden, the taking up of the burden, and the casting off of the burden. [1] Listen & pay close attention. I will speak."

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

The Blessed One said, "AND WHICH IS THE BURDEN?"

"The five clinging-aggregates,' it should be said. Which five? Form as a clinging-aggregate, feeling as a clinging-aggregate, perception as a clinging-aggregate, fabrications as a clinging-aggregate, consciousness as a clinging-aggregate. This, monks, is called the burden.

"AND WHICH IS THE CARRIER OF THE BURDEN?"

"The person,' it should be said. This venerable one with such a name, such a clan-name. This is called the carrier of the burden.

"AND WHICH IS THE TAKING UP OF THE BURDEN?"

The craving that makes for further BECOMING -- accompanied by passion & delight, relishing now here & now there -- i.e., craving for sensual pleasure, craving for becoming, craving

for NON-BECOMING. This is called the taking up of the burden. (i.e. Those are the two types of wrong views: 1) the wrong view of being, of trying to get this, or become that; 2) the wrong view of non-being: of trying to drop everything, of not becoming anybody at all. Those are the two extremes. The Buddha-dharma is about the Middle Way: not accepting, not rejecting.)

"AND WHICH IS THE CASTING OFF OF THE BURDEN?

The remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving. This is called the casting off of the burden." (i.e. That is the result of the path. It doesn't mean that we should drop everything right now.)

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

\ A burden indeed
\ are the five aggregates,
\ and the carrier of the burden
\ is the person.
\ Taking up the burden in the world
\ is stressful.
\ Casting off the burden
\ is bliss.
\ Having cast off the heavy burden
\ and not taking on another,
\ pulling up craving,
\ along with its root,
\ one is free from hunger,
\ totally unbound.

£(AN2.98: Fools : “Monks, these two are fools. Which two? The one who takes up a burden that hasn't fallen to him, and the one who doesn't take up a burden that has. These two are fools.”

£-- AN4.199 for the 108 types of craving-verbalizations.)

L2: [SN22.23: Pariñña Sutra – Comprehension -- Realizing suchness, the need to "comprehend" the real nature of the five aggregates in order to abandon the three poisons] :L2

(i.e. About the need to "comprehend" the real nature of the five aggregates. Not about dropping any of them now. This sutra explains that the ending of passion, aversion and delusion is accomplished by "comprehending" the real nature of their objects, the five aggregates.)

£-- For more on the need to "have //direct knowledge// of" the five aggregates see SN22.56)

£-- For more on "the breakthrough of discernment" see SN12.65.)

£-- For more on the need to "have right discernment as it actually is present and truly personal knowledge of" the five aggregates see SN12.68)

£-- For more on "the need to remove ignorance" see MN11 : "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")

At Savatthi. "Monks, I will teach you THE PHENOMENA TO BE //COMPREHENDED//, AS WELL AS COMPREHENSION. Listen & pay close attention. I will speak."

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

The Blessed One said, "AND WHICH ARE THE PHENOMENA TO BE //COMPREHENDED//?

-- Form is a phenomenon to be //comprehended//.

-- Feeling ...

-- Perception ...

-- Fabrications ...

-- Consciousness is a phenomenon to be //comprehended//.

These are called phenomena to be //comprehended//.

¢(i.e. Meaning that one should try to understand the real nature of the five aggregates, and then directly realize this by himself. This doesn't mean that one should try to drop any of those right now. That would be suicide. It is not about accepting or rejecting; it is about "to comprehend". – For more on “knows and sees what?” see SN22.101.)

"AND WHICH IS COMPREHENSION?

-- Any ending of passion,

-- ending of aversion,

-- ending of delusion. [1]

This is called comprehension."

¢(i.e. That is the result of the path. It doesn't mean that we should drop everything right now. This "Total Unbinding" is reached only after "having fully //comprehended//" the real nature of the five aggregates. The three poisons are automatically dropped at the end of the path when one has fully realized the real nature of his own mind and thus of everything. Faking it by dropping everything now will not help at all. It would be suicide.)

L2: [SN22.55: Udana Sutta – Exclamation] :L2

At Savatthi. There the Blessed One exclaimed this exclamation:

~ "It should not be, it should not occur to me (should not be mine); it will not be, it will not occur to me (will not be mine)': a monk set on this would break the [five] lower fetters."

When this was said, a certain monk said to the Blessed One, "In what way would a monk set on this -- 'It should not be, it should not occur to me; it will not be, it will not occur to me' -- break the [five] lower fetters?"

£(AN10.13: Sanyojana Sutta – Fetters :

£-- "There are these ten fetters. Which ten? Five lower fetters & five higher fetters.

£-- And which are the five lower fetters?

£-- Self-identity views,
£-- uncertainty,
£-- grasping at precepts & practices,
£-- sensual desire,
£-- & ill will.
£-- These are the five lower fetters.
£-- And which are the five higher fetters?
£-- Passion for form,
£-- passion for what is formless,
£-- conceit,
£-- restlessness,
£-- & ignorance.
£-- These are the five higher fetters. And these are the ten fetters.")

L4: [How to abandon the five lower fetters] :L4

"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 Dhamma; who has no regard for men of integrity, is not well-versed or disciplined in their Dhamma --

-- 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 (mental) 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.

-- "He does not discern, as it actually is, inconstant form as 'inconstant form.' He does not discern, as it actually is, inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'

-- "He does not discern, as it actually is, stressful form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'

-- "He does not discern, as it actually is, not-self form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'

-- "He does not discern, as it actually is, fabricated form as 'fabricated form' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as 'fabricated consciousness.'

-- "He does not discern, as it actually is, that 'form will stop being' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... 'consciousness will stop being.'

"Now, a well-instructed disciple of the noble ones -- who has regard for noble ones, is well-versed & disciplined in their Dhamma; who has regard for men of integrity, is well-versed & disciplined in their Dhamma --

-- 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.

-- "He discerns, as it actually is, INCONSTANT form as 'inconstant form' ... inconstant feeling as 'inconstant feeling' ... inconstant perception as 'inconstant perception' ... inconstant fabrications as 'inconstant fabrications' ... inconstant consciousness as 'inconstant consciousness.'

-- "He discerns, as it actually is, STRESSFUL form as 'stressful form' ... stressful feeling as 'stressful feeling' ... stressful perception as 'stressful perception' ... stressful fabrications as 'stressful fabrications' ... stressful consciousness as 'stressful consciousness.'

-- "He discerns, as it actually is, NOT-SELF form as 'not-self form' ... not-self feeling as 'not-self feeling' ... not-self perception as 'not-self perception' ... not-self fabrications as 'not-self fabrications' ... not-self consciousness as 'not-self consciousness.'

-- "He discerns, as it actually is, FABRICATED form as 'fabricated form' ... fabricated feeling as 'fabricated feeling' ... fabricated perception as 'fabricated perception' ... fabricated fabrications as 'fabricated fabrications' ... fabricated consciousness as 'fabricated consciousness.'

-- "He discerns, as it actually is, that 'form will stop being' ... 'feeling will stop being' ... 'perception will stop being' ... 'fabrications will stop being' ... 'consciousness will stop being.'

-- "From the stopping of form, from the stopping of feeling ... of perception ... of fabrications ... of consciousness, a monk set on this -- 'It should not be, it should not occur to me; it will not be, it will not occur to me' -- would break the [five] lower fetters."

L4: [How to abandon the five lower fetters – the Middle Way] :L4

"Lord, a monk set on this would break the [five] lower fetters. But for one knowing in what way, seeing in what way, is there the immediate ending of fermentations?"

L5: [One should not fear to have the five aggregates] :L5

"There is the case where an uninstructed run-of-the-mill person ... falls into fear over what is not grounds for fear. There is fear for an uninstructed run-of-the-mill person [who thinks],

~ 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

L5: [The Middle Way: not accepting, not rejecting] :L5

But an instructed disciple of the noble ones does not fall into fear over what is not grounds for fear. There is no fear for an instructed disciple of the noble ones [who thinks],

~ 'It should not be, it should not occur to me; it will not be, it will not occur to me.'

L6: [Accepting / grasping at the five aggregates is the problem] :L6

"Should consciousness, when standing (still), stand attached to (a physical) form, supported by form (as its object), established on form, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to feeling, supported by feeling (as its object), established on feeling, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to perception, supported by perception (as its object), established on perception, watered with delight, it would exhibit growth, increase, & proliferation.

"Should consciousness, when standing (still), stand attached to fabrications, supported by fabrications (as its object), established on fabrications, watered with delight, it would exhibit growth, increase, & proliferation.

L6: [But rejecting the five aggregates is impossible] :L6

"Were someone to say, 'I will describe a coming, a going, a passing away, an arising, a growth, an increase, or a proliferation of consciousness apart from form, from feeling, from perception, from fabrications,' that would be impossible.

L6: [Transcending them is done by //directly realizing// their real nature: inconstant, stressful, not-self, fabricated, ... then the three poisons automatically drop by themselves] :L6

"If a monk abandons passion for the property of form ...

"If a monk abandons passion for the property of feeling ...

"If a monk abandons passion for the property of perception ...

"If a monk abandons passion for the property of fabrications ...

"If a monk abandons passion for the property of consciousness, then owing to the abandonment of passion, the support is cut off, and there is no base for consciousness. Consciousness, thus unestablished, not proliferating, not performing any function, is released. Owing to its release, it stands still. Owing to its stillness, it is contented. Owing to its contentment, it is not agitated. Not agitated, he (the monk) is totally unbound right within. He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"For one knowing in this way, seeing in this way, monk, there is the immediate ending of fermentations."

L2: [SN22.56: Parivatta Sutra – The (Fourfold) Round -- Realizing suchness, the need to "have //direct knowledge// of" the real nature of the five aggregates] :L2

¢(i.e. About the need to "have //direct knowledge//" of the real nature of the five aggregates. Not about dropping any of them now. THIS SUTRA EXPLAINS THAT THE ENDING OF

PASSION, AVERSION AND DELUSION IS ACCOMPLISHED BY "HAVING //DIRECT KNOWLEDGE//" OF THE REAL NATURE OF THEIR OBJECTS, THE FIVE AGGREGATES -- NOT BY FAKING IT WHILE TRYING TO DROP EVERYTHING.

£-- For more on the need to "comprehend" the five aggregates see SN22.23

£-- For more on the need to "have right discernment as it actually is present and truly personal knowledge of" the five aggregates see SN12.68

£-- For more on "the breakthrough of discernment leading to the Awakening of the Buddha" see SN12.65.

£-- For more on "the need to remove ignorance" see MN11 : "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"

£-- For more about the "//direct knowledge//" of the six sense-media see MN149)

At Savatthi. There the Blessed One said, "Monks, there are these five aggregates of clinging/sustenance. Which five?

- 1. Form as an aggregate of clinging/sustenance,
- 2. feeling as an aggregate of clinging/sustenance,
- 3. perception as an aggregate of clinging/sustenance,
- 4. fabrications as an aggregate of clinging/sustenance,
- 5. consciousness as an aggregate of clinging/sustenance.

"Now, as long as I did not have //DIRECT KNOWLEDGE// OF THE FOURFOLD ROUND with regard to

these five aggregates of clinging/sustenance, I did not claim to have //directly awakened// to the unexcelled right self-awakening in this cosmos with its devas, Maras, & Brahmas, in this generation with its priests & contemplatives, its royalty & common folk. But when I did have //direct knowledge// of the fourfold round with regard to these five aggregates of clinging/sustenance, then I did claim to have //directly awakened// to the unexcelled right self-awakening in this cosmos with its devas, Maras, & Brahmas, in this generation with its priests & contemplatives, its royalty & common folk.

¢(i.e. About //direct knowledge//: "//direct knowledge//" means that one has realized this himself, in contrast to learning this from others, conceptually. It doesn't mean that there are real dharma like a real origination, a real cessation, that is directly perceived by real sense organs. There is no such thing as real sense organs because they are all dependently arisen; so there cannot be any real "direct perception". "Direct perception" is just a figure of speech meaning "to realize it ourself".

£-- 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.)

L4: ["The fourfold round in what way?"] :L4

I HAD //DIRECT KNOWLEDGE// OF FORM

¢(i.e. It is about "comprehending" and "realizing with //direct knowledge//" the real nature of forms -- not about accepting or rejecting them. The same for all aggregates. They are empty of inherent existence because dependently arisen, and because dependently co-arisen

with the consciousness (mind), because conceptually interdependent ...

£-- 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.")

... OF THE ORIGINATION OF FORM

£(SN12.15: "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.

£-- SN12.48: "'Everything does not exist' is the second form of cosmology, Brahmin. ... Avoiding these two extremes, the Tathagata teaches the Dharma via the middle" 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.)

... OF THE CESSATION OF FORM

£(SN12.15: "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. ...

£-- SN12.48: "'Everything exists' is the senior form of cosmology, Brahmin. ... Avoiding these two extremes, the Tathagata teaches the Dharma via the middle" The extreme of realism; of thinking that everything is inherently existent. Meaning reality is not existence.)

£-- SN12.15: "'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." ... Meaning forms are not inherently existing, not completely non-existing either. They are empty of inherent existence but still dependently arisen and functional.

£-- In fact, as mentioned in MN109, SN12.65 & SN12.67, all name-&-forms (the five aggregates) are merely imputed by the mind, co-dependently arisen with the mind, thus empty of inherent existence; and vice versa for the mind itself.

£-- This realization is the key to Liberation -- and it has nothing to do with dropping everything now.

£-- \ SN12.15:

£-- 1. "Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications.

£-- 2. From the cessation of fabrications comes the cessation of consciousness.

£-- 3. From the cessation of consciousness comes the cessation of name-&-form.

£-- 4. From the cessation of name-&-form comes the cessation of the six sense media.

£-- 5. From the cessation of the six sense media comes the cessation of contact.

£-- 6. From the cessation of contact comes the cessation of feeling.

£-- 7. From the cessation of feeling comes the cessation of craving.

£-- 8. From the cessation of craving comes the cessation of clinging/ sustenance.

£-- 9. From the cessation of clinging/sustenance comes the cessation of becoming.

£-- 10. From the cessation of becoming comes the cessation of birth.

£-- 11. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease.)

... OF THE PATH OF PRACTICE LEADING TO THE CESSATION OF FORM.

£(SN22.57: "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."

¢-- and it has nothing to do with dropping everything now. As mentioned in SN12.63, to reject our essential nutriments, to drop everything now, would be suicide. We need to use those nutriments without going to the extremes about them. The middle Way: not accepting them, not rejecting them.

£-- SN1.1: "Tell me, dear sir, how you crossed over the flood." "I crossed over the flood without pushing forward, without staying in place." Meaning the Middle Way: not accepting, not rejecting.

£-- SN4.19: "Where no eye exists, no forms exist, no sphere of consciousness & contact at the eye exists: there, Evil One, you cannot go."

£-- SN6.15: "I exhort you, monks: All fabrications are subject to decay. Bring about completion by being heedful."

£-- SN7.6: "A man established in virtue (accumulating merit), discerning (accumulating wisdom, developing discernment & mind, a monk ardent, astute: he can untangle this tangle."

£-- SN20.5: We need to cultivate "awareness-release through good-will",; meaning we need both to accumulate both merit (through bodhicitta) and wisdom (through awareness of the real nature of everything)

£-- SN12.20: "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, ... or that he would run after the future... or that he would be inwardly perplexed about the immediate present ..."

£-- 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."

£-- MN24: "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." And this is done through the Middle Way: not rejecting virtues and qualities, not making them absolute either; by using them while seeing their real nature, their emptiness.

£-- MN149: "However, knowing & seeing the eye as it actually is present, knowing & seeing forms ... consciousness at the eye ... 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. ")

"I HAD //DIRECT KNOWLEDGE// OF FEELING

"I HAD //DIRECT KNOWLEDGE// OF PERCEPTION

"I HAD //DIRECT KNOWLEDGE// OF FABRICATIONS

\ "I HAD //DIRECT KNOWLEDGE// OF CONSCIOUSNESS
\ ... OF THE ORIGATION OF CONSCIOUSNESS
\ ... OF THE CESSATION OF CONSCIOUSNESS
\ ... OF THE PATH OF PRACTICE LEADING TO THE CESSATION OF CONSCIOUSNESS.

L4: ["And what is form?"] :L4

-- 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 ORIGATION of nutriment (i.e. from its causes and conditions) 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. (i.e. see MN117)

"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,

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. (i.e. and it has nothing to do with dropping everything now.)

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,

are released -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to form -- , 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.

L4: ["And what is feeling?"] :L4

These six bodies of feeling -- feeling born of eye-contact, feeling born of ear-contact, feeling born of nose-contact, feeling born of tongue-contact, feeling born of body-contact, feeling born of intellect-contact: this is called feeling.

From THE ORIGATION of contact comes the origination of feeling.

From THE CESSATION of contact comes the cessation of feeling.

And just this noble eightfold path is the path of practice leading to the cessation of feeling

L4: ["And what is perception?"] :L4

These six bodies of perception -- perception of form, perception of sound, perception of smell, perception of taste, perception of tactile sensation, perception of ideas: this is called perception.

From THE ORIGINATION of contact comes the origination of perception.

From THE CESSATION of contact comes the cessation of perception.

And just this noble eightfold path is the path of practice leading to the cessation of perception

L4: ["And what are fabrications?"] :L4

These six bodies of intention -- intention with regard to form, intention with regard to sound, intention with regard to smell, intention with regard to taste, intention with regard to tactile sensation, intention with regard to ideas: these are called fabrications.

From THE ORIGINATION of contact comes the origination of fabrications.

From THE CESSATION of contact comes the cessation of fabrications.

And just this noble eightfold path is the path of practice leading to the cessation of fabrications

L4: ["And what is consciousness?"] :L4

These six bodies of consciousness -- eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness: this is called consciousness.

From THE ORIGINATION of name-&-form comes the origination of consciousness.

From THE CESSATION of name-&-form comes the cessation of consciousness.

And just this noble eightfold path is the path of practice leading to the cessation of consciousness, i.e., right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

"For any priests or contemplatives who by

-- //DIRECTLY KNOWING// CONSCIOUSNESS IN THIS WAY,
-- //directly knowing// the origination of consciousness in this way,
-- //directly knowing// the cessation of consciousness in this way,
-- //directly knowing// the path of practice leading to the cessation of consciousness in this way,

are practicing for disenchantment -- dispassion -- cessation with regard to consciousness, 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// CONSCIOUSNESS IN THIS WAY,
-- //directly knowing// the origination of consciousness in this way,
-- //directly knowing// the cessation of consciousness in this way,
-- //directly knowing// the path of practice leading to the cessation of consciousness in

this way,

are -- from disenchantment, dispassion, cessation, lack of clinging/sustenance with regard to consciousness -- 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."

L2: [SN22.79: Khajjaniya Sutra – Chewed up -- Realizing suchness of the self and of the five aggregates ...] :L2

¢(i.e. About the Middle Way. ABOUT REALIZING THE EMPTINESS OF THE SELF AND OF THE FIVE

AGGREGATES. About going beyond being and non-being, beyond all conceptualization by seeing through the real nature of the five aggregates.)

L4: [About the Middle Way in meditation: not controlling the mind, not letting it go wild -- just observing the real nature of the thoughts in action] :L4

At Savatthi. "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.

-- Or when recollecting, 'I was one with such a feeling in the past,' one is recollecting just feeling.

-- Or when recollecting, 'I was one with such a perception in the past,' one is recollecting just perception.

-- Or when recollecting, 'I was one with such mental fabrications in the past,' one is recollecting just mental fabrications.

-- Or when recollecting, 'I was one with such a consciousness in the past,' one is recollecting just consciousness.

¢(i.e. 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. See MN138 and SN1.38 for more on the Middle Way in meditation.)

"And why do you call it 'form' (rupa)?

-- Because it is afflicted (ruppati), thus it is called 'form.' Afflicted with what? With cold & heat & hunger & thirst, with the touch of flies, mosquitoes, wind, sun, & reptiles. Because it is afflicted, it is called form.

"And why do you call it 'feeling'?

-- Because it feels, thus it is called 'feeling.' What does it feel? It feels pleasure, it feels pain, it feels neither-pleasure-nor-pain. Because it feels, it is called feeling.

"And why do you call it 'perception'?

-- Because it perceives, thus it is called 'perception.' What does it perceive? It perceives blue, it perceives yellow, it perceives red, it perceives white. Because it perceives, it is

called perception.

"And why do you call them 'fabrications'?

-- Because they fabricate fabricated things, thus they are called 'fabrications.' What do they fabricate into a fabricated thing? From form-ness, they fabricate form into a fabricated thing. From feeling-ness, they fabricate feeling into a fabricated thing. From perception-hood...From fabrication-hood...From consciousness-hood, they fabricate consciousness into a fabricated thing. Because they fabricate fabricated things, they are called fabrications. [1]

¢(i.e. This means that the five aggregates are mere fabrications, they are empty of inherent existence as mentioned in SN22.95: "they're empty, void ... No substance here is found." And it means that their existence is only a fabrication of the mind. They are dependently co-arisen with consciousness as mentioned in MN109 and SN12.65: "the breakthrough of discernment:" "Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther.'" -- 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.)

"And why do you call it 'consciousness'?

-- Because it cognizes, thus it is called consciousness. What does it cognize? It cognizes what is sour, bitter, pungent, sweet, alkaline, non-alkaline, salty, & unsalty. Because it cognizes, it is called consciousness.

L4: [About realizing that the problem is to thing that the five aggregates really exist and to chew on them: trying to get some, reject other and be indifferent to the rest -- the three poisons] :L4

"Thus an instructed disciple of the noble ones reflects in this way:

-- 'I am now being chewed up by form. (i.e. This is the realization that the problem is to think those five aggregates are real, to grasp at them, to cling to them ...)

---- But in the PAST I was also chewed up by form in the same way I am now being chewed up by PRESENT form.

---- And if I delight in FUTURE form, then in the future I will be chewed up by form in the same way I am now being chewed up by present form.'

---- Having reflected in this way, he becomes indifferent to past form, does not delight in future form, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present form. (i.e. This means that he doesn't dwell in the past or in the future, nor is he falling for the illusions of the present. The Middle Way: he doesn't accept the illusions for real, nor does he reject them completely. It is not about accepting or rejecting, or dropping all, it is about realizing the real nature of the five aggregates while using them as a raft, as a too, as a relay of chariots as described in MN24.)

"[He reflects:]

-- "I am now being chewed up by feeling...

-- perception...

-- fabrications...

-- consciousness.

--- But in the PAST I was also chewed up by consciousness in the same way I am now being

chewed up by PRESENT consciousness.

---- And if I delight in FUTURE consciousness, then in the future I will be chewed up by consciousness in the same way I am now being chewed up by present consciousness.'

---- Having reflected in this way, he becomes indifferent to past consciousness, does not delight in future consciousness, and is practicing for the sake of disenchantment, dispassion, and cessation with regard to present consciousness. (i.e. The problem is to become slave of the tools we are using as a raft -- our five aggregates, instead of 'just' using them while realizing their real nature, and thus not falling for them. The Middle Way: not accepting them as absolute, not rejecting them as completely useless, meaningless or completely non-existent.)

£(SN9.11: From inappropriate attention you're being chewed by your thoughts.

£-- Relinquishing what's inappropriate, contemplate appropriately.

£-- Keeping your mind on the Teacher, the Dharma, the Sangha, your virtues, you will arrive at joy, rapture, pleasure without doubt.

£-- Then, saturated with joy, you will put an end to suffering & stress.)

L4: [Realizing the emptiness of the self] :L4

"What do you think, monks --

-- 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 cannot be the same as the self individually or together, or just a subset of them, because they are all inconstant, stressful, ever changing, while the assumed self is suppose to be permanent. Note: The case of the self being different or separate from the five aggregates is not even mentioned because nobody has this view naturally; only some philosophers have this view. So the self cannot be found in the five aggregates, nor outside of them; that means that there is no real permanent self. The self is empty of inherent existence. But from this we should not conclude that the self is completely non-existent either. As mentioned in SN44.10, the self is not existent, not non-existent, not both, not neither. And as mentioned in SN12.46, about the self, there is no continuity, nor discontinuity: "'The one who acts is the same one who experiences,' is one extreme." ... '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.")

"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.'

£(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: [Realizing the emptiness of the five aggregates] :L4

"This, monks, is called a disciple of the noble
-- ones who tears down and does not build up;
-- who abandons and does not cling;
-- who discards and does not pull in;
-- who scatters and does not pile up.

¢(i.e. This is not about an artificial dropping of all, or of some of the aggregates, but about an active deconstructive process done by the wisdom gradually realizing the real nature of everything through reasonings, and then having a //personal direct knowledge// of this. This is the result of the Noble Path, not the result of 'dropping everything now' as some quietists and nihilists are proposing.) (i.e. All of these are the automatic result of wisdom, and cannot be faked by artificially dropping everything now.)

-- "And what does he tear down and not build up?
---- He tears down form and does not build it up.
---- He tears down feeling... perception... fabrications... consciousness and does not build it up. (i.e. Meaning he realizes the emptiness of the forms and doesn't fall for their inherent existence any more.)
-- "And what does he abandon and not cling to?
---- He abandons form and does not cling to it.
---- He abandons feeling... perception... fabrications... consciousness and does not cling to it.
-- "And what does he discard and not pull in?
---- He discards form and does not pull it in.
---- He discards feeling... perception... fabrications... consciousness and does not pull it in.
-- "And what does he scatter and not pile up?
---- He scatters form and does not pile it up.
---- He scatters feeling... perception... fabrications... consciousness and does not pile it

up.

"Seeing thus, the instructed disciple of the noble ones grows

-- disenchanted with form, (i.e. Meaning that having realized the emptiness of the forms through reasonings and //direct knowledge//, then the three poisons -- desire, hatred, delusion -- have no more solid basis to grow -- they drop by themselves fault of nutriment, fault of their causes and condition which are all based on the illusion of inherent existence of one thing or another: subject, objects, or action. The ignorance which is the root cause of all suffering has been removed by the development of wisdom, which is necessarily also supported by accumulating enough merit to be able to do it.)

-- 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.' (i.e. Realizing the real nature of the five aggregates is the key to total Liberation, to Total Unbinding as mentioned in SN6.15.)

L4: [The Middle Way: going beyond being (accepting, accumulating, becoming) and non-being (rejecting, dropping, non-becoming)] :L4

"This, monks, is called a disciple of the noble ones

-- who neither builds up nor tears down, but who stands having torn down;

-- who neither clings nor abandons, but who stands having abandoned;

-- who neither pulls in nor discards, but who stands having discarded;

-- who neither piles up nor scatters, but who stands having scattered. (i.e. The Middle Way: not accepting, not rejecting)

-- "And what is it that he neither builds up nor tears down, but stands having torn it down? (i.e. This means that he goes even beyond the simple realization of the emptiness of the five aggregates. He succeeds in realizing the inseparability of emptiness and dependent origination, their union. Realizing that everything is not existent, not non-existent, not both, not neither. And this is a non-affirmative negation -- because the real nature of everything is beyond any description, beyond any conceptualization. The Buddha has no absolute view / dogma. And 'beyond' here means 'to transcend'; it doesn't mean to reject or drop.)

---- He neither builds up nor tears down form, but stands having torn it down.

---- He neither builds up nor tears down feeling... perception... fabrications... consciousness, but stands having torn it down.

-- "And what is it that he neither clings to nor abandons, but stands having abandoned it?

---- He neither clings to nor abandons form, but stands having abandoned it.

---- He neither clings to nor abandons feeling... perception... fabrications... consciousness, but stands having abandoned it.

-- "And what is it that he neither pulls in nor discards, but stands having discarded it?

---- He neither pulls in nor discards form, but stands having discarded it.

---- He neither pulls in nor discards feeling... perception... fabrications...

consciousness, but stands having discarded it.

-- "And what is it that he neither piles up nor scatters, but stands having scattered it?

---- He neither piles up nor scatters form, but stands having scattered it.

---- He neither piles up nor scatters feeling... perception... fabrications...

consciousness, but stands having scattered it.

L4: [Tathagata: Gone well beyond being and non-being -- beyond any description] :L4

"And to the monk whose mind is thus released, the devas, together with Indra, the Brahmas, & Pajapati, pay homage even from afar:

'Homage to you, O THOROUGHbred man.

£("thoroughbred" is also used in SN1.38 about the Middle Way in meditation: "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)

Homage to you, O SUPERLATIVE man --

£("superlative" is also used in SN22.86 about the Tetralemma: "And so, Anuradha -- when you can't pin down the Tathagata as a truth or reality even in the present life -- 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." "Very good, Anuradha. Very good. Both formerly & now, it is only stress that I describe, and the cessation of stress."

£-- As mentioned by Bikkhu Amaro in "Beyond being and non-being": "The worldly mind can only see that either we are or we are not, something is or is not, but the Buddha is talking from a position which is neither this nor that, neither being nor non-being, neither existence nor non-existence. ")

you of whom we don't know even what dependent on which you're absorbed."

¢(i.e. The Buddha is absorbed in reality beyond existence, non-existence, both, neither (Tetralemma) -- beyond any description, beyond any conceptualization.)

£(This similar to Theragatha XVIII:

£-- 'Homage to you, O thoroughbred man.

£-- Homage to you, O superlative man --

£-- of whom we have no //direct knowledge//

£-- even of that in dependence on which you do jhana.)

L2: [SN22.81: Palileyyaka Sutra – At Palileyyaka -- Realizing suchness, the importance of realizing dependent origination and emptiness] :L2

¢(i.e. ABOUT THE NEED TO REALIZE THE REAL NATURE OF THE FIVE AGGREGATES. The fact that they

are inconstant, fabricated, dependently co-arisen – thus empty of inherent existence. It is by knowing & seeing in this way that one without delay puts an end to the effluents. That realization is the Liberating factor.)

I have heard that on one occasion the Blessed One was staying near Kosambi, at Ghosita's monastery. Then in the early morning, having put on his robes and carrying his bowl and outer robe, he went into Kosambi for alms. Having gone for alms in Kosambi, after the meal, returning from his alms round, he set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone & without a companion.

Then, not long after the Blessed One had left, a certain monk went to Ven. Ananda and on arrival said to him, "Just now, my friend Ananda, the Blessed One set his own lodging in order and -- without calling his attendant or informing the community of monks -- set out wandering, alone & without a companion."

"Whenever the Blessed One sets his own lodging in order and -- without calling his attendant or informing the community of monks -- sets out wandering, alone & without a companion, he wants to live alone. He is not to be followed by anyone at such times."

Then, after wandering by stages, the Blessed One came to Palileyyaka. There he stayed at the root of the Auspicious Sal Tree.

Then a large number of monks went to Ven. Ananda and on arrival exchanged courteous greetings. After an exchange of friendly courtesies & greetings they sat to one side. As they were sitting there, they said to Ven. Ananda, "It has been a long time since we heard a Dharma talk in the Blessed One's presence. We want to hear a Dharma talk in the Blessed One's presence."

Then Ven. Ananda went with those monks to where the Blessed One was staying in Palileyyaka, at the root of the Auspicious Sal Tree, and on arrival, after bowing down to him, sat down to one side. As they were sitting there, the Blessed One instructed, urged, roused, & encouraged them with a talk on Dharma.

Now, on that occasion this train of thought appeared in the awareness of one of the monks:
"NOW I WONDER -- KNOWING IN WHAT WAY, SEEING IN WHAT WAY, DOES ONE WITHOUT DELAY PUT AN END TO THE EFFLUENTS?"

The Blessed One, perceiving with his awareness the train of thought in the monk's awareness, said to the monks, "I have analyzed & taught you the Dharma, monks. I have analyzed & taught you the four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors of awakening, & the noble eightfold path.

And yet, even though I have analyzed & taught you the Dharma, still there appears this train of thought in the awareness of one of the monks: 'Now I wonder -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?'

"Well then -- knowing in what way, seeing in what way, does one without delay put an end to the effluents?"

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.

---- That assumption is a fabrication. Now what is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving ... That feeling ... That contact ... That ignorance [i.e. THE FIVE AGGREGATES ARE] IS INCONSTANT, FABRICATED, DEPENDENTLY CO-ARISEN.

IT IS BY KNOWING & SEEING IN THIS WAY THAT ONE WITHOUT DELAY PUTS AN END TO THE EFFLUENTS.

-- "Or he doesn't assume form to be the self, but he assumes the self as possessing form ... form as in the self ... self as in form

-- ... or feeling to be the self ... the self as possessing feeling ... feeling as in the self ... self as in feeling

-- ... or perception to be the self ... the self as possessing perception ... perception as in the self ... self as in perception

-- ... or fabrications to be the self ... the self as possessing fabrications ... fabrications as in the self ... self as in fabrications

-- ... or consciousness to be the self ... the self as possessing consciousness ... consciousness as in the self ... self as in consciousness.

---- "Now that assumption is a fabrication. What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by the feeling born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving ... That feeling ... That contact ... That ignorance is [i.e. 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.

"Or he doesn't assume form to be the self ... but he may have a view such as this:

-- 'This self is the same as the cosmos. This I will be after death, constant, lasting, eternal, not subject to change.' This eternalist view is a fabrication

-- Or ... he may have a view such as this: 'I would not be, neither would there be what is mine. I will not be, neither will there be what is mine.' This annihilationist view is a fabrication

-- Or ... he may be doubtful & uncertain, having come to no conclusion with regard to the true Dharma.

---- That doubt, uncertainty, & coming-to-no-conclusion is a fabrication. "What is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by what is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving ... That feeling ... That contact ... That ignorance is [I.E. 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."

£(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.")

L2: [SN22.85: Yamaka Sutra – To Yamaka -- Realizing suchness, the interdependence of the self/mind and the five aggregates/world : not the same, not separate or different -- > nothing to drop] :L2

¢(i.e. LIBERATION IS NOT AN ANNIHILATION / DROPPING ALL. Some nihilists and quietists think

that the goal of the path is to drop all, to reject everything, to stop all mentation, etc. So, for them, the arhat is one who has succeeded in dropping all. Even when told that their literalist interpretation of some sutras are wrong, and that they have fallen into the pit of the extreme of “non-being, of non-becoming, of nihilism”, and that what they are proposing is no better than suicide, then “from stubbornness & attachment – they still maintain their adherence to that evil supposition”. They are too proud to learn from the Buddha.

¢-- This sutra clearly shows that this is a wrong conception, and that it has nothing to do with Buddhism. “Don't say that, friend Yamaka. Don't misrepresent the Blessed One. It's not good to misrepresent the Blessed One, for the Blessed One would not say that.”

¢-- The Sutra point out that the five aggregates are "inconstant, stressful, ever changing, dependently arisen" in the first place. So they are not the same as the self, and the self is not separate or different from them. But they are interdependent. There is no real self or five aggregates (existing independently, on their own, inherently); they are all empty of inherent existence. So, what is it that could be dropped or annihilated? Nothing. There is nothing to reject or drop, no more than anything to get or change. The Middle Way is not about getting or being, nor about dropping or non-being; it is about realizing the real nature of this self and five aggregates; about realizing the interdependence of the world and mind; realizing that everything (all name-&-form) is merely imputed by the mind (consciousness), empty of inherent existence but still dependently arisen and functional. So the real problem is this ignorance, and the real solution is the wisdom realizing the way things really are. – On the interdependence of the world and mind see: MN109, SN12.65, SN12.67, SN22.85, SN22.86,)

L4: [Thinking that there is annihilation after death of an arhat] :L4

I have heard that on one occasion Ven. Sariputta was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Now, at that time this evil supposition had arisen to Ven. Yamaka:

~ "As I understand the Teaching explained by the Blessed One, a monk with no more (mental) effluents, on the break-up of the body, is ANNIHILATED, perishes, & does not exist after death."

A large number of monks heard, "They say that this evil supposition has arisen to Ven. Yamaka:

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after

death."

So they went to Ven. Yamaka and on arrival exchanged courteous greetings. After an exchange of friendly greetings & courtesies, they sat to one side. As they were sitting there, they said to Ven. Yamaka, "Is it true, friend Yamaka, that this evil supposition has arisen to you:

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

~ "Yes, friends. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death."

"DON'T SAY THAT, friend Yamaka. Don't misrepresent the Blessed One. It's not good to misrepresent the Blessed One, for the Blessed One would not say, 'A monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'"

But even though Ven. Yamaka was thus rebuked by those monks, he -- from stubbornness & attachment -- maintained his adherence to that evil supposition:

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

When those monks could not pry Ven. Yamaka loose from his evil supposition, they got up from their seats and went to Ven. Sariputta. On arrival they said to him: "Friend Sariputta, this evil supposition has arisen to Ven. Yamaka:

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

It would be good if you would go to Ven. Yamaka out of sympathy for his sake."

Ven. Sariputta consented by remaining silent.

Then in the evening Ven. Sariputta left his seclusion, went to Ven. Yamaka, and on arrival exchanged courteous greetings. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Yamaka,

"Is it true, my friend Yamaka, that this evil supposition has arisen to you:

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death.'

~ "Yes, my friend Sariputta. As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death."

L4: [First, let's try to find what would be annihilated – the self] :L4

L5: [The five aggregates are inconstant, stressful, ever changing, dependently arisen,

empty, and thus cannot be the same as the self] :L5

"How do you construe this, my friend Yamaka:

-- Is form constant or inconstant?" "Inconstant, my friend."

-- "And is that which is inconstant easeful or stressful?" "Stressful, my friend."

----- "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, my friend."

-- "Is feeling constant or inconstant?" "Inconstant, my friend"

-- "Is perception constant or inconstant?" "Inconstant, my friend"

-- "Are fabrications constant or inconstant?" "Inconstant, my friend"

-- "Is consciousness constant or inconstant?" "Inconstant, my friend."

---- "And is that which is inconstant easeful or stressful?" "Stressful, my friend."

---- "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, my friend."

£(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.")

L5: [The Tathagata is not the same, nor separate / different than the five aggregates – it cannot be found in the aggregates nor outside] :L5

"How do you construe this:

-- Do you regard form as [THE SAME AS] the Tathagata?" "No, my friend."

-- "Do you regard feeling as [the same as] the Tathagata?" "No, my friend."

-- "Do you regard perception as [the same as] the Tathagata?" "No, my friend."

-- "Do you regard fabrications as [the same as] the Tathagata?" "No, my friend."

-- "Do you regard consciousness as [the same as] the Tathagata?" "No, my friend."

"How do you construe this:

-- Do you regard the Tathagata as being in form? Elsewhere than form [DIFFERENT OR SEPARATE]?

-- In feeling? Elsewhere than feeling [separate]?

-- In perception? Elsewhere than perception [separate]?

-- In fabrications? Elsewhere than fabrications [separate]?

-- In consciousness?.... Elsewhere than consciousness [separate]?" "No, my friend."

"How do you construe this:

-- Do you regard the Tathagata as [THE SAME AS] form ... feeling ... perception ... fabrications ... consciousness?" "No, my friend."

-- "Do you regard the Tathagata as that which is [DIFFERENT OR SEPARATE] without form ..., without feeling..., without perception..., without fabrications..., without consciousness...

[separate]?" "No, my friend."

¢(i.e. This is a rare place in the Sutras where it is also mentioned that the self cannot be separate/different than the five aggregates, beside not being the same as them.)

L4: [If the Tathagata is not the same or different than the five aggregates, then what could be annihilated after death?] :L4

"And so, my friend Yamaka -- when you can't pin down the Tathagata as a truth or reality even in the present life -- is it proper for you to declare,

~ 'As I understand the Teaching explained by the Blessed One, a monk with no more effluents, on the break-up of the body, is annihilated, perishes, & does not exist after death'?

"Previously, my friend Sariputta, I did foolishly hold that evil supposition. But now, having heard your explanation of the Dharma, I have abandoned that evil supposition, and have broken through to the Dharma.

L5: [The proper answer: the 12 steps of dependent origination – both ways, emptiness; the Middle Way: not existence, not non-existence, not both, not neither] :L5

"Then, friend Yamaka, how would you answer if you are thus asked: A monk, a worthy one, with no more mental effluents: what is he on the break-up of the body, after death?

"Thus asked, I would answer, 'Form is inconstant ... Feeling ... Perception ... Fabrications ... Consciousness is inconstant. That which is inconstant is stressful. That which is stressful has ceased and gone to its end.'

"Very good, my friend Yamaka. Very good.

¢(i.e. What is annihilated is the illusions based on ignorance, not the five aggregates themselves, which anyway have always been and will always be not-existent, not non-existent, not both, not neither. So it is not about getting some aggregates, or dropping some aggregates or all; it is about realizing their real nature.)

L4: [An analogy – it is about realizing what has always been like that – not about annihilating / dropping something] :L4

In that case I will give you AN ANALOGY for the sake of making your understanding of this point even greater. Suppose there were a householder or householder's son -- rich, wealthy, with many possessions -- who was thoroughly well-guarded. Then suppose there came along a certain man, desiring what was not his benefit, desiring what was not his welfare, desiring his loss of security, desiring to kill him. The thought would occur to this man: 'It would not be easy to kill this person by force. What if I were to sneak in and then kill him?'

"So he would go to the householder or householder's son and say, 'May you take me on as a servant, lord.' With that, the householder or householder's son would take the man on as a servant.

"Having been taken on as a servant, the man would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him. Then the householder or householder's son would come to regard him as a friend & companion, and would fall into his trust. When the man realizes, 'This householder or householder's son trusts me,' then encountering him in a

solitary place, he would kill him with a sharp knife.

"Now what do you think, my friend Yamaka? When that man went to the householder or householder's son and said, 'May you take me on as a servant, lord': wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when, taken on as a servant, he would rise in the morning before his master, go to bed in the evening only after his master, doing whatever his master ordered, always acting to please him, speaking politely to him: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.' And when he encountered him in a solitary place and killed him with a sharp knife: wasn't he even then a murderer? And yet although he was a murderer, the householder or householder's son did not know him as 'my murderer.'" "Yes, my friend."

L4: [The real problem: ignorance -- self-view comes from thinking that the self and the five aggregates are the same] :L4

"IN THE SAME WAY, 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.

¢(i.e. 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.)

£(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).")

L5: ["Thinking that the self and the five aggregates are the same' is caused by not realizing the real nature of the five aggregates, that they are inconstant, fabricated, dependently co-arisen, empty of inherent existence] :L5

"HE DOES NOT DISCERN inconstant form, as it actually is present, as 'inconstant form.' He does not discern inconstant feeling, as it actually is present, as 'inconstant feeling.' He does not discern inconstant perception He does not discern inconstant fabrications He does not discern inconstant consciousness, as it actually is present, as 'inconstant consciousness.'

"He does not discern stressful form, as it actually is present, as 'stressful form.' He does not discern stressful feeling He does not discern stressful perception He does not discern stressful fabrications He does not discern stressful consciousness, as it actually is present, as 'stressful consciousness.'

"He does not discern not-self form, as it actually is present, as 'not-self form.' He does not discern not-self feeling He does not discern not-self perception He does not discern not-self fabrications He does not discern not-self consciousness, as it actually is present, as 'not-self consciousness.'

"He does not discern fabricated form, as it actually is present, as 'fabricated form.' He does not discern fabricated feeling He does not discern fabricated perception He does not discern fabricated fabrications He does not discern fabricated consciousness, as it actually is present, as 'fabricated consciousness.'

"He does not discern murderous form, as it actually is present, as 'murderous form.' He does not discern murderous feeling He does not discern murderous perception He does not discern murderous fabrications He does not discern murderous consciousness, as it actually is present, as 'murderous consciousness.'

£(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: [Because of not realizing as it actually is with right discernment the real nature of the five aggregates, then attachment and self-identification to them occur, and all the suffering because of that] :L5

"HE GETS ATTACHED TO form, CLINGS TO form, & DETERMINES IT TO BE 'MY SELF.'

-- He gets attached to feeling

-- He gets attached to perception ...

-- He gets attached to fabrications ...

-- He gets attached to consciousness, clings to consciousness, & determines it to be 'my self.'

THESE FIVE AGGREGATES OF CLINGING -- ATTACHED TO, CLUNG TO -- LEAD TO HIS LONG-TERM LOSS & SUFFERING.

£(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.

£-- SN22.81: "That assumption is a fabrication. Now what is the cause, what is the origination, what is the birth, what is the coming-into-existence of that fabrication? To an uninstructed, run-of-the-mill person, touched by that which is felt born of contact with ignorance, craving arises. That fabrication is born of that. And that fabrication is inconstant, fabricated, dependently co-arisen. That craving ... That feeling ... That contact ... That ignorance [i.e. the five aggregates are] is inconstant, fabricated, dependently co-arisen. It is by knowing & seeing in this way that one without delay puts an end to the effluents".

£-- SN22.99: "'He keeps running around and circling around that very form... that very

feeling... that very perception... those very fabrications... that very consciousness. He is not set loose from form, not set loose from feeling...from perception...from fabrications...not set loose from consciousness. He is not set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs. He is not set loose, I tell you, from suffering & stress.”)

L4: [The real solution: wisdom – self-view is abandoned by ‘not thinking that the self and the five aggregates are the same’] :L4

"NOW, THE WELL-INSTRUCTED, NOBLE DISCIPLE -- 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.

L5: [‘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] :L5

"HE DISCERNS inconstant form, as it actually is present, as 'inconstant form.' He discerns inconstant feeling He discerns inconstant perception He discerns inconstant fabrications He discerns inconstant consciousness, as it actually is present, as 'inconstant consciousness.'

"He discerns stressful form, as it actually is present, as 'stressful form.' He discerns stressful feeling He discerns stressful perception He discerns stressful fabrications He discerns stressful consciousness, as it actually is present, as 'stressful consciousness.'

"He discerns not-self form, as it actually is present, as 'not-self form.' He discerns not-self feeling He discerns not-self perception He discerns not-self fabrications He discerns not-self consciousness, as it actually is present, as 'not-self consciousness.'

"He discerns fabricated form, as it actually is present, as 'fabricated form.' He discerns fabricated feeling He discerns fabricated perception He discerns fabricated fabrications He discerns fabricated consciousness, as it actually is present, as 'fabricated consciousness.'

"He discerns murderous form, as it actually is present, as 'murderous form.' He discerns murderous feeling He discerns murderous perception He discerns murderous fabrications He discerns murderous consciousness, as it actually is present, as 'murderous consciousness.'

£(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: [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] :L5

"HE DOES NOT GET ATTACHED TO form, DOES NOT CLING TO form, DOES NOT DETERMINE IT TO BE 'MY SELF.'

-- He does not get attached to feeling

-- He does not get attached to perception ...

-- He does not get attached to fabrications ...

-- He does not get attached to consciousness, does not cling to consciousness, 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."

"Even so, my friend Sariputta, are those who have people like you as their fellows in the holy life, teaching them, admonishing them out of sympathy, desiring their welfare. For now that I have heard this explanation of the Dharma from you, my mind -- through lack of clinging/sustenance -- has been RELEASED FROM THE EFFLUENTS."

L2: [SN22.86: Anuradha Sutra – To Anuradha -- No absolute view / dogma; the Tetralemma is a non-affirmative negation – there is no fifth view] :L2

¢(i.e. AGAINST THINKING THAT THE TETRALEMMA IS AN AFFIRMING NEGATIVE. THE LOGICAL REASONING

ABOUT THE EMPTINESS OF THE SELF AND OF THE TATHAGATA. The self is not separate/different nor

the same as the five aggregates. It is not existent, not non-existent, not both, not neither. It is dependently arisen and thus empty of inherent existence. -- and this before and after death. The Tetralemma is a non-affirming negative; the Buddha has no absolute view / dogma. To affirm that the self is something else is to miss the point. To affirm that "the self is described with [one of] these four positions" or that "it is described otherwise than with these four positions" is to miss the point completely. We can only say what it is not. We cannot say what it is because it is beyond being and non-being -- the same with the Tathagata.

£-- -- 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 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 Two extremes about the Tetralemma] :L4

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great Wood, at the Hall of the Gabled Pavilion. At that time Ven. Anuradha was staying not far

from the Blessed One in a wilderness hut. Then a large number of wandering sectarians went to Ven. Anuradha 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 said to Ven. Anuradha,

[FIRST EXTREME: AFFIRMING THE FOUR POSSIBILITIES]

~ "Friend Anuradha, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, IS DESCRIBED WITH [ONE OF] 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."

¢(i.e. These are the four usual possibilities that a worldly can think of. For him the truth is necessarily one of the four. There is no fifth. So for him things either exist or do not exist. He has no clue about the Middle Way.)

When this was said, Ven. Anuradha said to the wandering sectarians,

[SECOND EXTREME: NEGATING THE FOUR POSSIBILITIES (Tetralemma), WHILE AFFIRMING THAT IT IS SOMETHING ELSE]

~ "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."

¢(i.e. This monk negates those four possibilities by affirming the Tetralemma "It is not existing, not non-existing, not both, not neither", and also affirm that there is a fifth possibility. So he think, like most worldly, that this negation necessarily affirms something else. He seems unable to accept that there could be non-affirming negative. The Buddha will prove to him that the Tetralemma is a non-affirming negative.)

When this was said, the wandering sectarians said to Ven. Anuradha,

"This monk is either a newcomer, not long gone forth, or else an elder who is foolish & inexperienced."

So the wandering sectarians, addressing Ven. Anuradha as they would a newcomer or a fool, got up from their seats and left.

Then not long after the wandering sectarians had left, this thought occurred to Ven. Anuradha:

"If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is unfactual, will answer in line with the Dharma, so that no one whose thinking is in line with the Dharma will have grounds for criticizing me?"

L4: [Presenting the case to the Buddha] :L4

Then Ven. Anuradha went to the Blessed One and on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there he said to the Blessed One: "Just now I was staying not far from the Blessed One in a wilderness hut.

Then a large number of wandering sectarians came and said to me,

"Friend Anuradha, the Tathagata -- the supreme man, the superlative man, attainer of the superlative attainment -- being described, is described with [one of] 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."

"When this was said, I said to them,

~ "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."

"When this was said, the wandering sectarians said to me,

'This monk is either a newcomer, not long gone forth, or else an elder who is foolish & inexperienced.'

So, addressing me as they would a newcomer or a fool, they got up from their seats and left.

"Then not long after the wandering sectarians had left, this thought occurred to me:

'If I am questioned again by those wandering sectarians, how will I answer in such a way that will I speak in line with what the Blessed One has said, will not misrepresent the Blessed One with what is unfactual, will answer in line with the Dharma, and no one whose thinking is in line with the Dharma will have grounds for criticizing me?'"

L4: [First, let's try to find what would be annihilated – the self] :L4

L5: [The five aggregates are inconstant, stressful, ever changing, dependently arisen, empty, and thus cannot be the same as the self] :L5

"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."

¢(i.e. The self cannot be the same as the five aggregates because they are dependent, impermanent, while the self is assumed to be independent, permanent. "Not the same" means: The self is not the five aggregates, not possessing them, not in them, and they are not in it -- as explained in SN22.85. This is the reasoning that refutes that the self and the five aggregates are not the same. As for the reasoning that the self cannot be different or separate than the five aggregates, it is mentioned below with "elsewhere than". So if the self is not the same, nor different than the five aggregates, then it is not really existing anywhere; it is empty of inherent existence, but still dependently arisen and functional -- can create karma and suffering and can experience it. Note: The real nature of the self is also explained in other sutras by saying that there is no continuity, nor discontinuity from one moment to the next, or from one rebirth to the next. See SN12.46 & SN1.1.)

£-- 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."

L5: [The Tathagata is not the same, nor separate / different than the five aggregates -- it cannot be found in the aggregates nor outside] :L5

"How do you construe this, Anuradha:

-- Do you regard form as [THE SAME AS] the Tathagata?" "No, lord."
-- "Do you regard feeling as [the same as] the Tathagata?" "No, lord."
-- "Do you regard perception as [the same as] the Tathagata?" "No, lord."
-- "Do you regard fabrications as [the same as] the Tathagata?" "No, lord."
-- "Do you regard consciousness as [the same as] the Tathagata?" "No, lord." (i.e. The Tathagata cannot be the same as his five aggregates because they are impermanent, while the Tathagata is assumed to be permanent, unchanging, unstressful.)

"How do you construe this, Anuradha:

-- Do you regard the Tathagata as being in form? Elsewhere than form [DIFFERENT OR SEPARATE]?
-- In feeling? Elsewhere than feeling [separate]?
-- In perception? Elsewhere than perception [separate]?
-- In fabrications? Elsewhere than fabrications [separate]?
-- In consciousness? Elsewhere than consciousness [separate]? "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 [DIFFERENT OR SEPARATE] without form ..., without feeling..., without perception..., without fabrications?" "No, lord."

¢(i.e. The self (or Tathagata) is not the same, nor different/separate than the five

aggregates. SO IT CANNOT BE FOUND ANYWHERE. There is no other possibility beside being the same or different -- meaning that there is no fifth possibility beside not existent, not non-existent, not both, not neither.

¢-- So the self/Tathagata is empty of inherent existence, but still not completely non-existent either. It is not existent, not non-existent, not both, not neither. This Tetralemma is a non-affirming negative. To affirm that it is something else (a fifth) is to miss the point.

¢-- To affirm that "it is described with [one of] these four positions" or "it is described otherwise than with these four positions" is to miss the point completely. We can only say what it is not. We cannot say what it is because he is beyond all description, beyond all conceptualization, beyond all view, beyond being and non-being.)

L4: [If the Tathagata is not the same or different than the five aggregates now, then what could be said about his status after death?] :L4

"And so, Anuradha -- WHEN YOU CAN'T PIN DOWN THE TATHAGATA AS A TRUTH OR REALITY EVEN IN THE PRESENT LIFE -- 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."

"Very good, Anuradha. Very good. Both formerly & now, it is only stress that I describe, and the cessation of stress."

L2: [SN22.90: Channa Sutra – To Channa -- Realizing suchness, the Middle Way between the two extremes of existence and non-existence] :L2

¢(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.) (see also SN12.15 on this)

On one occasion many elder monks were staying near Varanasi in the Deer Park at Isipatana. Then in the late afternoon Ven. Channa left his seclusion and, taking his key, went from dwelling to dwelling, saying to the elder monks, "May the venerable elders exhort me, may the venerable elders teach me, may the venerable elders give me a Dharma talk so that I might see the Dharma."

When this was said, the elder monks said to Ven. Channa,

\ "Form, friend Channa, is inconstant.

- \ Feeling is inconstant.
- \ Perception is inconstant.
- \ Fabrications are inconstant.
- \ Consciousness is inconstant.

- \ Form is not-self.
- \ Feeling is not-self.
- \ Perception is not-self.
- \ Fabrications are not-self.
- \ Consciousness is not-self.

- \ All fabrications are inconstant.
- \ All phenomena are not-self." (i.e. Mentioning the real nature of the five aggregates.)

Then the thought occurred to Ven. Channa,

-- "I, too, think that form is inconstant, feeling is inconstant, perception is inconstant, fabrications are inconstant, consciousness is inconstant; form is not-self, feeling is not-self, perception is not-self, fabrications are not-self, consciousness is not-self; all fabrications are inconstant; all phenomena are not-self.

-- But still my mind does not leap up, grow confident, steadfast, & released (alternate reading: firm) in the resolution of all fabrications, the relinquishing of all acquisitions, the ending of craving, dispassion, cessation, Unbinding.

-- Instead, agitation & clinging arise, and my intellect pulls back, thinking, 'But who, then, is my self?' But this thought doesn't occur to one who sees the Dharma. So who might teach me the Dharma so that I might see the Dharma?"

Then the thought occurred to Ven. Channa, "This Ven. Ananda is staying at Kosambi in Ghosita's Park. He has been praised by the Teacher and is esteemed by his knowledgeable fellows in the holy life. He is capable of teaching me the Dharma so that I might see the Dharma, and I have sudden trust in him. Why don't I go to Ven. Ananda?"

So, setting his lodgings in order and carrying his robes & bowl, Ven. Channa went to Kosambi to where Ven. Ananda was staying in Ghosita's Park. On arrival, he exchanged courteous greetings with them Ven. Ananda. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he [told Ven. Ananda what had happened and added], May Ven. Ananda exhort me, may Ven. Ananda teach me, may Ven. Ananda give me a Dharma talk so that I might see the Dharma."

"Even this much makes me feel gratified & satisfied with Ven. Channa, that he opens up & breaks down his stubbornness. So lend ear, friend Channa. You are capable of understanding the Dharma."

Then a sudden great rapture & joy welled up in Ven. Channa at the thought, "So I am capable of understanding the Dharma!"

L4: [Buddha's teaching about the Middle Way] :L4

"Face-to-face with the Blessed One have I heard this, friend Channa. Face-to-face with him have I learned the exhortation he gave to the bhikkhu Kaccayanagotta [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. (i.e. 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. (i.e. Meaning forms are not inherently existing, on their own.)

"By & large, Kaccayana, this world is in bondage to attachments, clingings (sustenances), & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; 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. It is to this extent, Kaccayana, that there is right view. (i.e. Mentioning that one has to progress from in//direct knowledge// to //direct knowledge//. One has to have //personal direct knowledge// of the Middle Way about everything: that everything is not existent (emptiness of inherent existence all dharma), but still not completely non-existent either (everything is dependently co-arisen and functional.)

""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:

¢(i.e. One has to //directly realize// the real nature of his own five aggregates. Realizing their dependent co-arising and empty nature, one becomes free from the three poisons and from karma formation, conditioning and all suffering.)

- 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.'

"That's how it is, friend Ananda, for those who has friends in the holy life like Ven. Ananda -- sympathetic, helpful, exhorting, & teaching. Just now, for me, listening to Ven. Ananda's Dharma-teaching, has the Dharma been penetrated."

L2: [SN 22.95: Phena Sutra – Foam * * * * -- Realizing suchness, the five aggregates are empty, void] :L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. ABOUT THE EMPTINESS OF THE FIVE AGGREGATES. 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".)

On one occasion the Blessed One was staying among the Ayojjhans on the banks of the Ganges River. There he addressed the monks: "Monks, suppose that A LARGE GLOB OF FOAM were floating down this Ganges River, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him -- seeing it, observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT SUBSTANCE: for what substance would there be in a glob of foam? In the same way, a monk sees, observes, & appropriately examines any form that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him -- seeing it, observing it, & appropriately examining it -- it would appear empty, void, without substance: for what substance would there be in form?

"Now suppose that in the autumn -- when it's raining in fat, heavy drops -- A WATER BUBBLE were to appear & disappear on the water, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him -- seeing it, observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT SUBSTANCE: for what substance would there be in a water bubble? In the same way, a monk sees, observes, & appropriately examines any feeling that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him -- seeing it, observing it, & appropriately examining it -- it would appear empty, void, without substance: for what substance would there be in feeling?

"Now suppose that in the last month of the hot season A MIRAGE were shimmering, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him -- seeing it, observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT SUBSTANCE: for what substance would there be in a mirage? In the same way, a monk sees, observes, & appropriately examines any perception that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him -- seeing it, observing it, & appropriately examining it -- it would appear empty, void, without

substance: for what substance would there be in perception?

"Now suppose that a man desiring heartwood, in quest of heartwood, seeking heartwood, were to go into a forest carrying a sharp ax. There he would see A LARGE BANANA TREE: straight, young, of enormous height. He would cut it at the root and, having cut it at the root, would chop off the top. Having chopped off the top, he would peel away the outer skin. Peeling away the outer skin, he wouldn't even find sapwood, to say nothing of heartwood. Then a man with good eyesight would see it, observe it, & appropriately examine it. To him -- seeing it, observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT SUBSTANCE: for what substance would there be in a banana tree? In the same way, a monk sees, observes, & appropriately examines any fabrications that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him -- seeing them, observing them, & appropriately examining them -- they would appear empty, void, without substance: for what substance would there be in fabrications?

"Now suppose that a magician or magician's apprentice were to display A MAGIC TRICK at a major intersection, and a man with good eyesight were to see it, observe it, & appropriately examine it. To him -- seeing it, observing it, & appropriately examining it -- it would appear EMPTY, VOID, WITHOUT SUBSTANCE: for what substance would there be in a magic trick? In the same way, a monk sees, observes, & appropriately examines any consciousness that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near. To him -- seeing it, observing it, & appropriately examining it -- it would appear empty, void, without substance: for what substance would there be in consciousness?

"Seeing thus, the well-instructed noble disciple
-- grows disenchanted with form,
-- disenchanted with feeling,
-- disenchanted with perception,
-- disenchanted with fabrications,
-- disenchanted with consciousness.
-- Disenchanted, he grows dispassionate.
-- Through dispassion, he's released.
-- With release there's the knowledge, '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. Having said that, the One Well-Gone, the Teacher, said further:

\ "FORM IS LIKE A GLOB OF FOAM;
\ FEELING, A BUBBLE;
\ PERCEPTION, A MIRAGE;
\ FABRICATIONS, A BANANA TREE;
\ CONSCIOUSNESS, A MAGIC TRICK --
\ this has been taught
\ by the Kinsman of the Sun.
\ However you observe them,
\ appropriately examine them,
\ THEY'RE EMPTY, VOID
\ to whoever sees them
\ appropriately.

\ Beginning with the body
 \ as taught by the One
 \ with profound discernment:
 \ when abandoned by three things
 \ -- life, warmth, & consciousness --
 \ form is rejected, cast aside.
 \ When bereft of these
 \ it lies thrown away, senseless,
 \ a meal for others.
 \ That's the way it goes:
 \ it's a magic trick,
 \ an idiot's babbling.
 \ It's said to be
 \ a murderer.[see SN 22.85]
 \ NO SUBSTANCE HERE IS FOUND.

\ THUS A MONK, PERSISTENCE AROUSED,
 \ SHOULD VIEW THE AGGREGATES
 \ by day & by night,
 \ mindful, alert;
 \ should discard all fetters;
 \ should make himself
 \ his own refuge;
 \ should live as if
 \ his head were on fire --
 \ in hopes of the state
 \ with no falling away."

L2: [SN22.99: Gaddula Sutra – The Leash (1) -- Realizing suchness, as long as there is
 ignorance there is samsara] :L2

¢(i.e. AS LONG AS THERE IS IGNORANCE, ONE IS STUCK IN SAMBARA – no beginning, no end to
 samsara. See also SN15.14 on no-beginning.)

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes
 transmigration. A BEGINNING POINT IS NOT EVIDENT, although beings hindered by ignorance and
 fettered by craving are transmigrating & wandering on.

-- "There comes a time when the great ocean evaporates, dries up, & does not exist. But for
 beings -- AS LONG AS THEY ARE HINDERED BY IGNORANCE, FETTERED BY CRAVING,
 TRANSMIGRATING &
 WANDERING ON -- I DON'T SAY THAT THERE IS AN END OF SUFFERING & STRESS.

-- "There comes a time when Sineru, king of mountains, is consumed with flame, is destroyed,
 & does not exist. But for beings -- AS LONG AS THEY ARE HINDERED BY IGNORANCE, FETTERED
 BY
 CRAVING, TRANSMIGRATING & WANDERING ON -- I DON'T SAY THAT THERE IS AN END OF
 SUFFERING &
 STRESS.

-- "There comes a time when the great earth is consumed with flame, is destroyed, & does not exist. But for beings -- AS LONG AS THEY ARE HINDERED BY IGNORANCE, FETTERED BY CRAVING, TRANSMIGRATING & WANDERING ON -- I DON'T SAY THAT THERE IS AN END OF SUFFERING & STRESS.

"Just as a dog, tied by a leash to a post or stake, keeps running around and circling around that very post or stake; in the same way, 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 people 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...

-- "He assumes perception to be the self...

-- "He assumes (mental) fabrications to be the self...

-- "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.

"He keeps running around and circling around that very form...that very feeling...that very perception...those very fabrications...that very consciousness.

-- He is not set loose from form, not set loose from feeling...from perception...from fabrications...not set loose from consciousness.

-- He is not set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs.

-- He is not set loose, I tell you, from suffering & stress.

¢(i.e. See AN4.199 for the 108 types of craving-verbalizations.)

"But a well-instructed, noble disciple -- who has regard for noble ones, is well-versed & disciplined in their Dharma; who has regard for people 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.

-- "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.

"He doesn't run around or circle around that very form...that very feeling...that very perception...those very fabrications...that very consciousness.

-- He is set loose from form, set loose from feeling...from perception...from fabrications...set loose from consciousness.

-- He is set loose from birth, aging, & death; from sorrows, lamentations, pains, distresses, & despairs.

-- He is set loose, I tell you, from suffering & stress.

L2: [SN22.100: Gaddula Sutra – The Leash (2) -- Realizing suchness of the five aggregates

and of the self] :L2

¢(i.e. Note: Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

L4: [The beginningless samsara] :L4

At Savatthi. There the Blessed One said: "Monks, from an inconstruable beginning comes transmigration. A beginning point is not evident, although beings hindered by ignorance and fettered by craving are transmigrating & wandering on.

"It's just as when a dog is tied by a leash to a post or stake:

- If it walks, it walks right around that post or stake.
- If it stands, it stands right next to that post or stake.
- If it sits, it sits right next to that post or stake.
- If it lies down, it lies down right next to that post or stake.

L4: [The ignorant is like a dog tied to a post] :L4

"In the same way, an uninstructed run-of-the-mill person

---- regards form as: 'This is mine, this is my self, this is what I am.'

---- He regards feeling...

---- perception...

---- fabrications...

---- consciousness as: 'This is mine, this is my self, this is what I am.'

- If he walks, he walks right around these five aggregates of clinging.
- If he stands, he stands right next to these five aggregates of clinging.
- If he sits, he sits right next to these five aggregates of clinging.
- If he lies down, he lies down right next to these five aggregates of clinging.

Thus one should reflect on one's mind with every moment:

- \ 'For a long time has this mind been defiled by passion, aversion, & delusion.'
- \ From the defilement of the mind are beings defiled.
- \ From the purification of the mind are beings purified.

¢(i.e. See AN3.100 on the purification of the body, speech and mind. – See AN4.199 for the 108 types of craving-verbalizations.)

L4: [All like illusions created by the mind; and the mind is the chief of them all] :L4

L5: [The five aggregates & mind are like a moving contraption] :L5

"Monks, have you ever seen a moving contraption?" "Yes, lord."

"That moving contraption was created by the mind. And this mind is even more variegated than a moving contraption.

Thus one should reflect on one's mind with every moment:

- \ 'For a long time has this mind been defiled by passion, aversion, & delusion.'
- \ From the defilement of the mind are beings defiled.
- \ From the purification of the mind are beings purified.

L5: [The five aggregates & mind are like a common animal] :L5

"Monks, I can imagine no one group of beings more variegated than that of common animals.

Common animals are created by mind. And the mind is even more variegated than common animals.

Thus one should reflect on one's mind with every moment:

\ 'For a long time has this mind been defiled by passion, aversion, & delusion.'
\ From the defilement of the mind are beings defiled.
\ From the purification of the mind are beings purified.

L5: [The five aggregates & mind are like a painting] :L5

"It's just as when -- there being dye, lac, yellow orpiment, indigo, or crimson -- a dyer or painter would paint the picture of a woman or a man, complete in all its parts, on a well-polished panel or wall, or on a piece of cloth; in the same way, an uninstructed, run-of-the-mill person, when creating, creates nothing but form... feeling... perception... fabrications... consciousness.

L4: [There is nothing permanent, nothing satisfying, no self in there] :L4

-- "Now what do you think, monks -- 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."

"Thus, monks,

-- any body whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: every body 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 well-instructed noble disciple

-- grows disenchanted with the body,
-- 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 depleted, the holy life fulfilled, the task done. There is nothing further for this world.'"

L2: [SN22.101: Nava Sutra – The Ship -- Realizing suchness, only true wisdom developed with the noble path will do the job; not dropping all now] :L2

¢(i.e. It is not by rejecting all, dropping all, or just wishing for them to go away, that one will stop all effluents / poisons. On the contrary, it is by accumulating both merit and wisdom through the Noble Path -- a progression of adapted skillful means. And IT IS ONLY THROUGH THE WISDOM OF CONCEPTUAL UNDERSTANDING AND THEN //PERSONAL DIRECT KNOWLEDGE// OF THE REAL NATURE OF EVERYTHING (THE FIVE AGGREGATES) THAT ONE WILL REACH THE FINAL LIBERATION, THE TOTAL UNBINDING. We cannot fake the dropping of the three poisons -- desire, hate, delusion. Their disappearance can only be caused by true wisdom developed along the Noble Path.)

L4: [The Liberating Wisdom – realizing the real nature of everything] :L4

L5: [Knowing and seeing origination and passing away of the five aggregates ? the Middle Way beyond existence and non-existence] :L5

At Savatthi. There the Blessed One said,

"I tell you, monks: It is FOR ONE WHO KNOWS & SEES THAT THERE IS THE ENDING OF THE EFFLUENTS.

For one who knows & sees what is there the ending of the effluents?

¢(i.e. It is about realizing the real nature of the five aggregates: not existence, not non-existence, not both, not neither. That they are empty of inherent existence, but still not completely non-existent either; because they are still dependently arisen and functional. The Middle Way: staying away from the four extremes: not accepting anything as absolute, not rejecting or dropping everything, as if completely useless, meaningless or completely non-existent.)

'SUCH IS FORM,

-- SUCH ITS ORIGINATION,

¢(i.e. About realizing Dependent origination / staying away from the extreme of non-existence or non-being:

£-- "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." -- SN22.90)

-- SUCH ITS PASSING AWAY.

¢(i.e. About realizing Emptiness / staying away from the extreme of existence or being:

£-- "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." -- SN22.90)

SUCH IS FEELING, SUCH ITS ORIGINATION, SUCH ITS PASSING AWAY.
SUCH IS PERCEPTION, SUCH ITS ORIGINATION, SUCH ITS PASSING AWAY.
SUCH ARE FABRICATIONS, SUCH ITS ORIGINATION, SUCH ITS PASSING AWAY.
SUCH IS CONSCIOUSNESS, SUCH ITS ORIGINATION, SUCH ITS PASSING AWAY.'

IT IS FOR ONE WHO KNOWS & SEES IN THIS WAY THAT THERE IS THE ENDING OF THE EFFLUENTS.

¢(i.e. Meaning Liberation is gained only by removing this ignorance, the first link of the law of dependent origination. Liberation is only gained by understanding and then having //direct knowledge// of the real nature of the five aggregates.

£-- "In this, one's knowledge is independent of others. 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" -- SN22.90

¢-- What one has to understand is the dependently co-arisen nature of the five aggregates, of the 12 links of dependent origination, or the interdependence of the world & mind, ... thus their emptiness of inherent existence (not existence, not non-existence, not both, not neither).)

L5: [More about "knowing and seeing what?"] :L5

¢(i.e. There is the short-term and the long-term knowing and seeing:

£-- From SN12.23: Prerequisites (& SN22.101 for the first part) : 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 12 links of dependent origination .. the dependently co-arisen nature ... the cause and conditions and the cessation ...'

£-- * * *

£-- From MN2: All the Fermentations: The Blessed One said, "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. For one who knows what & sees what?

£-- Appropriate attention & inappropriate attention.

£-- When a monk attends inappropriately, unarisen fermentations arise, and arisen fermentations increase.

£-- When a monk attends appropriately, unarisen fermentations do not arise, and arisen fermentations are abandoned.

£-- There are fermentations to be abandoned by seeing,

£-- those to be abandoned by restraining,

£-- those to be abandoned by using,

£-- those to be abandoned by tolerating
£-- those to be abandoned by avoiding
£-- those to be abandoned by destroying, and
£-- those to be abandoned by developing.

£-- * * *

£-- From MN7: The Simile of the Cloth:

£-- "Knowing, monks, covetousness and unrighteous greed to be a defilement of the mind, the monk abandons them. ...

£-- Knowing ill will to be a defilement of the mind, he abandons it.

£-- Knowing anger to be a defilement of the mind, he abandons it.

£-- Knowing hostility to be a defilement of the mind, he abandons it.

£-- Knowing denigration to be a defilement of the mind, he abandons it.

£-- Knowing domineering to be a defilement of the mind, he abandons it.

£-- Knowing envy to be a defilement of the mind, he abandons it.

£-- Knowing jealousy to be a defilement of the mind, he abandons it.

£-- Knowing hypocrisy to be a defilement of the mind, he abandons it.

£-- Knowing fraud to be a defilement of the mind, he abandons it.

£-- Knowing obstinacy to be a defilement of the mind, he abandons it.

£-- Knowing presumption to be a defilement of the mind, he abandons it.

£-- Knowing conceit to be a defilement of the mind, he abandons it.

£-- Knowing arrogance to be a defilement of the mind, he abandons it.

£-- Knowing vanity to be a defilement of the mind, he abandons it.

£-- Knowing negligence to be a defilement of the mind, he abandons it.

£-- * * *

£-- From MN11: "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, without hate, without delusion, 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.

£-- * * *

£-- AN11.2: IT IS IN THE NATURE OF THINGS THAT A PERSON WHOSE MIND IS CONCENTRATED KNOWS & SEES THINGS AS THEY ACTUALLY ARE.

£-- * * *

£-- In many sutras: "... that has been said by THE BLESSED ONE WHO KNOWS & SEES, worthy and rightly self-awakened! ...

£-- * * *

£-- From AN3.66 & AN3.65 & MN19: "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 ...

£-- * * *

£-- SN22.23 on the need to "comprehend" the five aggregates in order to abandon the three poisons, and thus be Liberated:

£-- The Blessed One said, "And which are the phenomena to be //comprehended//?

£-- Form is a phenomenon to be //comprehended//.

£-- Feeling ...

£-- Perception ...

£-- Fabrications ...

£-- Consciousness is a phenomenon to be //comprehended//.

£-- These are called phenomena to be //comprehended//.

£-- "And which is comprehension?

£-- Any ending of passion,

£-- ending of aversion,

£-- ending of delusion.

£-- This is called comprehension."

£-- * * *

£-- MN82: "Great king, there are four Dharma summaries stated by the Blessed One who knows & sees, worthy & rightly self-awakened. Having known & seen & heard them, I went forth from the home life into homelessness. Which four?

£-- "'The world is swept away. It does not endure' ...

£-- "'The world is without shelter, without protector'...

£-- "'The world is without ownership. One has to pass on, leaving everything behind'...

£-- "'The world is insufficient, insatiable, a slave to craving'...

£-- * * *

£-- SN22.56: "Now, as long as I did not have //direct knowledge// of the fourfold round with regard to these five aggregates of clinging/sustenance, I did not claim to have //directly awakened// to the unexcelled right self-awakening in this cosmos with its devas, Maras, & Brahmas, in this generation with its priests & contemplatives, its royalty & common folk. But WHEN I DID HAVE //DIRECT KNOWLEDGE// OF THE FOURFOLD ROUND WITH REGARD TO THESE FIVE

AGGREGATES OF CLINGING/SUSTENANCE, then I did claim to have //directly awakened// to the unexcelled right self-awakening in this cosmos with its devas, Maras, & Brahmas, in this generation with its priests & contemplatives, its royalty & common folk."

£-- I had //direct knowledge// of form ... of the origination of form ... of the cessation of form ... of the path of practice leading to the cessation of form.

£-- "I had //direct knowledge// of feeling

£-- "I had //direct knowledge// of perception

£-- "I had //direct knowledge// of fabrications

£-- "I had //direct knowledge// of consciousness ... of the origination of consciousness ... of the cessation of consciousness ... of the path of practice leading to the cessation of consciousness.

£-- * * *

£-- SN12.65:

£-- From my appropriate attention there came the breakthrough of discernment:

£-- from name-&-form as a requisite condition comes consciousness

£-- from consciousness as a requisite condition comes name-&-form

£-- from the cessation of name-&-form comes the cessation of consciousness

£-- from the cessation of consciousness comes the cessation of name-&-form

£-- CONSCIOUSNESS <--> NAME-&-FORM;

£-- THE INTERDEPENDENCE OF THE WORLD AND MIND

£-- * * *

£-- SN12.68:

£-- 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.'"

£-- * * *

£-- MN11: "Bhikkhus, there are these two views: the view of being and the view of non-being.

£-- 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.

£-- 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]

£-- "Any recluses or Brahmins who do not understand as they actually are the origin, the disappearance, the gratification, the danger and the escape [6] in the case of these two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by clinging, without vision, given to favoring and opposing, and they delight in and enjoy proliferation. They are not freed from birth, aging and death, from sorrow, lamentation, pain, grief and despair; they are not freed from suffering, I say.

£-- "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.

£-- * * *

£-- MN9: The Discourse on Right View, & MN117 ...)

L4: [The case of the ignorant – faking the abandonment of the three poisons by trying to

artificially drop all, or trying to stop all mentation – rejecting the path] :L4

"Even though this wish may occur to a monk who dwells without devoting himself to development --

-- 'O that my mind might be released from effluents through lack of clinging!' --

-- still his mind is not released from the effluents through lack of clinging.

¢(i.e. This is the case of a stupid moron that thinks he just has to reject everything, even the skillful means of the path; he thinks the Dharma is about dropping all, stopping all mentation, and thinks he can do it just like that, right now -- a bit like the nihilists and quietists are proposing without even trying it themselves -- big mouths, little brains. Just wishing to drop all effluents, all poisons, and trying to fake it, will not work. It is not about accepting, nor about rejecting. It is about realizing the real nature of everything. It is only by realizing the real nature of the objects of the three poisons, the subject, and the actions themselves, that one will be liberated from their conditioning and suffering. It is only by realizing the real nature of karma that one can transcend it, see through it, and really become Liberated from it.)

Why is that? From lack of developing, it should be said.

Lack of DEVELOPING WHAT?

-- The four frames of reference,

-- the four right exertions,

-- the four bases of power,

-- the five faculties,

-- the five strengths,

-- the seven factors of Awakening,

-- the noble eightfold path. (i.e. See below: the seven sets; the 37 qualities / factors of awakening; the Wings of Awakening)

¢(i.e. The case of the stupid moron who is rejecting all the various adapted skillful means -- virtuous methods and knowledge -- of the Noble Path. Even though they are not absolute, we still need them as a raft to cross the ocean. We need to use those nutriments while realizing the real nature of the three: subject, object, action/verb -- not accepting them, not rejecting them.)

[SIMILE] "Suppose a hen has eight, ten, or twelve eggs: If she doesn't cover them rightly, warm them rightly, or incubate them rightly, then even though this wish may occur to her -- 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' -- still it is not possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has not covered them rightly, warmed them rightly, or incubated them rightly.

IN THE SAME WAY, even though this wish may occur to a monk who dwells without devoting himself to development -- 'O that my mind might be released from effluents through lack of clinging!' -- still his mind is not released from the effluents through lack of clinging.

Why is that? From lack of developing, it should be said. Lack of developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors of Awakening, the noble eightfold path.

£(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."

£-- AN6.88: "Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dharma. ... When the Doctrine & Discipline declared by the Tathagata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience to conform with the teaching."

£-- 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.'")

L4: [The case of the wise monk – adopting the Middle Way] :L4

"Even though this wish may not occur to a monk who dwells devoting himself to development --
-- 'O that my mind might be released from effluents through lack of clinging!' --
-- still his mind is released from the effluents through lack of clinging.

Why is that? From developing, it should be said.

DEVELOPING WHAT?

- The four frames of reference,
- the four right exertions,
- the four bases of power,
- the five faculties,
- the five strengths,
- the seven factors of Awakening,
- the noble eightfold path. (i.e. See below: the seven sets; the 37 qualities / factors of awakening; the Wings of Awakening)

¢(i.e. The case of the intelligent monk who is using all the various adapted skillful means -- virtuous methods and knowledge -- of the Noble Path. Even though they are not absolute, we still need them as a raft to cross the ocean.)

[SIMILE] "Suppose a hen has eight, ten, or twelve eggs that she covers rightly, warms rightly, & incubates rightly: Even though this wish may not occur to her -- 'O that my chicks might break through the egg shells with their spiked claws or beaks and hatch out safely!' -- still it is possible that the chicks will break through the egg shells with their spiked claws or beaks and hatch out safely. Why is that? Because the hen has covered them, warmed them, & incubated them rightly.

IN THE SAME way, even though this wish may not occur to a monk who dwells devoting himself to development -- 'O that my mind might be released from effluents through lack of clinging!' -- still his mind is released from the effluents through lack of clinging. Why is that? From developing, it should be said. Developing what? The four frames of reference, the four right exertions, the four bases of power, the five faculties, the five strengths, the seven factors of Awakening, the noble eightfold path.

L4: [More similes] :L4

[SIMILE] "Just as when a carpenter or carpenter's apprentice sees the marks of his fingers or thumb on the handle of his adze but does not know, 'Today my adze handle wore down this much, or yesterday it wore down that much, or the day before yesterday it wore down this much,' still he knows it is worn through when it is worn through.

IN THE SAME WAY, when a monk dwells devoting himself to development, he does not know, 'Today my effluents wore down this much, or yesterday they wore down that much, or the day before yesterday they wore down this much,' still he knows they are worn through when they are worn through.

[SIMILE] "Just as when an ocean-going ship, rigged with masts & stays, after six months on the water, is left on shore for the winter: Its stays, weathered by the heat & wind, moistened by the clouds of the rainy season, easily wither & rot away.

IN THE SAME WAY, when a monk dwells devoting himself to development, his fetters easily wither & rot away."

L4: [More on the 37 wings of Awakening – the seven sets] :L4

L5: [1. The Four Frames of Reference (satipatthana)] :L5

Remaining focused on the body in & of itself -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

Remaining focused on feelings in & of themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

Remaining focused on the mind in & of itself -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

Remaining focused on mental qualities in & of themselves -- ardent, alert, & mindful -- putting aside greed & distress with reference to the world.

L5: [2. The Four Right Exertions (sammappadhana)] :L5

Generating desire, endeavoring, arousing persistence, upholding & exerting one's intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen.

Generating desire, endeavoring, arousing persistence, upholding & exerting one's intent for

the sake of the abandoning of evil, unskillful qualities that have arisen.

Generating desire, endeavoring, arousing persistence, upholding & exerting one's intent for the sake of the arising of skillful qualities that have not yet arisen.

Generating desire, endeavoring, arousing persistence, upholding & exerting one's intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

L5: [3. The Four Bases of Power (iddhipada)] :L5

Developing the base of power endowed with concentration founded on desire & the fabrications of exertion.

Developing the base of power endowed with concentration founded on persistence & the fabrications of exertion.

Developing the base of power endowed with concentration founded on intent & the fabrications of exertion.

Developing the base of power endowed with concentration founded on discrimination & the fabrications of exertion.

L5: [4. The Five Faculties (indriya)] :L5

The faculty of conviction (saddha).

The faculty of persistence (viriya).

The faculty of mindfulness (sati).

The faculty of concentration (samadhi).

The faculty of discernment (pañña).

L5: [5. The Five Strengths (bala)] :L5

The strength of conviction (saddha).

The strength of persistence (viriya).

The strength of mindfulness (sati).

The strength of concentration (samadhi).

The strength of discernment (pañña).

L5: [6. The Seven Factors of Awakening (bojjhanga)] :L5

Mindfulness as a factor of awakening (sati-sambojjhanga).

Analyzsis of qualities as a factor of awakening (Dharma-vicaya-sambojjhanga).

Persistence as a factor of awakening (viriya-sambojjhanga).

Rapture as a factor of awakening (piti-sambojjhanga).

Serenity as a factor of awakening (passaddhi-sambojjhanga).

Concentration as a factor of awakening (samadhi-sambojjhanga).

Equanimity as a factor of awakening (upekkha-sambojjhanga).

L5: [7. The Noble Eightfold Path (ariya-magga)] :L5

Right view (samma-ditthi).

Right resolve (samma-sankappa).

Right speech (samma-vaca).

Right action (samma-karmanta).

Right livelihood (samma-ajiva).

Right effort (samma-vayama).

Right mindfulness (samma-sati).

Right concentration (samma-samadhi).

L2: [SN22.122: Silavant Sutra – Virtuous Being -- Realizing suchness, a gradual path toward realizing dependent origination & emptiness] :L2

¢(i.e. ONE SHOULD SEE THE FIVE AGGREGATES AS LIKE ILLUSIONS UNTIL ONE FULLY REALIZE THIS,

see them as "stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, an emptiness, not-self". Without realizing emptiness one cannot progress.)

On one occasion Ven. Sariputta & Ven. Maha Kotthita were staying near Varanasi in the Deer Park at Isipatana. Then Ven. Maha Kotthita, emerging from seclusion in the late afternoon, 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, "Sariputta my friend, which things should a virtuous monk attend to in an appropriate way?"

"A virtuous monk, Kotthita my friend, should attend in an appropriate way to the five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self. Which five?

-- Form as an aggregate of clinging, (i.e. See SN22.121)

-- feeling...

-- perception...

-- fabrications...

-- consciousness as an aggregate of clinging.

A virtuous monk should attend in an appropriate way to these five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self.

For it is possible that a virtuous monk, attending in an appropriate way to these five aggregates of clinging as inconstant...not-self, would realize THE FRUIT OF STREAM-ENTRY."

"Then which things should a monk who has attained stream-entry attend to in an appropriate way?"

"A monk who has attained stream-entry should attend in an appropriate way to these five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self. For it is possible that a monk who has attained stream-entry, attending in an appropriate way to these five aggregates of clinging as inconstant...not-self, would realize THE FRUIT OF ONCE-RETURNING."

"Then which things should a monk who has attained once-returning attend to in an appropriate way?"

"A monk who has attained once-returning should attend in an appropriate way to these five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self. For it is possible that a monk who has attained once-returning, attending in an appropriate way to these five aggregates of clinging as inconstant...not-self, would realize THE FRUIT OF NON-RETURNING."

"Then which things should a monk who has attained non-returning attend to in an appropriate way?"

"A monk who has attained non-returning should attend in an appropriate way to these five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self. For it is possible that a monk who has attained non-returning, attending in an appropriate way to these five aggregates of clinging as inconstant...not-self, would realize THE FRUIT OF ARHATSHIP."

"Then which things should an arhat attend to in an appropriate way?"

"An arhat should attend in an appropriate way to these five aggregates of clinging as inconstant, stressful, a disease, a cancer, an arrow, painful, an affliction, alien, a dissolution, AN EMPTINESS, not-self. Although, for an arhat, there is nothing further to do, and nothing to add to what has been done, still these things -- when developed & pursued -- lead both to a pleasant abiding in the here-&-now and to mindfulness & alertness."

L2: [SN23.2: Satta Sutta – A Being -- Realizing suchness, decomposing the five aggregates]
:L2

¢(i.e. THE DEFINITION OF 'A BEING' AND THE NEED TO REALIZE THE EMPTINESS OF ALL DHARMA, OR ANY AGGREGATES.)

¢-- Translator's note: A number of discourses (among them, SN XXXV.191; AN VI.63) make the point that the mind is fettered, not by things like the five aggregates or the objects of the six senses, but by the act of passion & delight for them. There are two ways to try to cut through this fetter.

¢-- One is to focus on the drawbacks of passion & delight in & of themselves, seeing clearly the stress & suffering they engender in the mind.

¢-- The other is to analyze the objects of passion & delight in such a way that they no longer seem worthy of interest.

¢-- This second approach is the one recommended in this discourse: when the Buddha talks of "smashing, scattering, & demolishing form (etc.) and making it unfit for play," he is referring to the practice of analyzing form minutely into its component parts until it no longer seems a fit object for passion & delight. When all five aggregates can be treated in this way, the mind is left with no conditioned object to serve as a focal point for its passion, and so is released -- at the very least -- to the stage of Awakening called non-return. (i.e. This decomposition is only one method; and an imperfect one. There are many other reasonings proving the emptiness of any dharma.)

I have heard that on one occasion the Blessed One was staying near Savatthi at Jeta's Grove, Anathapindika's monastery. Then Ven. Radha 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:

""A BEING,' lord. 'A being,' it's said. To what extent is one said to be 'a being'?"

-- "Any desire, passion, delight, or craving for form, Radha: when one is caught up (satta) there, tied up (visatta) there, one is said to be 'a being (satta).'

-- "Any desire, passion, delight, or craving for feeling...

-- perception...

-- fabrications...

-- "Any desire, passion, delight, or craving for consciousness, Radha: when one is caught up there, tied up there, one is said to be 'a being.'

-- [SIMILE] "Just as when boys or girls are playing with little sand castles (lit: dirt houses):

-- as long as they are not free from passion, desire, love, thirst, fever, & craving for those little sand castles, that's how long they have fun with those sand castles, enjoy them, treasure them, feel possessive of them.

-- But when they become free from passion, desire, love, thirst, fever, & craving for those little sand castles, then they smash them, scatter them, demolish them with their hands or feet and make them unfit for play.

-- "IN THE SAME WAY, Radha,

-- you too should smash, scatter, & demolish form, and make it unfit for play. Practice for the ending of craving for form.

-- "You should smash, scatter, & demolish feeling, and make it unfit for play. Practice for the ending of craving for feeling.

-- "You should smash, scatter, & demolish perception, and make it unfit for play. Practice for the ending of craving for perception.

-- "You should smash, scatter, & demolish fabrications, and make them unfit for play. Practice for the ending of craving for fabrications.

-- "You should smash, scatter, & demolish consciousness and make it unfit for play. Practice for the ending of craving for consciousness -- for the ending of craving, Radha, is Unbinding."

¢(i.e. See AN4.199 for the 108 types of craving-verbalizations.)

L2: [SN35.24: Pahanaya Sutra – For Abandoning -- Realizing suchness, abandoning the illusions, the three poisons] :L2

¢(i.e. The All for abandoning because they are all like illusions and because thinking they are really existing, this ignorance, is the root cause of all suffering. To abandon means, the Middle way: not accepting, not rejecting. – See MN148 for the details.)

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. And the passion and desire are truly abandoned only by realizing the real nature of the objects of attachment, hate and delusion. It cannot be faked by dropping all now, or by stopping all mentation.)

£(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."

£-- AN6.88: "Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dharma. ... When the Doctrine & Discipline declared by the Tathagata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience to conform with the teaching."

£-- 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.")

[SN35.85: Sunna Sutra – Empty -- Realizing suchness; the no-self of the five aggregates]
:L2

¢(i.e. ABOUT THE EMPTINESS OF THE FIVE AGGREGATES. But this sutra is not as clear as MN109, or SN22.95. This one here might give the impression that the five aggregates are only empty of a self -- meaning that there is no-self, but could still exist on their own, which is rejected by the other sutras.)

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?

¢(i.e. It cannot be the self, not part of the self, not possess by the self, not possessing the self, not in the self, the self is not in it – it is not the self or mine. Meaning that the self and the five aggregates are not the same, nor different; that the world and mind are not the same, nor different. They are interdependent.)

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."

¢(i.e. THIS IS NOT ONLY ABOUT THE EMPTINESS OF THE SELF. 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.)

£-- 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),' 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.'")

¢(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)

L2: [SN35.99: Samadhi Sutra – Concentration -- Realizing suchness, through developing concentration] :L2

¢(i.e. The role of concentration is to gain //personal direct knowledge// of the real nature of the five aggregates. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57,)

"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, 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, 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."

L2: [SN35.191: Kotthita Sutra – To Kotthita -- It is not about dropping objects or stopping mentation] :L2

¢(i.e. THERE IS NO REASON TO DROP ANYTHING (ANY AGGREGATE) OR TO STOP ANY MENTAL ACTIVITIES

LIKE PERCEIVING, THINKING OR MENTATION. Everything is already pure. Nothing is essentially wholesome or unwholesome, good or bad, pure or impure. The solution is not to get this or become like that, nor about rejecting this, dropping that, or not becoming like that. The problem is the ignorance of the real nature of everything; and the solution is the wisdom realizing that real nature: not existence, not non-existence, not both, not neither.

Everything is dependently arisen, relative, dependent on the mind, dependent on accumulated karma. So, everything is empty of inherent existence, but not completely non-existent either. This has to be conceptually understood, then we should have //personal direct knowledge// of it. That is the Liberating factor, the cause of Total Unbinding. To try to fake it by stopping everything now, or stopping all mentation now, is not better than stopping all nutriment, rejecting our precious human life and committing suicide. The result would be a rebirth as a stupid dumb ass.

£-- See also: SN12.63 about the Middle Way while using the four nutriment (physical food, contact, intellectual intention, consciousness): not accepting blindly (becoming slave of), not rejecting (dropping all) the nutriment and tools we need (ex. our precious human life, our five aggregates including conceptualization, the various skillful means of the path,

etc.)

¢(i.e. Note: Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling; rather, suffering comes from the desire and passion that arises in dependence on both.

Once, Ven. Sariputta and Ven. Maha Kotthita were living near Varanasi, at Isipatana in the Deer Park. Then Ven. Maha Kotthita, in the late afternoon, left his seclusion and 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,

L4: [Question and answer: Should we drop all and stop mentation ?] :L4

"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.

(i.e. No, we should not drop all ideas, concepts, discrimination ... nor stop all mentation?

The problem is not the intellect/mentation or ideas/ concepts/ theories/ views..., 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.)

L4: [Simile:] :L4

"Suppose that A BLACK OX AND A WHITE OX WERE JOINED WITH A SINGLE COLLAR OR YOKE.

-- If someone were to say, 'The black ox is the fetter of the white ox, the white ox is the fetter of the black'--speaking this way, would he be speaking rightly?"

-- "No, my friend. The black ox is not the fetter of the white ox, nor is the white ox the fetter of the black. The single collar or yoke by which they are joined: That is the fetter there."

"IN THE SAME WAY,

-- the eye is not the fetter of forms, nor are forms the fetter of the eye. Whatever desire & passion arise in dependence on the two of them: That is the fetter there.

-- 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.

(i.e. The craving and clinging arise in dependence of contact, ... on name-&-form, on consciousness, on name-&-form. And all of this is dependent on accumulated karma based on ignorance. The only way to stop this definitively is to remove the ignorance -- anything else is merely creating more karma.)

L4: [A line of reasoning: if it was the case, then there would be no possible path] :L4

"If the eye were the fetter of forms, or if forms were the fetter of the eye, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire & passion arise in dependence on the two of the them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed. (i.e. If the problem was either the objects of perception and knowledge, or the senses themselves (including mentation), then the Buddha would have not taught the Middle Way, and the Noble Eightfold Path. But, because the problem is the ignorance and the craving, then the Buddha taught the Middle Way and the Eightfold Noble Path.)

-- "If the ear were the fetter

-- "If the nose were the fetter

-- "If the tongue were the fetter

-- "If the body were the fetter

-- "If the intellect were the fetter of ideas, or if ideas were the fetter of the intellect, then this holy life for the right ending of stress & suffering would not be proclaimed. But because whatever desire & passion arise in dependence on the two of the them is the fetter there, that is why this holy life for the right ending of stress & suffering is proclaimed.

"And through this line of reasoning one may know how

-- the eye is not the fetter of forms, nor are forms the fetter of the eye, but whatever desire & passion arise in dependence on the two of them: That is the fetter there.

-- 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, but whatever desire & passion arises in dependence on the two of them: That is the fetter there.

L4: [Another line of reasoning: if it was the case, then the Buddha would not have been able to use his five aggregates to teach the Dharma] :L4

-- There is an eye in the Blessed One. The Blessed One sees forms with the eye. There is no desire or passion in the Blessed One. The Blessed One is well-released in mind.
-- "There is an ear in the Blessed One
-- "There is a nose in the Blessed One
-- "There is a tongue in the Blessed One
-- "There is a body in the Blessed One
-- "There is an intellect in the Blessed One. The Blessed One knows ideas with the intellect. There is no desire or passion in the Blessed One. The Blessed One is well-released in mind.

"It is through this line of reasoning that one may know how
-- the eye is not the fetter of forms, nor are forms the fetter of the eye, but whatever desire & passion arise in dependence on the two of them: That is the fetter there.
-- 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, but whatever desire & passion arises in dependence on the two of them: That is the fetter there."

☿(i.e. The Middle Way: not accepting them (the five aggregates) as really inherently existing or absolute, not rejecting them as completely useless, meaningless, or completely non-existent. It is enough to be constantly aware of their real nature while using them as the Buddha does.)

L2: [SN35.204: Kimsuka Sutra – The Riddle Tree -- Union of method & wisdom] :L2

☿(i.e. ABOUT THE NEED FOR BOTH VIRTUOUS METHODS AND WISDOM TOGETHER.)

☿(i.e. Note: The Buddha explains how tranquility (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nirvana.

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."

The first monk, dissatisfied with the other monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision 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."

The first monk, dissatisfied with this monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision 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.)

The first monk, dissatisfied with this monk's answer to his question, went to still another monk and, on arrival, said to him, "To what extent, my friend, is a monk's vision said to be well-purified?"

"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.)

The first monk, dissatisfied with this monk's answer to his question, then went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he [reported to the Blessed One his conversations with the other monks. The Blessed One then said:]

"MONK, IT'S AS IF THERE WERE A MAN WHO HAD NEVER SEEN A RIDDLE TREE.[1] He would go to

another man who had seen one and, on arrival, would say to him,

-- 'What, my good man, is a riddle tree like?'

-- "The other would say, 'A riddle tree is black, my good man, like a burnt stump.' For at the time he saw it, that's what the riddle tree was like.

-- "Then the first man, dissatisfied with the other man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

-- "The other would say, 'A riddle tree is red, my good man, like a lump of meat.' For at the time he saw it, that's what the riddle tree was like.

-- "Then the first man, dissatisfied with this man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

-- "The other would say, 'A riddle tree is stripped of its bark, my good man, and has burst pods, like an acacia tree.' For at the time he saw it, that's what the riddle tree was like.

-- "Then the first man, dissatisfied with this man's answer, went to still another man who had seen a riddle tree and, on arrival, said to him, 'What, my good man, is a riddle tree like?'

-- "The other would say, 'A riddle tree has thick foliage, my good man, and gives a dense shade, like a banyan.' For at the time he saw it, that's what the riddle tree was like.

"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.

¢(i.e. For integrity see AN2.31: "A person of integrity is grateful & acknowledges the help given to him. This gratitude, this acknowledgment is second nature among fine people. It is entirely on the level of a person of integrity."

£-- AN4.73: "There is the case where a person of integrity, when asked, does not reveal another person's bad points ... when unasked, reveals another person's good points ... when unasked, reveals his own bad points ... when asked, does not reveal his own good points ..."

£-- AN2.119: Hard to Find : "Monks, these two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful for a kindness done and feels obligated to repay it. These two people are hard to find in the world.")

[ANOTHER SIMILE:]

"Suppose, monk, that there were a royal frontier fortress with strong walls & ramparts and six gates. In it would be a wise, experienced, intelligent gatekeeper to keep out those he didn't know and to let in those he did.

-- A swift pair of messengers, coming from the east, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.' The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come.

-- Then a swift pair of messengers, coming from the west...
-- the north...

-- the south, would say to the gatekeeper, 'Where, my good man, is the commander of this fortress?' He would say, 'There he is, sirs, sitting in the central square.' The swift pair of messengers, delivering their accurate report to the commander of the fortress, would then go back by the route by which they had come.

"I have given you this simile, monk, to convey a message. The message is this:

-- The fortress stands for this body -- composed of four elements, born of mother & father, nourished with rice & barley gruel, subject to constant rubbing & abrasion, to breaking & falling apart.

-- The six gates stand for the six internal sense media.

-- The gatekeeper stands for mindfulness.

-- THE SWIFT PAIR OF MESSENGERS STANDS FOR TRANQUILITY (SAMATHA) AND INSIGHT (VIPASSANA).

-- The commander of the fortress stands for consciousness.

-- The central square stands for the four great elements: the earth-property, the liquid-property, the fire-property, & the wind-property.

-- The accurate report stands for Unbinding (Nirvana).

-- The route by which they had come stands for the noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

L2: [SN35.206: Chappana Sutra – The Six Animals -- Union of method & wisdom; restraint] :L2

"Suppose that a man, wounded and festering, were to go into a swampy jungle. Its sharp-bladed grasses would pierce his feet; its thorns would scratch his festering sores. And so, from that cause, he would experience an even greater measure of pain and

unhappiness. In the same way, there is the case where a certain monk, having gone to a village or to the wilderness, meets up with someone who upbraids him: 'This venerable one, acting in this way, undertaking practices in this way, is a thorn of impurity in this village.' Knowing this person to be a thorn, ONE SHOULD UNDERSTAND RESTRAINT AND LACK OF RESTRAINT.

L5: ["And what is lack of restraint?"] :L5

-- There is the case where a monk, seeing a form with the eye, is OBSESSED WITH PLEASING FORMS, IS REPELLED BY UNPLEASING FORMS, and remains with body-mindfulness unestablished,

with limited awareness. He does not discern, as it actually is present, the awareness-release, the discernment-release where any 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 OBSESSED WITH PLEASING IDEAS, IS REPELLED BY UNPLEASING IDEAS, and remains with body-mindfulness unestablished, with limited awareness.

He does not discern, as it actually is present, the awareness-release, the discernment-release where any evil, unskillful mental qualities that have arisen utterly cease without remainder.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, and tying a knot in the middle, he would set chase to them.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would submit, they would surrender, they would come under the sway of whichever among them was the strongest. In the same way, when a monk whose mindfulness immersed in the body is undeveloped & unpursued, the eye pulls toward pleasing forms, while unpleasing forms are repellent. The ear pulls toward pleasing sounds... The nose pulls toward pleasing aromas... The tongue pulls toward pleasing flavors... The body pulls toward pleasing tactile sensations... The intellect pulls toward pleasing ideas, while unpleasing ideas are repellent. This, monks, is lack of restraint.

L5: ["And what is restraint?"] :L5

-- 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.

"Just as if a person, catching six animals of different ranges, of different habitats, were to bind them with a strong rope. Catching a snake, he would bind it with a strong rope. Catching a crocodile... a bird... a dog... a hyena... a monkey, he would bind it with a strong rope. Binding them all with a strong rope, he would tether them to a strong post or stake.

"Then those six animals, of different ranges, of different habitats, would each pull toward its own range & habitat. The snake would pull, thinking, 'I'll go into the anthill.' The crocodile would pull, thinking, 'I'll go into the water.' The bird would pull, thinking, 'I'll fly up into the air.' The dog would pull, thinking, 'I'll go into the village.' The hyena would pull, thinking, 'I'll go into the charnel ground.' The monkey would pull, thinking, 'I'll go into the forest.' And when these six animals became internally exhausted, they would stand, sit, or lie down right there next to the post or stake. In the same way, when a monk whose mindfulness immersed in the body is developed & pursued, the eye does not pull toward pleasing forms, and unpleasing forms are not repellent. The ear does not pull toward pleasing sounds... The nose does not pull toward pleasing aromas... The tongue does not pull toward pleasing flavors... The body does not pull toward pleasing tactile sensations... The intellect does not pull toward pleasing ideas, and unpleasing ideas are not repellent. This, monks, is restraint.

"The 'strong post or stake' is a term for mindfulness immersed in the body.

"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."

L2: [SN36.1: Samadhi Sutra – Concentration -- Realizing suchness of feelings leads to Liberation] :L2

¢(i.e. THE ROLE OF CONCENTRATION IS TO GAIN //PERSONAL DIRECT KNOWLEDGE// OF THE REAL NATURE

OF THE FIVE AGGREGATES. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57,)

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and

neither-painful-nor-pleasant feelings."

~ A disciple of the Buddha, mindful,
~ CLEARLY COMPREHENDING, WITH HIS MIND COLLECTED,
~ -- he knows the feelings
~ -- and their origin,
~ -- knows whereby they cease
~ -- and knows the path
~ THAT TO THE ENDING OF FEELINGS LEAD.
~ And when the end of feelings he has reached,
~ such a monk, his thirsting quenched, attains Nirvana."

L2: [SN36.2: Sikkha Sutra – Happiness -- Realizing suchness of feelings] :L2

"There are, O monks, these three feelings: pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings."

\ Be it a pleasant feeling, be it a painful feeling, be it neutral,
\ one's own or others', feelings of all kinds¹ --
\ he knows them all as ill, deceitful, evanescent.
\ SEEING HOW THEY IMPINGE AGAIN, AGAIN, AND DISAPPEAR,²
\ he wins detachment from the feelings, passion-free.

L2: [SN36.3: Pahana Sutra – Giving Up -- Antidotes] :L2

-- "In the case of pleasant feelings, O monks, the underlying tendency¹ to lust should be given up;
-- in the case of painful feelings, the underlying tendency to resistance (aversion) should be given up;
-- in the case of neither-painful-nor-pleasant feelings, the underlying tendency to ignorance should be given up.

"If a monk has given up the tendency to lust in regard to pleasant feeling, the tendency to resistance in regard to painful feelings, and the tendency to ignorance in regard to neither-painful-nor-pleasant feelings, then he is called one who is free of (unwholesome) tendencies, one who has the right outlook. He has cut off craving, severed the fetters (to future existence), and through the full penetration of conceit,² he has made an end of suffering." (i.e. It cannot be done artificially; it is done permanently only through wisdom, through //direct knowledge// of their arising and falling away = dependent origination and emptiness = their real nature beyond existence and non-existence. Giving up doesn't mean to reject them, nor to fall for them – the Middle Way. It means to see thought them. See SN36.7.)

\ If one feels joy, but knows not feeling's nature, (i.e. ignorance)
\ bent towards greed, he will not find deliverance.

\ If one feels pain, but knows not feeling's nature, (i.e. ignorance)
 \ bent toward hate, he will not find deliverance.

\ And even neutral feeling which as peaceful
 \ the Lord of Wisdom has proclaimed,
 \ if, in attachment, he should cling to it,
 \ he will not be free from the round of ill.

\ And having done so, in this very life
 \ will be free from cankers, free from taints.

\ MATURE IN KNOWLEDGE, firm in Dharma's ways,
 \ when once his life-span ends, his body breaks,
 \ all measure and concept he has transcended. (i.e. wisdom)

L2: [SN36.5: Datthaba Sutra – To be known -- Realizing suchness of feelings leads to Liberation] :L2

"There are, O monks, these three feelings: pleasant, painful and neither-painful-nor-pleasant.
 -- Pleasant feelings should be known as painful,
 -- painful feelings should be known as a thorn,
 -- and neither-painful-nor-pleasant feelings should be known as impermanent. (i.e. THE RELATIVITY OF FEELINGS)

If a monk has known the feelings in such a way, it is said of him that he has the right outlook. He has cut off craving, severed the fetters (to existence) and, through the full penetration of conceit, he has made an end of suffering."
 -- Who sees the pain in happiness and views the painful feeling as a thorn, perceives the transience in neutral feeling which is peaceful --
 -- RIGHT OUTLOOK, TRULY, HAS SUCH A MONK WHO FULLY UNDERSTANDS THESE FEELINGS;
 -- AND HAVING PENETRATED THEM, HE WILL BE TAINT-FREE IN THIS VERY LIFE.
 -- MATURE IN KNOWLEDGE, firm in Dharma's ways,
 -- when once his life-span ends, his body breaks,
 -- all measure and concept he has transcended.

¢(i.e. See SN36.22 for the 108 types of feelings; And AN4.199 for the 108 types of craving-verbalizations.)

¢(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,)

L2: [SN36.7: Gelañña Sutra – The Sick Ward -- Realizing suchness; how to deal with feelings as they arise] :L2

I have heard that on one occasion the Blessed One was staying near Vesali, in the Great

Forest, at the Gabled Pavilion. Then, in the late afternoon, he left his seclusion and went to the sick ward and on arrival sat down on a prepared seat. As he was sitting there, he addressed the monks: "A MONK SHOULD APPROACH THE TIME OF DEATH MINDFUL & ALERT. This is our instruction to you all.

"And how is a monk mindful?

There is the case where a monk remains focused on the body in & of itself--ardent, alert, & mindful--putting aside greed & distress with reference to the world. He remains focused on feelings in & of themselves ... mind in & of itself ... mental qualities in & of themselves--ardent, alert, & mindful--putting aside greed & distress with reference to the world. This is how a monk is mindful.

"And how is a monk alert?

When going forward & returning, he makes himself fully alert; when looking toward & looking away ... when bending & extending his limbs ... when carrying his outer cloak, his upper robe & his bowl ... when eating, drinking, chewing, & savoring ... when walking, standing, sitting, falling asleep, waking up, talking, & remaining silent, he makes himself fully alert. This is how a monk is alert.

"So a monk should approach the time of death mindful & alert. This is our instruction to you all.

"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.

"As he is dwelling thus mindful & alert--heedful, ardent, & resolute--a feeling of pain arises in him. HE DISCERNS that 'A feeling of 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 pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of pain. He remains focused on dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of pain. As he remains focused on inconstancy ... dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of pain, he abandons any latent tendency to resistance with regard to the body & the feeling of pain.

"As he is dwelling thus mindful & alert--heedful, ardent, & resolute--a feeling of neither-pleasure-nor-pain arises in him. HE DISCERNS that 'A feeling of neither-pleasure-nor-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 neither-pleasure-nor-pain that has arisen be constant?' He remains focused on inconstancy with regard to the body & to the feeling of neither-pleasure-nor-pain. He remains focused on dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain. As he remains focused on inconstancy ... dissolution ... dispassion ... cessation ... relinquishment with regard to the body & to the feeling of neither-pleasure-nor-pain, he abandons any latent tendency to ignorance with regard to the body & the feeling of neither-pleasure-nor-pain.

"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.'

"Just as an oil lamp burns in dependence on oil & wick; and from the termination of the oil & wick--and from not being provided any other sustenance--it goes out unnourished; in the same way, 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 sensed, not being relished, will grow cold right here.'"

£(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.")

L2: [SN36.9: Anicca Sutra – Impermanent -- Realizing suchness of feelings: impermanent, dependently arisen, empty of inherent existence] :L2

The three kinds of feelings, O monks, are IMPERMANENT, COMPOUNDED, DEPENDENTLY ARISEN, LIABLE TO DESTRUCTION, TO EVANESCENCE, TO FADING AWAY, TO CESSATION -- namely, pleasant feeling, painful feeling and neutral feeling."

¢(i.e. Empty of inherent existence but still dependently arisen.)

L2: [SN36.10: Phassamulaka Sutra – Rooted in Sense-impression -- Realizing suchness of

feelings: dependent on sense-impression, on accumulated karma] :L2

"There are, O monks, these three feelings, ROOTED IN SENSE-IMPRESSION, CAUSED BY SENSE-IMPRESSION, CONDITIONED BY SENSE-IMPRESSION: pleasant, painful and neutral feelings.

"Dependent on a sense-impression that is liable to be felt as pleasurable, there arises a pleasant feeling. When that very sense-impression liable to be felt as pleasurable has ceased, then the sensation born from it -- namely the pleasant feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Dependent on a sense-impression that is liable to be felt as painful (neutral), there arises a painful (neutral) feeling. When that very sense-impression liable to be felt as painful (neutral) has ceased, then the sensation born from it -- namely the painful (neutral) feeling that arose dependent on that sense-impression -- also ceases and is stilled.

"Just as from the coming together and rubbing of two sticks of wood heat results and fire is produced, and by the separation and disconnection of the sticks, the heat produced by them ceases and disappears, so it is also with these three feelings which are born of sense-impression, rooted in sense-impression, caused by sense-impression, dependent on sense-impression: dependent on a sense-impression of a certain kind there arises a corresponding feeling; by the cessation of that sense-impression the corresponding feeling ceases."

L2: [SN36.12: Akasa Sutra – In the sky (1) -- Realizing suchness of feelings, like winds]
:L2

"In the sky, O monks, various kinds of winds are blowing: winds from the east, west, north and south, winds carrying dust and winds without dust, winds hot and cold, gentle and fierce.

Similarly, monks, there arise in this body various kinds of feelings: pleasant feelings arise, painful feelings arise and neutral feelings arise."

\ Just as in the sky above winds of various kinds are blowing:
\ Coming from the east or west, blowing from the north or south,
\ Some carry dust and others not, cold are some and others hot,
\ Some are fierce and others mild -- their blowing is so different.

\ So also in this body here, feelings of different kind arise:
\ The pleasant feelings and the painful and the neutral ones.

\ But if a monk is ardent and does not neglect
\ To practice mindfulness and comprehension clear,
\ THE NATURE OF ALL FEELINGS WILL HE UNDERSTAND,
\ And having penetrated them, he will be taint-free in this very life.
\ MATURE IN KNOWLEDGE, firm in Dharma's ways,
\ When once his life-span ends, his body breaks,
\ All measure and concept he has TRANSCENDED.

¢(i.e. See also SN36.14: Feelings come and go, like house-guests.

L2: [SN36.21: Moliyasivaka Sutra – To Sivaka -- Realizing suchness of feelings, dependent on the mind / karma, but not from the mind / karma only] :L2

Once the Blessed One dwelled at Rajagaha in the Bamboo-Grove Monastery, at the Squirrel's Feeding Place. There a wandering ascetic, Moliya Sivaka by name, called on the Blessed One, and after an exchange of courteous and friendly words, sat down at one side. Thus seated, he said:

"There are, revered Gotama, some ascetics and brahmins who have this doctrine and view: 'Whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action.' Now, what does the revered Gotama say about this?"

"Produced by (disorders of the) bile, there arise, Sivaka, certain kinds of feelings. That this happens, can be known by oneself; also in the world it is accepted as true. Produced by (disorders of the) phlegm ... of wind ... of (the three) combined ... by change of climate ... by adverse behavior ... by injuries ... by the results of Karma -- (through all that), Sivaka, there arise certain kinds of feelings. That this happens can be known by oneself; also in the world it is accepted as true.

"Now when these ascetics and brahmins have such a doctrine and view that 'whatever a person experiences, be it pleasure, pain or neither-pain-nor-pleasure, all that is caused by previous action,' then they go beyond what they know by themselves and what is accepted as true by the world. Therefore, I say that this is wrong on the part of these ascetics and brahmins."

When this was spoken, Moliya Sivaka, the wandering ascetic, said: "It is excellent, revered Gotama, it is excellent indeed! ... May the revered Gotama regard me as a lay follower who, from today, has taken refuge in him as long as life lasts."

¢(i.e. Note: I have skipped all the sutras that describe how to temporarily cease all feelings through the jhanas and higher concentrations up to the cessation of perception and feeling.

¢-- 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))

L2: [SN38.14: Dukkha Sutra – Stress -- Realizing suchness of stressfulness] :L2

On one occasion Ven. Sariputta was staying in Magadha in Nalaka Village. Then Jambukhadika the wanderer went to Ven. Sariputta 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 said to Ven. Sariputta:

"Stress, stress,' it is said, my friend Sariputta. Which type of stress [are they referring to]?"

"There are these three forms of stressfulness, my friend:

-- the stressfulness of pain, (i.e. physical pain)

-- the stressfulness of fabrication, (i.e. the suffering of pervasive compounding – the five clinging-aggregates)

-- the stressfulness of change. (i.e. mental suffering)

These are the three forms of stressfulness."

"But is there a path, is there a practice for the full comprehension of these forms of stressfulness?"

"Yes, there is a path, there is a practice FOR THE FULL COMPREHENSION OF THESE FORMS OF STRESSFULNESS."

"Then what is the path, what is the practice for the full comprehension of these forms of stressfulness?"

"Precisely this Noble Eightfold Path, my friend -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, this is the practice for the full comprehension of these forms of stressfulness."

"It's an auspicious path, my friend, an auspicious practice for the full comprehension of these forms of stressfulness -- enough for the sake of heedfulness."

L2: [SN42.11: Gandhabhaka (Bhadraka) Sutra – To Gandhabhaka (Bhadraka) -- Realizing suchness of stressfulness; how to realize how stress arise in the present] :L2

On one occasion the Blessed One was staying among the Mallans in a Mallan town named Uruvelakappa. Then Gandhabhaka the headman 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, lord, if the Blessed One would teach me the origination & ending of stress."

"Headman, if I were to teach you the origination & ending of stress with reference to the past, saying, 'Thus it was in the past,' you would be doubtful and perplexed. If I were to teach you the origination & ending of stress with reference to the future, saying, 'Thus it will be in the future,' you would be doubtful and perplexed. So instead, I -- sitting right here -- will teach you sitting right there the origination & ending of stress. Listen & pay close attention. I will speak."

"As you say, lord," Gandhabhaka the headman replied.

The Blessed One said: "Now what do you think, headman: Are there any people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause sorrow, lamentation, pain, distress, or despair to arise in you?"

"Yes, lord, there are people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause sorrow, lamentation, pain, distress, or despair to arise in me."

"And are there any people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause no sorrow, lamentation, pain, distress, or despair to arise in you?"

"Yes, lord, there are people in Uruvelakappa who, if they were murdered or imprisoned or fined or censured, would cause no sorrow, lamentation, pain, distress, or despair to arise in me."

"Now what is the cause, what is the reason, why

-- the murder, imprisonment, fining, or censure of some of the people in Uruvelakappa would cause you sorrow, lamentation, pain, distress, or despair,

-- whereas the murder imprisonment, fining, or censure of others would cause you no sorrow, lamentation, pain, distress, or despair?"

-- "Those people in Uruvelakappa whose murder, imprisonment, fining, or censure would cause me sorrow, lamentation, pain, distress, or despair are those for whom I feel desire & passion.

-- Those people in Uruvelakappa whose murder, imprisonment, fining, or censure would cause me no sorrow, lamentation, pain, distress, or despair are those for whom I feel no desire or passion."

"Now, headman, from what you have realized, attained, plunged into right now in the present, without regard to time, you may draw an inference with regard to the past and future:

-- 'Whatever stress, in arising, arose for me in the past, all of it had desire as its root, had desire as its cause -- for desire is the cause of stress.

-- And whatever stress, in arising, will arise for me in the future, all of it will have desire as the root, will have desire as its cause -- for desire is the cause of stress."

"Amazing, lord. Stupendous. How well the Blessed One has put it: 'Whatever stress, in arising, arose for me in the past, all of it had desire as its root, had desire as its cause

-- for desire is the cause of stress. And whatever stress, in arising, will arise for me in the future, all of it will have desire as the root, will have desire as its cause -- for

desire is the cause of stress.' I have a son, lord, named Ciravasi, who lives far away from

here. When I get up in the morning, I send a man, saying, 'Go, learn how Ciravasi is doing.'

And as long as that man has not returned, I am simply beside myself, [thinking], 'Don't let Ciravasi be sick!'"

"Now, headman, what do you think: If Ciravasi were to be murdered or imprisoned or fined or censured, would you feel sorrow, lamentation, pain, distress, & despair?"

"Lord, if my son Ciravasi were to be murdered or imprisoned or fined or censured, my very life would be altered. So how could I not feel sorrow, lamentation, pain, distress, & despair?"

"Thus, headman, by this line of reasoning it may be realized how stress, when arising, arises: All of it has desire as its root, has desire as its cause -- for desire is the cause of stress.

"Now what do you think, headman: Before you had seen or heard of Ciravasi's mother, did you feel desire, passion, or love for her?"

"No, lord."

"And after you had seen or heard of Ciravasi's mother, did you feel desire, passion, or love for her?"

"Yes, lord."

"What do you think: If Ciravasi's mother were to be murdered or imprisoned or fined or censured, would you feel sorrow, lamentation, pain, distress, & despair?"

"Lord, if Ciravasi's mother were to be murdered or imprisoned or fined or censured, my very life would be altered. So how could I not feel sorrow, lamentation, pain, distress, & despair?"

"Thus, headman, by this line of reasoning it may be realized how stress, when arising, arises: All of it has desire as its root, has desire as its cause -- for desire is the cause of stress."

L2: [SN44.10: Ananda Sutra – To Ananda (on self, no self, and not-self) Being -- Realizing suchness of the self: not existing, not non-existing] :L2

¢(i.e. ABOUT THE MIDDLE WAY, STAYING AWAY FROM THE TWO EXTREMES OF EXISTENCE AND NON-EXISTENCE ABOUT THE SELF.)

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:

"Now then, Venerable Gotama, IS THERE A SELF?"

When this was said, the Blessed One was silent.

"THEN IS THERE NO SELF?"

A second time, the Blessed One was silent.

Then Vacchagotta the wanderer got up from his seat and left.

Then, not long after Vacchagotta the wanderer had left, Ven. Ananda said to the Blessed One, "Why, lord, did the Blessed One not answer when asked a question by Vacchagotta the wanderer?"

"Ananda, if I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that there is a self, that would be conforming with those priests & contemplatives who are exponents of ETERNALISM [the view that there is an eternal, unchanging soul].

If I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that there is no self, that would be conforming with those priests & contemplatives who are exponents of ANNIHILATIONISM [the view that death is the annihilation of consciousness].

If I -- being asked by Vacchagotta the wanderer if there is a self -- were to answer that THERE IS A SELF, would that be in keeping with the arising of knowledge that all phenomena are not-self?"

"No, lord."

"And if I -- being asked by Vacchagotta the wanderer if there is no self -- were to answer that THERE IS NO SELF, the bewildered Vacchagotta would become even more bewildered: 'Does the self I used to have now not exist?'"

L2: [SN45.1: Avijja Sutra – Ignorance -- Ignorance as the root of all unskillful qualities and suffering] :L2

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.

The Blessed One said, "Monks, IGNORANCE IS THE LEADER IN THE ATTAINMENT OF UNSKILLFUL

QUALITIES, followed by lack of conscience & lack of concern.

-- In a unknowledgeable person, immersed in ignorance, wrong view arises.

-- In one of wrong view, wrong resolve arises.

-- In one of wrong resolve, wrong speech

-- In one of wrong speech, wrong action

-- In one of wrong action, wrong livelihood

-- In one of wrong livelihood, wrong effort

-- In one of wrong effort, wrong mindfulness

-- In one of wrong mindfulness, wrong concentration arises.

"CLEAR KNOWING IS THE LEADER IN THE ATTAINMENT OF SKILLFUL QUALITIES, followed by conscience & concern.

-- In a knowledgeable person, immersed in clear knowing, right view arises.

-- In one of right view, right resolve arises.

-- In one of right resolve, right speech

-- In one of right speech, right action

-- In one of right action, right livelihood
-- In one of right livelihood, right effort
-- In one of right effort, right mindfulness
-- In one of right mindfulness, right concentration arises."

£(SN12.2: Analysis of Dependent Co-arising:

£-- "And what is ignorance?

£-- Not knowing stress,

£-- not knowing the origination of stress,

£-- not knowing the cessation of stress,

£-- not knowing the way of practice leading to the cessation of stress:

£-- This is called ignorance.

£-- See also AN2.9 on conscience and concern as the two guardians of the world – see AN3.78 on the relativity of what is skillful and unskillful. – see also AN3.99 on the relativity of karma.

£-- AN4.49: "Monks, there are these four perversions of perception, perversions of mind, perversions of view. Which four?

£-- 'Constant' with regard to the inconstant is a perversion of perception, a perversion of mind, a perversion of view.

£-- 'Pleasant' with regard to the stressful

£-- 'Self' with regard to not-self

£-- 'Attractive' with regard to the unattractive is a perversion of perception, a perversion of mind, a perversion of view.

£-- AN4.252: "Monks, these four are ignoble searches.

£-- There is the case where a person, being subject himself to aging, seeks [happiness in] what is subject to aging.

£-- Being subject himself to illness, he seeks [happiness in] what is subject to illness.

£-- Being subject himself to death, he seeks [happiness in] what is subject to death.

£-- Being subject himself to defilement, he seeks [happiness in] what is subject to defilement.

£-- AN5.49: "five things that cannot be gotten by a contemplative, a priest, a deva, a Mara, a Brahma, or anyone at all in the world: 'May what is subject to aging not age.' 'May what is subject to illness not grow ill.' 'May what is subject to death not die.' 'May what is subject to ending not end.' 'May what is subject to destruction not be destroyed.'"

£-- AN4.178: Mentioning the distinction between the need for the cessation of self-identification and of ignorance; like the two emptinesses: of self and of all dharma.

£-- AN4.181: The need to realize the no-self, the arising and cessation (dependent origination), and remove ignorance; like the two emptinesses: of self and of all dharma..))

L2: [SN56.11: Dhammacakkapavattana Sutra – Setting the Wheel of Dharma in Motion -- Union of method & wisdom: the Middle Way about living] :L2

¢(i.e. ABOUT THE MIDDLE WAY IN LIVING. IT IS NOT ABOUT ACCEPTING OR REJECTING, BUT ABOUT

//DIRECT KNOWLEDGE//.)

This is the Buddha's first discourse, delivered shortly after his Awakening to the group of

five monks with whom he had practiced the austerities in the forest for many years. The sutra contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attained the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana. There he addressed the group of five monks:

"There are THESE TWO EXTREMES that are not to be indulged in by one who has gone forth. Which two?

-- That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable;

-- and that which is devoted to self-affliction: painful, ignoble, unprofitable.

Avoiding both of these extremes, THE MIDDLE WAY realized by the Tathagata -- producing vision, producing knowledge -- leads to calm, to //direct knowledge//, to self-awakening, to Unbinding.

¢(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 – see AN3.78 on the relativity of what is skillful and unskillful. – see also AN3.99 on the relativity of karma.)

"And what is the middle way realized by the Tathagata that -- producing vision, producing knowledge -- leads to calm, to //direct knowledge//, to self-awakening, to Unbinding? Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way realized by the Tathagata that -- producing vision, producing knowledge -- leads to calm, to //direct knowledge//, to self-awakening, to Unbinding. .

¢(i.e. AN3.61: The Four Noble Truths linked to the 12 steps of Dependent Origination, and to ignorance vs. wisdom.)

-- "Now this, monks, is the noble truth of stress: Birth is stressful, ageing is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five aggregates of clinging/sustenance are stressful.

-- "And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming -- accompanied by passion & delight, relishing now here & now there -- i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

-- "And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

-- "And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

-- (1) "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

---- `This is THE NOBLE TRUTH OF STRESS'...

---- `This noble truth of stress is to be //comprehended//' ...

---- `This noble truth of stress HAS BEEN //COMPREHENDED//.'

-- (2) "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

---- `This is THE NOBLE TRUTH OF THE ORIGATION OF STRESS' ...

---- `This noble truth of the origination of stress is to be abandoned' ...

---- `This noble truth of the origination of stress HAS BEEN ABANDONED.'

-- (3) "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

---- `This is THE NOBLE TRUTH OF THE CESSATION OF STRESS' ...

---- `This noble truth of the cessation of stress is to be directly experienced' ...

---- `This noble truth of the cessation of stress HAS BEEN DIRECTLY EXPERIENCED.'

-- (4) "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before:

---- `This is THE NOBLE TRUTH OF THE WAY OF PRACTICE LEADING TO THE CESSATION OF STRESS' ...

---- `This noble truth of the way of practice leading to the cessation of stress is to be developed' ...

---- `This noble truth of the way of practice leading to the cessation of stress HAS BEEN DEVELOPED.'

"And, monks, as long as this knowledge & vision of mine -- with its THREE ROUNDS & TWELVE PERMUTATIONS CONCERNING THESE FOUR NOBLE TRUTHS AS THEY ACTUALLY ARE PRESENT -- was not

pure, 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 & commonfolk. But as soon as this knowledge & vision of mine -- with its three rounds & twelve permutations concerning these four noble truths as they actually are present -- was truly pure, 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 & commonfolk. Knowledge & vision arose in me: `Unprovoked is my release. This is the last birth. There is now no further becoming.'"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dharma eye: WHATEVER IS SUBJECT TO ORIGATION IS ALL SUBJECT TO CESSATION.

And when the Blessed One had set the Wheel of Dharma in motion, the earth deities cried out:

"At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dharma that cannot be stopped by priest or contemplative, deity, Mara or God or anyone in the cosmos." On hearing the earth deities' cry, the deities of the Four Kings' Heaven took up the cry... the deities of the Thirty-three... the Yama deities... the Tusita deities... the Nimmanarati deities... the Paranimmitta-vasavatti deities... the deities of Brahma's retinue took up the cry: "At Varanasi, in the Game Refuge at Isipatana,

the Blessed One has set in motion the unexcelled Wheel of Dharma that cannot be stopped by priest or contemplative, deity, Mara, or God or anyone at all in the cosmos."

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the deities.

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name Añña-Kondañña -- Kondañña who knows.

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]

L2: [AN1.49-52: Pabhassara Suttas – Luminous -- Realizing suchness of our mind: with or without defilements it is 'luminous'] :L2

¢(i.e. ABOUT REALIZING THE REAL NATURE OF THE MIND, DISCERNING AS IT ACTUALLY IS PRESENT:

LUMINOUS. The mind with or without defilements, or with or without thoughts, is not different, not the same.)

-- "LUMINOUS, monks, is the mind. And it is defiled by incoming defilements."

-- " LUMINOUS, monks, is the mind. And it is freed from incoming defilements."

-- " LUMINOUS, monks, is the mind. And it is defiled by incoming defilements."

The uninstructed run-of-the-mill person DOESN'T DISCERN THAT AS IT ACTUALLY IS PRESENT, which is why I tell you that -- for the uninstructed run-of-the-mill person -- there is no development of the mind."

-- " LUMINOUS, monks, is the mind. And it is freed from incoming defilements."

The well-instructed noble disciple DISCERNS THAT AS IT ACTUALLY IS PRESENT, which is why I tell you that -- for the well-instructed noble disciple -- there is development of the mind."

L2: [AN2.19: Kulasa Sutta – Skillful -- Union of method & wisdom: abandoning what is unskillful and developing what is skillful] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH. Only wisdom realizing the real nature of everything is the liberating factor; but in order to be able to develop

this wisdom we need virtuous methods, skillful means, temporary chariots or rafts like: renunciation, morality, patience, love, compassion, concentration, ... So, as a temporary raft, as rules of thumb for those who have no wisdom at all, the Buddha gave simple moral rules about what to do, and what not to do. But those moral rules should not be taken as absolute rules, they are just rules of thumbs, skillful means, and at one point the monk will need to go much more deeper in the subtlety of all of this.

¢-- So it is not about accepting something wholesomeness, nor about rejecting something unwholesomeness, as if those aggregates were really existing on their own and had real essence of being good or bad. It is about using temporary rafts until we have enough calm and concentration to be able to develop insights about the real nature of everything. Only this wisdom will be the Liberating factor.

¢-- About the complementarity of virtuous methods (concentration /samatha) and wisdom; the two accumulations, see MN8, AN2.19, AN2.30, AN3.73, AN3.89, AN4.94, AN4.170, AN4.200

¢-- see AN3.78 on the relativity of what is skillful and unskillful.

¢-- see also AN3.99 on the relativity of karma.)

"Abandon what is unskillful, monks. It is possible to abandon what is unskillful. If it were not possible to abandon what is unskillful, I would not say to you, 'ABANDON WHAT IS UNSKILLFUL.' But because it is possible to abandon what is unskillful, I say to you, 'Abandon what is unskillful.' If this abandoning of what is unskillful were conducive to harm and pain, I would not say to you, 'Abandon what is unskillful.' But because this abandoning of what is unskillful is conducive to benefit and pleasure, I say to you, 'Abandon what is unskillful.'

"Develop what is skillful, monks. It is possible to develop what is skillful. If it were not possible to develop what is skillful, I would not say to you, 'DEVELOP WHAT IS SKILLFUL.' But because it is possible to develop what is skillful, I say to you, 'Develop what is skillful.' If this development of what is skillful were conducive to harm and pain, I would not say to you, 'Develop what is skillful.' But because this development of what is skillful is conducive to benefit and pleasure, I say to you, 'Develop what is skillful.'"

£(AN10.176: The 10 unskillful and 10 skillful actions of body speech & mind.

£-- AN11.1: What is the purpose of skillful virtues / morality ?

£-- AN5.176: "Excellent, Sariputta. Excellent. When a disciple of the noble ones enters & remains in seclusion & rapture, there are five possibilities that do not exist at that time: The pain & distress dependent on sensuality do not exist at that time. The pleasure & joy dependent on sensuality do not exist at that time. The pain & distress dependent on what is unskillful do not exist at that time. The pleasure & joy dependent on what is unskillful do not exist at that time. The pain & distress dependent on what is skillful do not exist at that time. When a disciple of the noble ones enters & remains in seclusion & rapture, these five possibilities do not exist at that time."

£-- Beyond Being and Non-Being, Bikkhu Amaro : "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."

£-- AN.115: "Monks, there are these four courses of action. Which four?

£-- There is the course of action that is unpleasant to do and that, when done, leads to what is unprofitable.

£-- There is the course of action that is unpleasant to do but that, when done, leads to what is profitable.

£-- There is the course of action that is pleasant to do but that, when done, leads to what is unprofitable.

£-- There is the course of action that is pleasant to do and that, when done, leads to what is profitable.

£-- ... a fool doesn't reflect ... But a wise person reflects ...

£-- 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.

£-- AN5.53: "These are the five factors for exertion: conviction ... free from illness & discomfort, endowed with good digestion, of moderate strength ... neither fraudulent nor deceitful ... his energy aroused for abandoning unskillful mental qualities and taking on skillful mental qualities. ... discerning."

£-- AN9.63: "Monks, these five are things that weaken the training. Which five? The taking of life, stealing, sexual misconduct, the telling of lies, and distilled & fermented beverages that are a cause for heedlessness."

£-- AN9.64: "Monks, there are these five hindrances. Which five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth & drowsiness, the hindrance of restlessness & anxiety, and the hindrance of uncertainty."

¢-- 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.

£-- AN10.13: "There are these ten fetters. Which ten? Five lower fetters & five higher fetters. And which are the five lower fetters? Self-identity views, uncertainty, grasping at precepts & practices, sensual desire, & ill will. These are the five lower fetters. And which are the five higher fetters? Passion for form, passion for what is formless, conceit, restlessness, & ignorance.")

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: [AN2.30: Vijja-bhagiya Sutra – A Share in Clear Knowing -- Middle Way in meditation: union of samatha & vipassana – the two releases: awareness-release & discernment-release]
:L2

** A VERY IMPORTANT KEY SUTRA **

¢(i.e. THE MIDDLE WAY IN MEDITATION: THE COMPLEMENTARITY OF CONCENTRATION AND INSIGHT
MEDITATION. ONE ALONE IS NOT ENOUGH, WE NEED BOTH VIRTUOUS METHODS AND WISDOM; THE TWO
ACCUMULATIONS.)

"These two qualities have a share in clear knowing. Which two?

-- TRANQUILITY (samatha)

-- & INSIGHT (vipassana).

\ "WHEN TRANQUILITY IS DEVELOPED,

\ what purpose does it serve?
 \ THE MIND IS DEVELOPED.
 \ And when the mind is developed, what purpose does it serve?
 \ PASSION IS ABANDONED.
 \ (i.e. its root destroyed, deprived of the conditions of existence.)

 \ "WHEN INSIGHT IS DEVELOPED,
 \ what purpose does it serve?
 \ DISCERNMENT IS DEVELOPED.
 \ And when discernment is developed, what purpose does it serve?
 \ IGNORANCE IS ABANDONED."
 \ (i.e. its root destroyed, deprived of the conditions of existence.)

 \ "Defiled by passion, the mind is not released.
 \ Defiled by ignorance, discernment does not develop.

 ~ Thus FROM THE FADING OF PASSION IS THERE AWARENESS-RELEASE.
 ~ FROM THE FADING OF IGNORANCE IS THERE DISCERNMENT-RELEASE."

£(See also: AN IX.43; AN IX.44; AN IX.45; SN XII.70.

£-- The complete abandonment of the three poisons – desire, hatred, delusion – fault of not more basis. – On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2, – 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

£-- The fermentation-free awareness-release & discernment-release looks like the union of samatha and Vipassana, the union of the two truths.

£-- MN146: "Sisters, there are these seven factors for awakening [2] through whose development & pursuit a monk enters & remains in the fermentation-free awareness-release & discernment-release,[3] //having directly known// & realized them for himself right in the here & now. Which seven?

£-- There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

£-- He develops analysis of qualities as a factor for awakening ...

£-- persistence as a factor for awakening ...

£-- rapture as a factor for awakening ...

£-- serenity as a factor for awakening ...

£-- concentration as a factor for awakening ...

£-- equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in relinquishment.

£-- These are the seven factors for awakening through whose development & pursuit a monk enters & remains in the fermentation-free awareness-release & discernment-release, //having directly known// & realized them for himself right in the here & now."

£-- Iti3.50: "There are these three roots of what is unskillful. Which three? Greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful. There are the three roots of what is unskillful."

£-- Iti3.57: "There are these three effluents. Which three? The effluent of sensuality, the effluent of becoming, the effluent of ignorance. These are the three effluents."

£-- Iti3.58: "There are these three cravings. Which three? Craving for sensuality, craving

for becoming, craving for non-becoming. These are the three cravings." (i.e. See AN4.199 for the 108 types of craving-verbalizations.)

£-- Iti3.88: "There are these three inside stains, inside enemies, inside foes, inside murderers, inside adversaries. Which three? Greed is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. Aversion is an inside stain...Delusion is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. These are the three inside stains, inside enemies, inside foes, inside murderers, inside adversaries."

£-- Iti3.93: "Monks, there are these three fires. Which three? The fire of passion, the fire of aversion, the fire of delusion. These, monks, are the three fires."

£-- Iti3.68: "This was said by the Blessed One, said by the Arhat, so I have heard: "Anyone whose passion is unabandoned, whose aversion is unabandoned, whose delusion is unabandoned is said to have gone over to Mara's camp, has come under Mara's power. The Evil One can do with that person as he likes. But anyone whose passion is abandoned, whose aversion is abandoned, whose delusion is abandoned is said not to have gone over to Mara's camp, has thrown off Mara's power. With that person, the Evil One cannot do as he likes."

£-- Iti3.69: "This was said by the Blessed One, said by the Arhat, so I have heard: "Anyone -- monk or nun -- in whom passion is unabandoned, aversion is unabandoned, & delusion is unabandoned, is said not to have crossed the ocean with its waves, breakers, & whirlpools, its monsters & demons.[1] Anyone -- monk or nun -- in whom passion is abandoned, aversion is abandoned, & delusion is abandoned, is said to have crossed the ocean with its waves, breakers, & whirlpools, its monsters & demons. Having crossed over, having reached the far shore, he/she stands on high ground, a brahman."

£-- AN3.72: To the Fatalists' Student "Those who teach a Dharma for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- their Dharma is well-taught.

£-- Those who have practiced for the abandoning of passion, for the abandoning of aversion, for the abandoning of delusion -- they have practiced well in this world.

£-- Those whose passion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising;

£-- those whose aversion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising;

£-- those whose delusion is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising: they, in this world, are well-gone."

£-- Iti3.72: "This was said by the Blessed One, said by the Arhat, so I have heard: "There are these three properties for escape. Which three? This is the escape from sensuality: renunciation.[1] This is the escape from form: formlessness. And as for whatever has come into being, is fabricated & dependently co-arisen, the escape from that is cessation. These are the three properties for escape."

£-- Iti3.73: "This was said by the Blessed One, said by the Arhat, so I have heard: "Formless phenomena are more peaceful than forms; cessation, more peaceful than formless phenomena."

£-- Iti3.96: "Tied by the yoke of sensuality and the yoke of becoming, one is a returner, returning to this state. Untied from the yoke of sensuality but tied by the yoke of becoming, one is a non-returner, not returning to this state. Untied from [both] the yoke of sensuality and from the yoke of becoming, one is an Arhat whose effluents are ended."

£-- Iti4.102: "For one knowing and seeing, I tell you, there is the ending of effluents, not for one not knowing and seeing. For one knowing what and seeing what is there the ending of effluents? For one knowing and seeing, 'This is stress,' there is the ending of effluents."

For one knowing and seeing, 'This is the origination of stress,' there is the ending of effluents. For one knowing and seeing, 'This is the cessation of stress,' there is the ending of effluents. For one knowing and seeing, 'This is the path of practice leading to the cessation of stress,' there is the ending of effluents. Thus it is that for one knowing and seeing there is the ending of effluents."

£-- Iti.4.103: "But any priests or contemplatives who discern, as it actually is present, that 'This is stress,'...that 'This is the origination of stress,'...that 'This is the cessation of stress,' who discern, as it actually is present, that 'This is the path of practice leading to the cessation of stress': to me these priests & contemplatives are counted as priests among priests and as contemplatives among contemplatives. Furthermore, they enter & remain in the goal of the priestly life & the goal of the contemplative life, //having directly known// & realized it for themselves in the here & now."

£-- Iti.4.112: "The world has been fully awakened to by the Tathagata. From the world, the Tathagata is disjoined. The origination of the world has been fully awakened to by the Tathagata. The origination of the world has, by the Tathagata, been abandoned. The cessation of the world has been fully awakened to by the Tathagata. The cessation of the world has, by the Tathagata, been realized. The path leading to the cessation of the world has been fully awakened to by the Tathagata. The path leading to the cessation of the world has, by the Tathagata, been developed. ...

£-- //DIRECTLY KNOWING// ALL THE WORLD,

£-- ALL THE WORLD AS IS ACTUALLY IS,

£-- from all the world disjoined,

£-- in all the world unmatched:

£-- Absolute conqueror of all, wise,

£-- released from all bonds,

£-- he touches the highest peace --

£-- Unbinding, which is free from fear.

£-- He is effluent-free, awakened, trouble-free,

£-- his doubts demolished,

£-- has attained the ending of action,

£-- is released in the destruction of acquisitions. ...

£-- AN4.5: "And who is the individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman." ... In one who, having known, qualities high & low have been destroyed, have gone to their end, do not exist: He's called a master of knowledge, one who has fulfilled the holy life, gone to the world's end, gone beyond.

£-- AN3.120: "And what is mental sagacity? There is the case where a monk who -- with the wasting away of the mental fermentations -- remains in the fermentation-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now. This is called mental sagacity."

£-- SN35-206: "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.)

L2: [AN3.61: Titttha Sutra – Sectarrians -- Realizing suchness of karma: no total determinism, no total chaos – the Middle Way] :L2

¢(i.e. THE MIDDLE WAY WITH KARMA: NOT ABSOLUTE DETERMINISM, NO ABSOLUTE CHAOS. – This sutra

links the Four Noble Truths and Dependent Origination.

£-- see also AN3.99 on the relativity of karma)

L4: [The three extremes positions about karma] :L4

"Monks, there are these three sectarian guilds that -- when cross-examined, pressed for reasons, & rebuked by wise people -- even though they may explain otherwise, remain stuck in [a doctrine of] inaction.

Which three?

-- "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.'

-- 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 a supreme being's act of creation.'

-- 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 without cause & without condition.'

L4: [The dependent nature and dangers of these three positions] :L4

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... IS ALL CAUSED BY WHAT WAS DONE IN THE PAST,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all caused by what was done in the past?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of what was done in the past. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views because of what was done in the past.' When one falls back on what was done in the past as being essential, 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.

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... IS ALL CAUSED BY A SUPREME BEING'S ACT OF CREATION,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all caused by a supreme being's act of creation?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings because of a supreme being's act of creation. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views because of a supreme being's act of creation.' When one falls back on creation by a supreme being as being essential, 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 second righteous refutation of those priests & contemplative who hold to such teachings, such views.

"Having approached the priests & contemplatives who hold that ... whatever a person experiences ... IS ALL WITHOUT CAUSE, WITHOUT CONDITION,' I said to them: 'Is it true that you hold that ... whatever a person experiences ... is all without cause, without condition?' Thus asked by me, they admitted, 'Yes.' Then I said to them, 'Then in that case, a person is a killer of living beings without cause, without condition. A person is a thief ... unchaste ... a liar ... a divisive speaker ... a harsh speaker ... an idle chatterer ... greedy ... malicious ... a holder of wrong views without cause, without condition.' When one falls back on lack of cause and lack of condition as being essential, 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 third righteous refutation of those priests & contemplative who hold to such teachings, such views.

"These are the three sectarian guilds that -- when cross-examined, pressed for reasons, & rebuked by wise people -- even though they may explain otherwise, remain stuck in inaction.

L4: [The Buddha-Dharma doesn't have these faults] :L4

£(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.)

"BUT THIS DHARMA TAUGHT BY ME IS UNREFUTED, UNDEFILED, BLAMELESS, NOT FAULTED BY KNOWLEDGEABLE PRIESTS & CONTEMPLATIVES.

And which Dharma taught by me is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives?

-- 'There are THESE SIX PROPERTIES' is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives.

-- 'There are THESE SIX MEDIA OF SENSORY CONTACT' is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives.

-- 'There are THESE EIGHTEEN EXPLORATIONS FOR THE INTELLECT' is a Dharma taught by me that

is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives.

-- 'There are THESE FOUR NOBLE TRUTHS' is a Dharma taught by me that is unrefuted,

undefiled, blameless, not faulted by knowledgeable priests & contemplatives.

L5: [""There are these six properties"] :L5

is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said?

These are the six properties: earth-property, liquid-property, fire-property, wind-property, space-property, consciousness-property.

""There are these six properties" is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

L5: [""There are these six media of sensory contact"] :L5

is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said?

These are the six media of sensory contact: the eye as a medium of sensory contact, the ear as a medium of sensory contact, the nose as a medium of sensory contact, the tongue as a medium of sensory contact, the body as a medium of sensory contact, the intellect as a medium of sensory contact.

""There are these six media of sensory contact" is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

L5: [""There are these eighteen explorations for the intellect"] :L5

is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it said?

-- Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity.

-- Hearing a sound via the ear ...

-- Smelling an aroma via the nose ...

-- Tasting a flavor via the tongue ...

-- Feeling a tactile sensation via the body ...

-- Cognizing an idea via the intellect, one explores an idea that can act as the basis for happiness, one explores an idea that can act as the basis for unhappiness, one explores an idea that can act as the basis for equanimity.

""There are these eighteen explorations for the intellect" is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said.

L5: [""There are these four noble truths"] :L5

is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to what was it

said?

- "Sustained by/clinging to the six properties, there is an alighting of an embryo.
- There being an alighting, there is 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.
- To one experiencing feeling
- I declare, 'This is stress.'
- I declare, 'This is the origination of stress.'
- I declare, 'This is the cessation of stress.'
- I declare, 'This is the path of practice leading to the cessation of stress.'

☿(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)

L6: ["And what is the noble truth of stress?"] :L6

Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five aggregates for clinging/sustenance are stress. This is called the noble truth of stress.

L6: ["And what is the noble truth of the origination of stress?"] :L6

- "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 old age & death, sorrow, lamentation, pain, distress, & despair come into play.
- Such is the origination of this entire mass of stress & suffering.

"This is called the noble truth of THE ORIGINATION OF STRESS.

L6: ["And what is the noble truth of the cessation of stress?"] :L6

- "FROM THE 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 old age & death, sorrow, lamentation, pain, distress, & despair all cease.
- Such is the cessation of this entire mass of stress & suffering.

"This is called the noble truth of THE CESSATION OF STRESS.

L6: ["And what is the noble truth of the path of practice leading to the cessation of stress?"] :L6

Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is called the noble truth of the path of practice leading to the cessation of stress.

"`"There are these four noble truths" is a Dharma taught by me that is unrefuted, undefiled, blameless, not faulted by knowledgeable priests & contemplatives': Thus was it said. And in reference to this was it said."

L2: [AN3.65: Kalama Sutra – The Instruction to the Kalamas -- Realizing suchness, relying ultimately on //personal direct knowledge//] :L2

¢(i.e. ABOUT RELYING ON OUR OWN //PERSONAL DIRECT EXPERIENCE// TO KNOW WHAT IS RIGHT AND WHAT IS WRONG.)

L4: [(The Kalamas of Kesaputta go to see the Buddha)] :L4

1. I heard thus. Once the Blessed One, while wandering in the Kosala country with a large community of bhikkhus, entered a town of the Kalama people called Kesaputta. The Kalamas who were inhabitants of Kesaputta: "Reverend Gotama, the monk, the son of the Sakiyans, has, while wandering in the Kosala country, entered Kesaputta. The good repute of the Reverend Gotama has been spread in this way: Indeed, the Blessed One is thus consummate, fully enlightened, endowed with knowledge and practice, sublime, knower of the worlds, peerless, guide of tamable men, teacher of divine and human beings, WHICH HE BY HIMSELF HAS THROUGH //DIRECT KNOWLEDGE// UNDERSTOOD CLEARLY. He set forth the Dharma, good in the beginning, good in the middle, good in the end, possessed of meaning and the letter, and complete in everything; and he proclaims the holy life that is perfectly pure. Seeing such consummate ones is good indeed."

2. Then the Kalamas who were inhabitants of Kesaputta went to where the Blessed One was. On arriving there some paid homage to him and sat down on one side; some exchanged greetings with him and after the ending of cordial memorable talk, sat down on one side; some saluted him raising their joined palms and sat down on one side; some announced their name and family and sat down on one side; some without speaking, sat down on one side.

L4: [(The Kalamas of Kesaputta ask for guidance from the Buddha)] :L4

3. The Kalamas who were inhabitants of Kesaputta sitting on one side said to the Blessed One: "There are some monks and Brahmins, venerable sir, who visit Kesaputta. They expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Some other monks and Brahmins too, venerable sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. Venerable sir, there is doubt, there is uncertainty in us concerning them. Which of these reverend monks and Brahmins spoke the truth and which falsehood?" £(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 ...

£-- MN19: Two Sorts of Thinking: 'Why don't I keep dividing my thinking into two sorts?')

¢(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 criterion for rejection)] :L4

4. "It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated

hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, WHEN YOU YOURSELVES KNOW: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

L4: [(Greed, hate, and delusion)] :L4

5. "What do you think, Kalamas? Does greed appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to greed, and being overwhelmed and vanquished mentally by greed, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

6. "What do you think, Kalamas? Does hate appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to hate, and being overwhelmed and vanquished mentally by hate, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

7. "What do you think, Kalamas? Does delusion appear in a man for his benefit or harm?" -- "For his harm, venerable sir." -- "Kalamas, being given to delusion, and being overwhelmed and vanquished mentally by delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?" -- "Yes, venerable sir."

8. "What do you think, Kalamas? Are these things good or bad?" -- "Bad, venerable sir" -- "Blamable or not blamable?" -- "Blamable, venerable sir." -- "Censured or praised by the wise?" -- "Censured, venerable sir." -- "Undertaken and observed, do these things lead to harm and ill, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to harm and ill. Thus it strikes us here."

9. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, WHEN YOU YOURSELVES KNOW: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.'

L4: [(The criterion for acceptance)] :L4

10. "Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, WHEN YOU YOURSELVES KNOW: 'These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness,' enter on and abide in them.

L4: [(Absence of greed, hate, and delusion)] :L4

11. "What do you think, Kalamas? Does absence of greed appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to greed, and being not overwhelmed and not vanquished mentally by greed, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

12. "What do you think, Kalamas? Does absence of hate appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to hate, and being not overwhelmed and not vanquished mentally by hate, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

13. "What do you think, Kalamas? Does absence of delusion appear in a man for his benefit or harm?" -- "For his benefit, venerable sir." -- "Kalamas, being not given to delusion, and being not overwhelmed and not vanquished mentally by delusion, this man does not take life, does not steal, does not commit adultery, and does not tell lies; he prompts another too, to do likewise. Will that be long for his benefit and happiness?" -- "Yes, venerable sir."

14. "What do you think, Kalamas? Are these things good or bad?" -- "Good, venerable sir." -- "Blamable or not blamable?" -- "Not blamable, venerable sir." -- "Censured or praised by the wise?" -- "Praised, venerable sir." -- "Undertaken and observed, do these things lead to benefit and happiness, or not? Or how does it strike you?" -- "Undertaken and observed, these things lead to benefit and happiness. Thus it strikes us here."

15. "Therefore, did we say, Kalamas, what was said thus, 'Come Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, "The monk is our teacher." Kalamas, WHEN YOU YOURSELVES KNOW: "These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill," abandon them.'

L4: [(The Four Exalted Dwellings)] :L4

16. "The disciple of the Noble Ones, Kalamas, who in this way is devoid of coveting, devoid of ill will, undeluded, clearly comprehending and mindful, dwells, having pervaded, WITH THE THOUGHT OF AMITY, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of amity that is free of hate or malice.

"He lives, having pervaded, WITH THE THOUGHT OF COMPASSION, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of compassion that is free of hate or malice.

"He lives, having pervaded, WITH THE THOUGHT OF GLADNESS, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of gladness that is free of hate or malice.

"He lives, having pervaded, WITH THE THOUGHT OF EQUANIMITY, one quarter; likewise the second; likewise the third; likewise the fourth; so above, below, and across; he dwells, having pervaded because of the existence in it of all living beings, everywhere, the entire world, with the great, exalted, boundless thought of equanimity that is free of hate or malice.

L4: [(The Four Solaces)] :L4

17. "The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom four solaces are found here and now.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him. (i.e. see AN4.62 for the four kinds of bliss)

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, Kalamas, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, these four solaces are found."

"So it is, Blessed One. So it is, Sublime one. The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and now, four solaces are found.

"Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss.' This is the first solace found by him.

"Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself.' This is the second solace found by him.

"Suppose evil (results) befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill (results) affect me who do no evil deed?' This is the third solace found by him.

"Suppose evil (results) do not befall an evil-doer. Then I see myself purified in any case.' This is the fourth solace found by him.

"The disciple of the Noble Ones, venerable sir, who has such a hate-free mind, such a malice-free mind, such an undefiled mind, and such a purified mind, is one by whom, here and

now, these four solaces are found."

"Marvelous, venerable sir! Marvelous, venerable sir! As if, venerable sir, a person were to turn face upwards what is upside down, or to uncover the concealed, or to point the way to one who is lost or to carry a lamp in the darkness, thinking, 'Those who have eyes will see visible objects,' so has the Dharma been set forth in many ways by the Blessed One. We, venerable sir, go to the Blessed One for refuge, to the Dharma for refuge, and to the Community of Bhikkhus for refuge. Venerable sir, may the Blessed One regard us as lay followers who have gone for refuge for life, from today."

L2: [AN3.73: Sakka Sutra – To the Sakyan -- Union of method & wisdom: complementarity of the three trainings] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH. ABOUT THE COMPLEMENTARITY OF MORALITY, CONCENTRATION AND INSIGHT MEDITATION.)

I have heard that on one occasion the Blessed One was staying among the Sakyans at Kapilavatthu in the Banyan Park. Now at that time the Blessed One had just recovered from being ill, was not long recovered from his illness. Then Mahanama the Sakyan went to the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "For a long time I have known the Dharma taught by the Blessed One that

~ "There is knowledge for one who is concentrated, not for one who is not concentrated.'

~ NOW, DOES CONCENTRATION COME FIRST, AND KNOWLEDGE AFTER, OR DOES KNOWLEDGE COME FIRST, AND CONCENTRATION AFTER?"

Then the thought occurred to Ven. Ananda, "Here the Blessed has just recovered from being ill, is not long recovered from his illness, and yet Mahanama the Sakyan asks him this very deep question. What if I were to take Mahanama the Sakyan to one side and teach him the Dharma?"

So Ven. Ananda, taking Mahanama the Sakyan by the arm, led him to one side and said to him, -- "Mahanama, the Blessed One has talked both of the VIRTUE of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an Arhat].

-- He has talked both of the CONCENTRATION of one who is in training and of the concentration of one whose training is complete.

-- He has talked both of the DISCERNMENT of one who is in training and of the discernment of one whose training is complete.

L4: [The three trainings] :L4

"And what is the VIRTUE of ONE WHO IS IN TRAINING? There is the case where a monk is virtuous.

-- He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity.

-- He trains himself, having undertaken the training rules, seeing danger in the slightest fault.

-- This is called the virtue of one who is in training.

¢(i.e. see AN3.78 on the relativity of what is skillful and unskillful.)

"And what is the CONCENTRATION of one who is in training?

-- 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.

-- With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.

-- With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive of pleasure. He enters & remains in the third jhana, and of him 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 -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain.

-- This is called the concentration of one who is in training.

¢(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.)

"And what is the DISCERNMENT of one who is in training?

-- There is the case where a monk discerns as it actually is 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...

¢(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)

This is called the discernment of one who is in training.

L4: [The three perfections] :L4

"Then there is THE NOBLE DISCIPLE --

-- thus CONSUMMATE IN VIRTUE,

-- thus CONSUMMATE IN CONCENTRATION,

-- thus CONSUMMATE IN DISCERNMENT --

-- who, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. (i.e. On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2,)

"In this way, Mahanama,

-- the Blessed One has talked both of the virtue of one who is in training and of the virtue of one whose training is complete.

-- He has talked both of the concentration of one who is in training and of the concentration of one whose training is complete.

-- He has talked both of the discernment of one who is in training and of the discernment of one whose training is complete."

¢(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: [AN3.78: Silabbata Sutra – Precept & Practice -- Union of method & wisdom: the relativity of any skillful means; they should be judged by their results] :L2

¢(i.e. ABOUT THE RELATIVITY OF ANY SKILLFUL MEANS – IT SHOULD BE JUDGED BY ITS RESULTS. No

absolute method of view, only adapted skillful means. – see also AN2.29,)

¢(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,)

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, the Blessed One said to him, "Ananda, every precept & practice, every life, every holy life that is followed as of essential worth: is every one of them fruitful?"

"Lord, that is not [to be answered] with a categorical answer."

"In that case, Ananda, give an analytical answer."

-- "WHEN -- by following a life of precept & practice, a life, a holy life that is followed as of essential worth -- ONE'S UNSKILLFUL MENTAL QUALITIES INCREASE WHILE ONE'S SKILLFUL

MENTAL QUALITIES DECLINE: that sort of precept & practice, life, holy life that is followed as of essential worth is fruitless.

-- BUT WHEN -- by following a life of precept & practice, a life, a holy life that is followed as of essential worth -- ONE'S UNSKILLFUL MENTAL QUALITIES DECLINE WHILE ONE'S

SKILLFUL MENTAL QUALITIES INCREASE: that sort of precept & practice, life, holy life that is followed as of essential worth is fruitful."

That is what Ven. Ananda said, and the Teacher approved. Then Ven. Ananda, [realizing,] "The Teacher approves of me," got up from his seat and, having bowed down to the Blessed One and circumambulating him, left.

Then not long after Ven. Ananda had left, the Blessed One said to the monks, "Monks, Ananda is still in training, but it would not be easy to find his equal in discernment."

¢(i.e. See also MN19: Two Sorts of Thinking: "Why don't I keep dividing my thinking into two sorts?"

£-- AN3.66 & AN3.65 & MN19 on "When you know in yourself 'These things are unprofitable ..."

"When you know in yourself: 'These things are profitable, ..."

£-- AN10.94 on the relativity of asceticism.

£-- See also sutras about "The Buddha has no absolute view or dogma"

£-- AN4.111: To Kesi the Horsetrainer: "Kesi, I train a tamable person

£-- [sometimes] with mildness,

£-- [sometimes] with harshness,

£-- [sometimes] with both mildness & harshness.

£-- "If a tamable person does not submit either to a mild training or to a harsh training or to a mild & harsh training, then I kill him, Kesi.")

L2: [AN3.89: Sikkha Sutra – Trainings -- Union of method & wisdom: complementarity of the three trainings] :L2

¢(i.e. We need both virtuous methods and wisdom together on the path. About the complementarity of the three trainings: morality, concentration and insight meditation.)

"There are THESE THREE TRAININGS. Which three?

-- The training in heightened virtue, (i.e. Morality)

-- the training in heightened mind, (i.e. Concentration)

-- the training in heightened discernment. (i.e. Wisdom)

"And what is the training in heightened VIRTUE?

There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest fault. This is called the training in heightened virtue.

¢(i.e. see AN3.78 on the relativity of what is skillful and unskillful.)

"And what is the training in heightened MIND?

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. With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance. With the fading of rapture he remains in equanimity, mindful & alert, 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.' 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. This is called the training in heightened mind.

"And what is the training in heightened DISCERNMENT?

There is the case where a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. (i.e. The complete abandonment of the three poisons -- desire, hatred, delusion -- fault of not more basis. -- On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2.) This is called the training in heightened discernment.

"These are the three trainings."

\ Heightened virtue,
\ heightened mind,
\ heightened discernment: persistent, firm, steadfast,
\ absorbed in jhana, mindful, with guarded faculties
\ you should practice them --

\ as in front, so behind;
\ as behind, so in front;
\ as below, so above;
\ as above, so below;
\ as by day, so by night;
\ as by night, so by day;

\ conquering all the directions
\ with limitless concentration.

\ This is called the practice of training,
\ as well as the pure way of life.
\ [Following it,] you're called
\ self-awakened in the world, enlightened,

\ one who's taken the path to its end.
 \ With the cessation of sensory consciousness
 \ of one released in the stopping of craving,
 \ the liberation of awareness
 \ of one released in the stopping of craving,
 \ is like the unbinding of a flame.[1]

£[See also AN3.93 – Urgent: these three urgent duties of a monk]

L2: [AN3.99: Lonaphala Sutra – The Salt Crystal -- Realizing suchness of karma, the relativity of karma] :L2

¢(i.e. THERE IS NO ABSOLUTE WHOLESOME OR UNWHOLESOME ACTIONS, NO ABSOLUTE KARMA. IT IS ALL RELATIVE.)

"Monks, for anyone who says, 'In whatever way a person makes karma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress.

But for anyone who says, 'WHEN A PERSON MAKES KARMA TO BE FELT IN SUCH & SUCH A WAY, THAT IS HOW ITS RESULT IS EXPERIENCED,' there is the living of the holy life, there is the opportunity for the right ending of stress.

"There is the case where a trifling evil deed done by a certain individual takes him to hell. There is the case where the very same sort of trifling deed done by another individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable.[1] A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

L4: [The simile] :L4

"Suppose that a man were to drop a salt crystal into a small amount of water in a cup. What do you think? Would the water in the cup become salty because of the salt crystal, and unfit to drink?"

"Yes, lord. Why is that? There being only a small amount of water in the cup, it would become salty because of the salt crystal, and unfit to drink."

"Now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?"

"No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink."

"IN THE SAME WAY, there is the case where a trifling evil deed done by one individual [the first] takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

L4: [Another simile] :L4

"There is the case where a certain person is thrown into jail for half a dollar (kahapana), is thrown into jail for a dollar, is thrown into jail for one hundred dollars. And there is the case where another person is not thrown into jail for half a dollar, is not thrown into jail for a dollar, is not thrown into jail for one hundred dollars. Now what sort of person is thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who is thrown into jail for half a dollar... for a dollar... for one hundred dollars. And what sort of person is not thrown into jail for half a dollar... for a dollar... for one hundred dollars? There is the case where a person is wealthy, with many belongings, many possessions. This is the sort of person who is not thrown into jail for half a dollar... for a dollar... for one hundred dollars.

"IN THE SAME WAY, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for

the most part barely appears for a moment.

L4: [Another simile] :L4

"It's just as when a goat butcher is empowered to beat or bind or slay or treat as he likes a certain person who steals a goat, but is not empowered to beat or bind or slay or treat as he likes another person who steals a goat. Now, when what sort of person has stolen a goat is the goat butcher empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is poor, of little wealth, of few possessions. This is the sort of person who, when he has stolen a goat, the goat butcher is empowered to beat or bind or slay or treat as he likes. And when what sort of person has stolen a goat is the goat butcher not empowered to beat him or bind him or slay him or treat him as he likes? There is the case where a person is wealthy, with many belongings, many possessions; a king or a king's minister. This is the sort of person who, when he has stolen a goat, the goat butcher is not empowered to beat or bind or slay or treat as he likes. All he can do is go with his hands clasped before his heart and beg: 'Please, dear sir, give me a goat or the price of a goat.'

"IN THE SAME WAY, there is the case where a trifling evil deed done by one individual takes him to hell; and there is the case where the very same sort of trifling deed done by the other individual is experienced in the here & now, and for the most part barely appears for a moment.

"Now, a trifling evil deed done by what sort of individual takes him to hell? There is the case where a certain individual is undeveloped in [contemplating] the body, undeveloped in virtue, undeveloped in mind, undeveloped in discernment: restricted, small-hearted, dwelling with suffering. A trifling evil deed done by this sort of individual takes him to hell.

"Now, a trifling evil deed done by what sort of individual is experienced in the here & now, and for the most part barely appears for a moment? There is the case where a certain individual is developed in [contemplating] the body, developed in virtue, developed in mind, developed in discernment: unrestricted, large-hearted, dwelling with the immeasurable. A trifling evil deed done by this sort of individual is experienced in the here & now, and for the most part barely appears for a moment.

"Monks, for anyone who says, 'In whatever way a person makes karma, that is how it is experienced,' there is no living of the holy life, there is no opportunity for the right ending of stress.

But for anyone who says, 'WHEN A PERSON MAKES KARMA TO BE FELT IN SUCH & SUCH A WAY, THAT IS HOW ITS RESULT IS EXPERIENCED,' there is the living of the holy life, there is the opportunity for the right ending of stress."

£(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.)

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: [AN4.1: Anubuddha Sutra – Understanding -- Realizing suchness of four things, of the two accumulations – conceptual understanding and //direct knowledge//] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH. THE NEED FOR CONCEPTUAL UNDERSTANDING AND THEN //PERSONAL DIRECT KNOWLEDGE// OF FOUR THINGS, OF BOTH VIRTUOUS METHODS AND WISDOM, THE TWO ACCUMULATIONS.)

I have heard that on one occasion the Blessed One was staying among the Vajjians at Bhanda Village. There he addressed the monks, "Monks!" "Yes, lord," the monks responded.

"The Blessed One said: "It's because of NOT UNDERSTANDING AND NOT PENETRATING FOUR THINGS

that we have wandered & transmigrated on such a long, long time, you & I. Which four?

-- "It's because of not understanding and not penetrating noble VIRTUE that we have wandered & transmigrated on such a long, long time, you & I.

-- "It's because of not understanding and not penetrating noble CONCENTRATION that we have wandered & transmigrated on such a long, long time, you & I.

-- "It's because of not understanding and not penetrating noble DISCERNMENT that we have wandered & transmigrated on such a long, long time, you & I.

-- "It's because of not understanding and not penetrating noble RELEASE that we have wandered & transmigrated on such a long, long time, you & I.

-- "But
-- when noble virtue is understood & penetrated,
-- when noble concentration ...
-- noble discernment ...
-- noble release is UNDERSTOOD & PENETRATED, then craving for becoming is destroyed, the
guide to becoming (craving & attachment) is ended, there is now no further becoming."

That is what the Blessed One said. When the One Well-gone had said that, he -- the Teacher
-- said further:

\ Unexcelled VIRTUE, CONCENTRATION,
\ DISCERNMENT, & RELEASE:
\ have been understood by Gotama of glorious stature.
\ HAVING KNOWN THEM DIRECTLY,
\ he taught the Dharma to the monks --
\ the Awakened One
\ the Teacher who has put an end to suffering & stress,
\ the One with vision
\ totally unbound.

L2: [AN4.10: Yoga Sutra – Yokes -- Realizing suchness, ignorance vs. comprehending] :L2

¢(i.e. ABOUT THE NEED TO REMOVE THE IGNORANCE, TO COMPREHEND ...)

"Monks, there are these FOUR YOKES. Which four?

-- The yoke of sensuality,
-- the yoke of becoming,
-- the yoke of views,
-- & the yoke of ignorance.

"And what is the yoke of SENSUALITY? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then -- with regard to sensual objects -- he is obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is the yoke of sensuality. (i.e. It is the same with asceticism.)

"And how is there the yoke of BECOMING? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from becoming, then -- with regard to states of becoming -- he is obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is the yoke of sensuality & the yoke of becoming. (i.e. It is the same with "non-becoming".)

"And how is there the yoke of VIEWS? There is the case where a certain person does not

discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views, then -- with regard to views -- he is obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is the yoke of sensuality, the yoke of becoming, & the yoke of views. (i.e. It is the same with the view of "being" and the view of "non-being". It is the same with rejecting all views.)

"And how is there the yoke of IGNORANCE? There is the case where a certain person does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media. When he does not discern, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from the six sense media, then -- with regard to ignorance concerning the six sense media -- he is obsessed with not-knowing. This is the yoke of sensuality, the yoke of becoming, the yoke of views, & the yoke of ignorance. (i.e. It is the same with knowing.)

"Conjoined with evil, unskillful mental qualities -- defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death -- one is said not to be at rest from the yoke.

"These are the four yokes.

"Now, there are these FOUR UNYOKINGS. Which four?

- Unyoking from sensuality,
- unyoking from becoming,
- unyoking from views,
- & unyoking from ignorance.

"And what is unyoking from sensuality? There is the case where a certain person DISCERNS, AS IT ACTUALLY IS PRESENT, THE ORIGINATION, THE PASSING AWAY, THE ALLURE, THE DRAWBACKS, & THE ESCAPE FROM SENSUALITY. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from sensuality, then -- with regard to sensual objects -- he is not obsessed with sensual passion, sensual delight, sensual attraction, sensual infatuation, sensual thirst, sensual fever, sensual fascination, sensual craving. This is unyoking from sensuality. (i.e. It is the same with asceticism.)

"And how is there unyoking from becoming? There is the case where a certain person DISCERNS, AS IT ACTUALLY IS PRESENT, THE ORIGINATION, THE PASSING AWAY, THE ALLURE, THE DRAWBACKS, AND THE ESCAPE FROM BECOMING. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from becoming, then -- with regard to states of becoming -- he is not obsessed with becoming-passion, becoming-delight, becoming-attraction, becoming-infatuation, becoming-thirst, becoming-fever, becoming-fascination, becoming-craving. This is unyoking from sensuality & unyoking from becoming. (i.e. It is the same with "non-becoming".)

"And how is there unyoking from views? There is the case where a certain person DISCERNS, AS IT ACTUALLY IS PRESENT, THE ORIGINATION, THE PASSING AWAY, THE ALLURE, THE DRAWBACKS, & THE ESCAPE FROM VIEWS. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, & the escape from views, then -- with regard to views -- he

is not obsessed with view-passion, view-delight, view-attraction, view-infatuation, view-thirst, view-fever, view-fascination, view-craving. This is unyoking from sensuality, unyoking from becoming, & unyoking from views. (i.e. It is the same with the view of "being" and the view of "non-being". It is the same with rejecting all views.)

"And how is there unyoking from ignorance? There is the case where a certain person DISCERNs, AS IT ACTUALLY IS PRESENT, THE ORIGINATION, THE PASSING AWAY, THE ALLURE, THE DRAWBACKS, & THE ESCAPE FROM THE SIX SENSE MEDIA. When he discerns, as it actually is present, the origination, the passing away, the allure, the drawbacks, and the escape from the six sense media, then -- with regard to ignorance concerning the six sense media -- HE IS NOT OBSESSED WITH NOT-KNOWING . This is unyoking from sensuality, unyoking from becoming, unyoking from views, & unyoking from ignorance. (i.e. It is the same with knowing.)

"Disjoined from evil, unskillful mental qualities -- defiling, leading to further becoming, unhappy, resulting in suffering & stress, and in future birth, aging, & death -- one is said to be at rest from the yoke.

"These are the four unyokings."

\ Joined with the yoke of sensuality
\ & the yoke of becoming,
\ joined with the yoke of views,
\ surrounded by IGNORANCE,
\ beings go to the wandering-on,
\ heading to birth
\ & death.
\ But those who COMPREHEND sensuality
\ & the yoke of becoming -- entirely --
\ who have thrown off the yoke of views
\ and are dispassionate
\ toward ignorance,
\ disjoined from all yokes:
\ they -- their yokes overcome --
\ are sages
\ indeed.

L2: [AN4.24: Kalaka Sutra – At Kalaka’s Park * * * * -- Realizing suchness, //direct realization// of the emptiness of all dharma] :L2

¢(i.e. ABOUT THE EMPTINESS OF ALL DHARMA -- NOT EXISTENT, NOT NON-EXISTENT. About the Middle

Way: not accepting, not rejecting the objects of the senses, and the same for the subject, the sense organs, the perceptions themselves. And this (the Tetralemma) is not a view, not a position; it is a non-affirmative negation. The Buddha has no absolute view / dogma; see also: MN72, AN4.24, AN10.93, AN10.94, AN10.96, SNP4.3, SNP4.5.)

On once occasion the Blessed One was staying in Saketa at Kalaka's park. There he addressed the monks: "Monks!"

"Yes, lord," the monks responded.

The Blessed One said:

\ "Monks, whatever in the cosmos -- with its devas, Maras, & Brahmas, its generations with their contemplatives & priests royalty & common people -- is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect:

\ THAT DO I KNOW. (i.e. first conceptual understanding of their real nature)

\ Whatever in the cosmos -- with its devas, Maras, & Brahmas, its generations with their contemplatives & priests, their royalty & common people -- is seen, heard, sensed, cognized, attained, sought after, pondered by the intellect:

\ THAT I DIRECTLY KNOW. (i.e. then //personal direct knowledge// of their real nature)

THAT HAS BEEN REALIZED BY THE TATHAGATA, but in the Tathagata[1] it has not been established.[2] (i.e. he has realized their real nature beyond all description, beyond all conceptualization, beyond existence and non-existence. And this is not a view, not a position. It is a non-affirmative negation.)

"If I were to say,

-- 'I don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that would be a falsehood in me.

-- If I were to say, 'I both know and don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that would be just the same.

-- If I were to say, 'I neither know nor don't know whatever in the cosmos ... is seen, heard, sensed, cognized ... pondered by the intellect,' that would be a fault in me.

"Thus, monks, the Tathagata,

-- when seeing what is to be seen,

---- DOESN'T CONSTRUE AN [OBJECT AS] SEEN. (i.e. not accepting it as inherently existing)

---- HE DOESN'T CONSTRUE AN UNSEEN. (i.e. not rejecting it as if completely non-existent either)

---- He doesn't construe an [object] to-be-seen. (i.e. not thinking it is something else than the seen)

---- He doesn't construe a seer. (i.e. not accepting the subject, the object of the sense, the perception itself as inherently existing either)

-- "When hearing....

-- "When sensing.... [tasting is missing ?]

-- "When cognizing what is to be cognized,

---- HE DOESN'T CONSTRUE AN [OBJECT AS] COGNIZED. (i.e. not accepting it as inherently existing)

---- HE DOESN'T CONSTRUE AN UNCOGNIZED. (i.e. not rejecting it as if completely non-existent either)

---- He doesn't construe an [object] to-be-cognized. (i.e. not thinking it is something else than the seen)

---- He doesn't construe a cognizer. (i.e. not accepting the subject, the object of the sense, the perception itself as inherently existing either)

Thus, monks, the Tathagata -- being THE SAME WITH REGARD TO ALL PHENOMENA THAT CAN BE SEEN, HEARD, SENSED, & COGNIZED -- is 'Such.' And I tell you: There's no other 'Such' higher or more sublime. (i.e. All dharmas are not existent, not non-existent, not both, not neither. All dharma are empty of inherent existence (not existent) because dependently arisen (not non-existent either). One has to realize this about all dharmas, no exception -- not only about the self.)

\ "WHATEVER IS SEEN OR HEARD OR SENSED AND
\ FASTENED ONTO AS TRUE BY OTHERS,
\ (i.e. Thought to be inherently existent by others.)

\ One who is Such -- among the self-fettered --
\ WOULDN'T FURTHER CLAIM TO BE TRUE OR EVEN FALSE.
\ (i.e. The Middle Way between existence and non-existence, between accepting and rejecting.)

\ "Having seen well in advance that arrow where generations are fastened & hung
\ -- 'I KNOW, I SEE, THAT'S JUST HOW IT IS!' --
\ (i.e. The Middle Way: it is not about accepting, or rejecting; but about comprehending, having //personal direct knowledge//, realizing the real nature of everything beyond existence and non-existence.)

\ THERE'S NOTHING OF THE TATHAGATA FASTENED."
\ (i.e. The Buddha has no view, no position. He is never falling for the illusion of inherent existence, not falling for the illusion of dropping all, or stopping all conceptualization and all other views.)

L2: [AN4.41: Samadhi Sutra – Concentration -- Realizing suchness, through developing concentration] :L2

¢(i.e. THE ROLE OF CONCENTRATION IS TO GAIN //PERSONAL DIRECT KNOWLEDGE// OF THE REAL NATURE OF THE FIVE AGGREGATES. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57,)

"Monks, these are THE FOUR DEVELOPMENTS OF CONCENTRATION. Which four?
-- There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.
-- There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.
-- There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.
-- There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"And what is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now?
-- There is the case where a monk -- quite withdrawn from sensuality, withdrawn from

unskillful qualities -- enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation.

-- With the stilling of directed thought & evaluation, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.

-- With the fading of rapture he remains in equanimity, mindful & alert, and physically sensitive to pleasure. He enters & remains 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 -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.

"And what is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime [at any hour of the day]. Day [for him] is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

"And what is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

"And what is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains FOCUSED ON ARISING & FALLING AWAY WITH REFERENCE TO THE FIVE CLINGING-AGGREGATES: 'Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its disappearance.' This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

"These are the four developments of concentration.

"And it was in connection with this that I stated in Punna's Question in the Way to the Far Shore [Sn V.3]:

\ 'He who has fathomed the far & near in the world,
\ for whom there is nothing perturbing in the world --
\ his vices evaporated, undesiring, untroubled, at peace --
\ he, I tell you, has crossed over birth aging."

L2: [AN4.94: Samadhi Sutra – Concentration (Tranquility and Insight) -- Middle Way in

meditation: union of samatha & vipassana] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH. ABOUT THE

COMPLEMENTARITY OF CONCENTRATION AND INSIGHT. – The role of concentration is to gain //personal direct knowledge// of the real nature of the five aggregates. And it has other short term benefits.

£-- 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.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.)

"Monks, these FOUR TYPES OF INDIVIDUALS are to be found existing in world. Which four?

-- "There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment.

-- Then there is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness.

-- Then there is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment.

-- And then there is the case of the individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"The individual who HAS ATTAINED INTERNAL TRANQUILITY OF AWARENESS, but not insight into

phenomena through heightened discernment, should approach an individual who has attained insight into phenomena through heightened discernment and ask him: 'How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who HAS ATTAINED INSIGHT INTO PHENOMENA THROUGH HEIGHTENED

DISCERNMENT, but not internal tranquility of awareness, he should approach an individual who has attained internal tranquility of awareness...and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who HAS ATTAINED NEITHER internal tranquility of awareness nor insight into phenomena through heightened discernment, he should approach an individual who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment...and ask him, 'How should the mind be steadied? How should it be made to settle down? How should it be unified? How should it be concentrated? How should fabrications be regarded? How should they be investigated? How should they be seen with insight?' The other will answer in line with what he has seen & experienced: 'The mind should be steadied in this way. The mind should be made to settle down in this way. The mind should be unified in this way. The mind should be concentrated in this way. Fabrications should be regarded in this way. Fabrications should be investigated in this way. Fabrications should be seen in this way with insight.' Then eventually he [the first] will become one who has attained both internal tranquility of awareness & insight into phenomena through heightened discernment.

"As for the individual who HAS ATTAINED BOTH internal tranquility of awareness & insight into phenomena through heightened discernment, his duty is to make an effort in establishing ('tuning') those very same skillful qualities to a higher degree for the ending of the (mental) fermentations.

"These are four types of individuals to be found existing in world."

L2: [AN4.159: Bhikkhuni Sutra – The Nun -- Union of method & wisdom: it is by relying on our five aggregates that ultimately we transcend them] :L2

¢(i.e. THE MIDDLE WAY: NOT ACCEPTING, NOT REJECTING. “The conditioned is needed in order to realize the Unconditioned.”)

I have heard that on one occasion Ven. Ananda was staying in Kosambi, at Ghosita's Park. Then a certain nun said to a certain man, "Go, my good man, to my lord Ananda and, on arrival, bowing your head to his feet in my name, tell him, 'The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ananda and says, 'It would be good if my lord Ananda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Responding, "Yes, my lady," the man then approached Ven. Ananda and, on arrival, having bowed down, sat to one side. As he was sitting there he said to Ven. Ananda, "The nun named such-and-such, venerable sir, is sick, in pain, severely ill. She bows her head to the feet of her lord Ananda and says, 'It would be good if my lord Ananda were to go to the nuns' quarters, to visit this nun out of sympathy for her.'"

Ven. Ananda accepted with silence. Then in the early morning, having put on his robes and, carrying his bowl and outer robe, he went to the nuns' quarters. The nun saw Ven. Ananda coming from afar. On seeing him, she lay down on a bed, having covered her head.

Then Ven. Ananda approached the nun and, on arrival, sat down on a prepared seat. As he was sitting there, he said to the nun:

-- "This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.

-- "This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.

-- "This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.

-- "This body comes into being through sexual intercourse. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge.

[1.] "'This body, sister, comes into being through FOOD. And yet it is by relying on food that food is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk, considering it thoughtfully, takes food -- not playfully, nor for intoxication, nor for putting on bulk, nor for beautification -- but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, [thinking,] 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.' Then, at a later time, he abandons food, having relied on food. 'This body, sister, comes into being through food. And yet it is by relying on food that food is to be abandoned.' Thus it was said, and in reference to this was it said. (i.e. See also SN12.63, on the Four Nutriments)

[2.] "'This body comes into being through CRAVING. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having known & realized them for himself in the here & now.' (i.e. On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2.) The thought occurs to him, 'I hope that I, too, will -- through the ending of the fermentations -- enter & remain in the fermentation-free awareness-release & discernment-release, having known & realized them for myself in the here & now' Then, at a later time, he abandons craving, having relied on craving. 'This body comes into being through craving. And yet it is by relying on craving that craving is to be abandoned.' Thus it was said. And in reference to this was it said.

[3.] "'This body comes into being through CONCEIT. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said. And in reference to what was it said? There is the case, sister, where a monk hears, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having known & realized them for himself in the here & now.' (i.e. On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2.) The thought occurs to him, 'The monk named such-and-such, they say, through the ending of the fermentations, has entered & remains in the fermentation-free awareness-release & discernment-release, having known & realized them for myself in the here & now. Then why not me?' Then, at a later time, he abandons conceit, having relied on conceit. 'This body comes into being through conceit. And yet it is by relying on conceit that conceit is to be abandoned.' Thus it was said, and in reference to this was it said.

[4.] "This body comes into being through SEXUAL INTERCOURSE. Sexual intercourse is to be abandoned. The Buddha calls sexual intercourse a cutting off of the bridge."

Then the nun -- getting up from her bed, arranging her upper robe over one shoulder, and bowing down with her head at Ven. Ananda's feet -- said, "A transgression has overcome me, venerable sir, in that I was so foolish, so muddle-headed, and so unskilled as to act in this way. May my lord Ananda please accept this confession of my transgression as such, so

that I may restrain myself in the future."

"Yes, sister, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to act in this way. But because you see your transgression as such and make amends in accordance with the Dharma, we accept your confession. For it is a cause of growth in the Dharma and discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dharma and exercises restraint in the future." That is what Ven. Ananda said. Gratified, the nun delighted in Ven. Ananda's words.

¶(i.e. MN24: Relay Chariots: "If the Blessed One had described purity in terms of virtue 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. ... But if total Unbinding through lack of clinging were apart 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. "

£-- Beyond Being and Non-Being, Bikkhu Amaro: "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."

£-- MN126: " For any priests or contemplatives endowed with wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, & wrong concentration:

£-- If they follow the holy life even when having made a wish [for results], they are incapable of obtaining results.

£-- If they follow the holy life even when having made no wish, they are incapable of obtaining results.

£-- If they follow the holy life even when both having made a wish and having made no wish, they are incapable of obtaining results.

£-- If they follow the holy life even when neither having made a wish nor having made no wish, they are incapable of obtaining results. Why is that? Because it is an inappropriate way of obtaining results.

£-- But as for any priests or contemplatives endowed with right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, & right concentration:

£-- If they follow the holy life even when having made a wish, they are capable of obtaining results.

£-- If they follow the holy life even when having made no wish, they are capable of obtaining results.

£-- If they follow the holy life even when both having made a wish and having made no wish, they are capable of obtaining results.

£-- If they follow the holy life even when neither having made a wish nor having made no wish, they are capable of obtaining results. Why is that? Because it is an appropriate way of obtaining results.

£-- see AN3.78 on the relativity of what is skillful and unskillful.)

L2: [AN4.170: Yuganaddha Sutra – In Tandem -- Middle Way in meditation: union of samatha & vipassana] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH. ABOUT THE

COMPLEMENTARITY OF CONCENTRATION AND INSIGHT. – 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.e. Note: The Buddha describes the paths to arhatship by which tranquility and insight work hand-in-hand.

On one occasion Ven. Ananda was staying in Kosambi, at Ghosita's monastery. There he addressed the monks, "Friends!"

"Yes, friend," the monks responded.

Ven. Ananda said: "Friends, whoever -- monk or nun -- declares the attainment of arhatship in my presence, they all do it by means of one or another of FOUR PATHS. Which four?

-- "There is the case where a monk has DEVELOPED INSIGHT PRECEDED BY TRANQUILITY. As he develops insight preceded by tranquility, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it -- his fetters are abandoned, his latent tendencies abolished.

-- "Then there is the case where a monk has DEVELOPED TRANQUILITY PRECEDED BY INSIGHT. As he develops tranquility preceded by insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it -- his fetters are abandoned, his latent tendencies abolished.

-- "Then there is the case where a monk has DEVELOPED TRANQUILITY IN TANDEM WITH INSIGHT. As he develops tranquility in tandem with insight, the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it -- his fetters are abandoned, his latent tendencies abolished.

-- "Then there is the case where a monk's mind HAS ITS RESTLESSNESS CONCERNING THE DHARMA

[Comm: the corruptions of insight] well under control. There comes a time when his mind grows steady inwardly, settles down, and becomes unified & concentrated. In him the path is born. He follows that path, develops it, pursues it. As he follows the path, developing it & pursuing it -- his fetters are abandoned, his latent tendencies abolished.

"Whoever -- monk or nun -- declares the attainment of arhatship in my presence, they all do it by means of one or another of these four paths."

L2: [AN4.174: Kotthita Sutra – To Kotthita * * * * -- Realizing suchness of the result of the path – Tetralemma] :L2

¢(i.e. ABOUT THE TETRALEMMA APPLIED TO THE BEING SUPPOSEDLY LIBERATED. ABOUT THE INSEPARABILITY OF THE WORLD AND MIND. -- See also SNP5.6 about the indescribable result)

Then Ven. Maha Kotthita 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,

"With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that THERE IS ANYTHING ELSE?" (i.e. the extreme of realism)

[Sariputta:] "Don't say that, my friend."

[Maha Kotthita:] "With the remainderless stopping & fading of the six contact-media, is it the case that THERE IS NOT ANYTHING ELSE?" (i.e. the extreme of nihilism or idealism)

[Sariputta:] "Don't say that, my friend."

[Maha Kotthita:] "...is it the case that THERE BOTH IS & IS NOT ANYTHING ELSE?" (i.e. the extreme of dualism)

[Sariputta:] "Don't say that, my friend."

[Maha Kotthita:] "...is it the case that THERE NEITHER IS NOR IS NOT ANYTHING ELSE?" (i.e. the extreme of monism or Oneness)

[Sariputta:] "Don't say that, my friend."

[Maha Kotthita:]

-- "Being asked if, with the remainderless stopping & fading of the six contact-media, there is anything else, you say, 'Don't say that, my friend.'

-- Being asked if ... there is not anything else ...

-- there both is & is not anything else ...

-- there neither is nor is not anything else,

-- you say, 'Don't say that, my friend.' (i.e. The Middle way, away from the four extremes.

The Tetralemma: it is not existence, not non-existence, not both, not neither. And this is a non-affirmative negation. It is not a view, not a position. The Buddha has no absolute view / dogma.)

Now, how is the meaning of your words to be understood?"

[Sariputta:]

-- "The statement, 'With the remainderless stopping & fading of the six contact-media [vision, hearing, smell, taste, touch, & intellection] is it the case that THERE IS ANYTHING ELSE?' complicates non-complication.[1] (i.e. This is just like falling into the extreme of realism)

-- The statement, '... is it the case that THERE IS NOT ANYTHING ELSE ... (i.e. This is just

like falling into the extreme of nihilism or idealism)

-- is it the case that THERE BOTH IS & IS NOT ANYTHING ELSE ... (i.e. This is just like falling into the extreme of dualism)

-- is it the case that THERE NEITHER IS NOR IS NOT ANYTHING ELSE?' complicates non-complication. (i.e. This is just like falling into the extreme of monism or Oneness)

-- However far the six contact-media go, that is how far complication goes. However far complication goes, that is how far the six contact media go. (i.e. This part is like the inseparability of name-&form (the world) and consciousness (the mind). They are interdependent, inseparable. One cannot exist without the other. One implies the other.)

-- With the remainderless fading & stopping of the six contact-media, there comes to be the stopping, the allaying of complication. (i.e. Since they are interdependent, they are both empty of inherent existence. it is removing this ignorance, realizing their interdependence and emptiness, that is the Liberating factor.)

L2: [AN4.183: Suta Sutra – On What is Heard -- No absolute view / dogma; no absolute, everything is relativity – so, not accepting, not rejecting – the Middle Way] :L2

¢(i.e. THE BUDDHA HAS NO ABSOLUTE VIEW / DOGMA. About the Middle Way about the object of the

senses: not accepting, not rejecting -- it is all relative -- no absolute, only possible

adapted skillful 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. 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 at Rajagaha in the Bamboo Forest, the Squirrels' Sanctuary. Then Vassakara the Brahmin, the minister to the king of Magadha, approached 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 said to the Blessed One: "I am of the view, of the opinion, that -- when anyone speaks of what he has seen, [saying,] 'Thus have I seen,' there is no fault in that.

-- When anyone speaks of what he has heard, [saying,] 'Thus have I heard,' there is no fault in that.

-- When anyone speaks of what he has sensed, [saying,] 'Thus have I sensed,' there is no fault in that.

-- When anyone speaks of what he has cognized, [saying,] 'Thus have I cognized,' there is no fault in that."

[The Blessed One responded:]

-- "I do not say, Brahmin, that everything that has been seen should be spoken about. Nor do I say that everything that has been seen should not be spoken about. (i.e. The Middle Way: not accepting, not rejecting -- it is all relative -- no absolute, only possible adapted skillful means.)

-- I do not say that everything that has been heard ...

-- everything that has been sensed ...

-- everything that has been cognized should be spoken about. Nor do I say that everything

that has been cognized should not be spoken about. (i.e. The Middle Way: not accepting, not rejecting -- it is all relative -- no absolute, only possible adapted skillful means.)

-- "When, for one who speaks of what has been seen,

---- unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about.

---- But when, for one speaks of what has been seen, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about. (i.e. The Middle Way: not accepting, not rejecting -- it is all relative -- no absolute, only possible adapted skillful means.)

-- "When, for one who speaks of what has been heard ...

-- what has been sensed...

-- what has been cognized,

---- unskillful mental qualities increase and skillful mental qualities decrease, then that sort of thing should not be spoken about.

---- But when, for one speaks of what has been cognized, unskillful mental qualities decrease and skillful mental qualities increase, then that sort of thing should be spoken about." (i.e. The Middle Way: not accepting, not rejecting -- it is all relative -- no absolute, only possible adapted skillful means.)

Then Vassakara the Brahmin, delighting & rejoicing in the Blessed One's words, got up from his seat and left..

L2: [AN4.200: Pema Sutra – Affection -- Realizing suchness, //personal direct knowledge// cause the abandonment of the three poisons] :L2

¢(i.e. We need both virtuous methods and wisdom together on the path. ABOUT THE RESULT OF THE UNION OF BOTH CONCENTRATION AND INSIGHT: THE THREE POISONS HAVE NO MORE BASIS TO GROW.)

¢(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.)

"Monks, THESE FOUR THINGS ARE BORN. Which four?

-- Affection is born of affection.

-- Aversion is born of affection.

-- Affection is born of aversion.

-- Aversion is born of aversion.

"And how is affection born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is pleasing, appealing, & charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to affection for them. This is how affection is born of affection.

"And how is aversion born of affection? There is the case where an individual is pleasing, appealing, & charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is pleasing,

appealing, & charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to aversion for them. This is how aversion is born of affection.

"And how is affection born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as displeasing, unappealing, & not charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as displeasing, unappealing, & not charming.' He gives rise to affection for them. This is how affection is born of aversion.

"And how is aversion born of aversion? There is the case where an individual is displeasing, unappealing, & not charming to (another) individual. Others treat that individual as pleasing, appealing, & charming, and the other one thinks, 'This individual is displeasing, unappealing, & not charming to me. Others treat this individual as pleasing, appealing, & charming.' He gives rise to aversion for them. This is how aversion is born of aversion.

"Monks, these are the four things that are born.

"Now, on the occasion when 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 -- then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection ... any affection of his that is born of aversion ... any aversion of his that is born of aversion does not come about.

-- "On the occasion when a monk ... enters & remains in the second jhana ...

-- enters & remains in the third jhana ...

-- enters & remains in the fourth jhana, then any affection of his that is born of affection does not come about. Any aversion of his that is born of affection ... any affection of his that is born of aversion ... any aversion of his that is born of aversion does not come about.

"On the occasion when a monk, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & verified them for himself right in the here & now, then

\ any affection of his that is born of affection is abandoned,
\ its root destroyed,
\ like an uprooted palm tree,
\ deprived of the conditions of existence,
\ not destined for future arising

\ Any aversion of his that is born of affection ...

\ any affection of his that is born of aversion ...

\ any aversion of his that is born of aversion is abandoned,
\ its root destroyed,
\ like an uprooted palm tree,
\ deprived of the conditions of existence,
\ not destined for future arising.

¢(i.e. The complete abandonment of the three poisons – desire, hatred, delusion – fault of

not more basis. – On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2,)

¢(i.e. The fermentation-free awareness-release & discernment-release looks like the union of samatha and Vipassana, the union of the two truths.

£-- AN4.5: "And who is the individual who has crossed over, gone beyond, who stands on firm ground: a brahman? There is the case where an individual, through the ending of the mental fermentations, enters & remains in the fermentation-free awareness-release & discernment-release, having known & made them manifest for himself right in the here & now. This is called the individual who has crossed over, gone beyond, who stands on firm ground: a brahman." ... In one who, having known, qualities high & low have been destroyed, have gone to their end, do not exist: He's called a master of knowledge, one who has fulfilled the holy life, gone to the world's end, gone beyond.

£-- AN3.120: "And what is mental sagacity? There is the case where a monk who -- with the wasting away of the mental fermentations -- remains in the fermentation-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now. This is called mental sagacity."

£-- SN35-206: "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.)

"THIS IS SAID TO BE A MONK WHO

-- DOESN'T PULL IN, DOESN'T PUSH AWAY,

-- DOESN'T SMOLDER,

-- DOESN'T FLARE UP,

-- AND DOESN'T BURN.

"And how does a monk pull in? There is the case where a monk 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 (mental) 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 is how a monk pulls in.

"And how does a monk not pull in? There is the case where a monk 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. He doesn't assume feeling to be the self ... doesn't assume perception to be the self ... doesn't assume fabrications to be the self ... 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. This is how a monk doesn't pull in.

"And how does a monk push away? There is the case where a monk returns insult to one who has insulted him, returns anger to one who is angry at him, quarrels with one who is quarreling. This is how a monk pushes away.

"And how does a monk not push away? There is the case where a monk doesn't return insult to one who has insulted him, doesn't return anger to one who is angry at him, doesn't quarrel with one who is quarreling. This is how a monk doesn't push away.

"And how does a monk smolder? There is the case where, there being 'I am,' there comes to be 'I am here,' there comes to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.'

"And how does a monk not smolder? There is the case where, there being 'I am,' there doesn't come to be 'I am here,' there doesn't come to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.'

"And how does a monk flare up? There is the case where, there being 'I am because of this (or: by means of this),' there comes to be 'I am here because of this,' there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.'

"And how does a monk not flare up? There is the case where, there being 'I am because of this (or: by means of this),' there doesn't come to be 'I am here because of this,' there doesn't come to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this.'

"And how does a monk burn? There is the case where a monk's conceit of 'I am' is not abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk burns.

"And how does a monk not burn? There is the case where a monk's conceit of 'I am' is abandoned, its root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising. This is how a monk doesn't burn."

L2: [AN5.25: Anugghita Sutra – Supported -- Union of method & wisdom] :L2

¢(i.e. We need both virtuous methods and wisdom together on the path. WE NEED BOTH CONCEPTUAL UNDERSTANDING, AND THEN //PERSONAL DIRECT KNOWLEDGE//.)

"Monks, WHEN RIGHT VIEW IS SUPPORTED BY FIVE FACTORS, it has release through awareness as

its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward. Which five?

-- "There is the case where right view is supported by VIRTUE,
-- supported by LEARNING,
-- supported by DISCUSSION,
-- supported by TRANQUILITY,
-- supported by INSIGHT.

"When supported by these five factors, right view has release through awareness as its fruit, release through awareness as its reward; it has release through discernment as its fruit, release through discernment as its reward."

L2: [AN5.27: Samadhi Sutra – Immeasurable Concentration -- Union of method & wisdom; the benefits of concentration] :L2

¢(i.e. ABOUT THE FOUR IMMEASURABLES AND THE BENEFITS OF CONCENTRATION. . The role of

concentration is to gain //personal direct knowledge// of the real nature of the five aggregates. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57.)

"Wise & mindful, you should develop immeasurable concentration [i.e., concentration based on IMMEASURABLE GOOD WILL, COMPASSION, APPRECIATION, OR EQUANIMITY]. When, wise & mindful, one has developed immeasurable concentration, five realizations arise right within oneself. Which five?

-- "The realization arises right within oneself that 'This concentration is blissful in the present and will result in bliss in the future.'

-- "The realization arises right within oneself that 'This concentration is noble & not connected with the baits of the flesh.'

-- "The realization arises right within oneself that 'This concentration is not obtained by base people.'

-- "The realization arises right within oneself that 'This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.'

-- "The realization arises right within oneself that 'I enter into this concentration mindfully, and mindfully I emerge from it.'

"Wise & mindful, you should develop immeasurable concentration. When, wise & mindful, one has developed immeasurable concentration, these five realizations arise right within oneself."

¶(i.e. See also AN8.63 on developing concentration using the four immeasurables and the four frames of reference. Note: This discourse is important in that it explicitly refers to the practice of the four frames of reference (the four foundations of mindfulness) as a form of concentration practice, mastered in terms of the levels of jhana.

£-- See DN22 on The Great Frames of Reference.

£-- See also AN11.16 for 11 benefits that can be expected for one whose release of awareness through good will is cultivated, developed, pursued, given a means of transport, given a grounding, steadied, consolidated, and well-undertaken.)

L2: [AN5.28: Samadhangā Sutta – The Factors of Concentration -- Middle Way in meditation: union of samatha & vipassana] :L2

¶(i.e. THE ROLE OF CONCENTRATION IS TO GAIN //PERSONAL DIRECT KNOWLEDGE// OF THE REAL NATURE

OF THE FIVE AGGREGATES. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57, -- See AN5.51 on the five hindrances; see AN6.86 on the six obstructions; see AN6.87 for the six karma obstructions)

L4: [The five-factored noble right concentration] :L4

I have heard that on one occasion the Blessed One was staying at Savatthi, in Jeta's Grove, Anāthapindika's monastery. There he addressed the monks, "Monks, I will teach you THE FIVE-FACTORED NOBLE RIGHT CONCENTRATION. Listen, and pay close attention. I will speak."

"As you say, lord," the monks replied.

[1.] The Blessed One said: "Now what, monks, is five-factored noble right concentration? There is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters and remains in THE FIRST JHANA: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body unpermeated by rapture and pleasure born from withdrawal.

"Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpermeated by rapture and pleasure born from withdrawal. This is the first development of the five-factored noble right concentration.

[2.] "Furthermore, with the stilling of directed thought and evaluation, he enters and remains in THE SECOND JHANA: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation -- internal assurance. He permeates and

pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure. This is the second development of the five-factored noble right concentration.

[3.] "And furthermore, with the fading of rapture, he remains in equanimity, mindful and alert, and physically sensitive to pleasure. He enters and remains in THE THIRD JHANA, of which the Noble Ones declare, 'Equanimous and mindful, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture. This is the third development of the five-factored noble right concentration.

[4.] "And furthermore, with the abandoning of pleasure and stress -- as with the earlier disappearance of elation and distress -- he enters and remains in THE FOURTH JHANA: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness. This is the fourth development of the five-factored noble right concentration.

[5.] "And furthermore, the monk has his theme of reflection well in hand, well attended to, well-considered, well-tuned (well-penetrated) by means of DISCERNMENT.

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned (well-penetrated) by means of discernment. This is the fifth development of the five-factored noble right concentration.

L4: [An opening to the higher knowledges] :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 known, the path leading to its cessation should be known.)

"When a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of THE SIX HIGHER KNOWLEDGES he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose that there were a water jar, set on a stand, brimful of water so that a crow could drink from it. If a strong man were to tip it in any way at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a rectangular water tank -- set on level ground, bounded by dikes -- brimful of water so that a crow could drink from it. If a strong man were to loosen the dikes anywhere at all, would water spill out?"

"Yes, lord."

"In the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and realize, he can witness them for himself whenever there is an opening.

"Suppose there were a chariot on level ground at four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled driver, a trainer of tamable horses, might mount and -- taking the reins with his left hand and the whip with his right -- drive out and back, to whatever place and by whichever road he liked; in the same way, when a monk has developed and pursued the five-factored noble right concentration in this way, then whichever of the six higher knowledges he turns his mind to know and 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.

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

"If he wants, HE RECOLLECTS HIS MANIFOLD PAST LIVES (lit: previous homes),

¢(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.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.

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

"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.

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

"IF HE WANTS, THEN THROUGH THE ENDING OF THE MENTAL EFFLUENTS, 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."

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

¢(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)

L2: [AN5.57: Upajjhathana Sutra – Subjects for Contemplation -- Union of method & wisdom: themes for meditation] :L2

¢(i.e. ABOUT THE FOUR IMMEASURABLES AND THE BENEFITS OF CONCENTRATION. . The role of

concentration is to gain //personal direct knowledge// of the real nature of the five aggregates. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57,)

There are THESE FIVE FACTS THAT ONE SHOULD REFLECT ON OFTEN, whether one is a woman or a

man, lay or ordained. Which five?

-- "I am subject to aging, have not gone beyond aging." This is the first fact that one should reflect on often, whether one is a woman or a man, lay or ordained.

-- "I am subject to illness, have not gone beyond illness"....

-- "I am subject to death, have not gone beyond death"....

-- "I will grow different, separate from all that is dear and appealing to me"....

-- "I am the owner of my actions (karma), heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir"....

These are the five facts that one should reflect on often, whether one is a woman or a man, lay or ordained.

Now, based on what line of reasoning should one often reflect... that "I am subject to AGING, have not gone beyond aging"? There are beings who are intoxicated with a [typical] youth's intoxication with youth. Because of that intoxication with youth, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that youth's intoxication with youth will either be entirely abandoned or grow weaker....

Now, based on what line of reasoning should one often reflect... that "I am subject to ILLNESS, have not gone beyond illness"? There are beings who are intoxicated with a [typical] healthy person's intoxication with health. Because of that intoxication with health, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that healthy person's intoxication with health will either be entirely abandoned or grow weaker....

Now, based on what line of reasoning should one often reflect... that "I am subject to DEATH, have not gone beyond death"? There are beings who are intoxicated with a [typical] living person's intoxication with life. Because of that intoxication with life, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that living person's intoxication with life will either be entirely abandoned or grow weaker....

Now, based on what line of reasoning should one often reflect... that "I WILL GROW DIFFERENT, SEPARATE FROM ALL that is dear and appealing to me"? There are beings who feel desire and passion for the things they find dear and appealing. Because of that passion, they conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that desire and passion for the things they find dear and appealing will either be entirely abandoned or grow weaker....

Now, based on what line of reasoning should one often reflect... that "I AM THE OWNER OF MY ACTIONS (KARMA), heir to my actions, born of my actions, related through my actions, and live dependent on my actions. Whatever I do, for good or for evil, to that will I fall heir"? There are beings who conduct themselves in a bad way in body...in speech...and in mind. But when they often reflect on that fact, that bad conduct in body, speech, and mind

will either be entirely abandoned or grow weaker....

Now, a noble disciple considers this: "I AM NOT THE ONLY ONE subject to aging, who has not gone beyond aging. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are subject to aging, have not gone beyond aging." When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the latent tendencies destroyed.

Further, a noble disciple considers this: "I am not the only one subject to illness, who has not gone beyond illness".... "I am not the only one subject to death, who has not gone beyond death".... "I am not the only one who will grow different, separate from all that is dear and appealing to me"

A noble disciple considers this: "I am not the only one who is owner of my actions, heir to my actions, born of my actions, related through my actions, and live dependent on my actions; who -- whatever I do, for good or for evil, to that will I fall heir. To the extent that there are beings -- past and future, passing away and re-arising -- all beings are owner of their actions, heir to their actions, born of their actions, related through their actions, and live dependent on their actions. Whatever they do, for good or for evil, to that will they fall heir." When he/she often reflects on this, the [factors of the] path take birth. He/she sticks with that path, develops it, cultivates it. As he/she sticks with that path, develops it and cultivates it, the fetters are abandoned, the latent tendencies destroyed.

\ "Subject to birth, subject to aging,
\ subject to death,
\ run-of-the-mill people
\ are repelled by those who suffer
\ from that to which they are subject.
\ And if I were to be repelled
\ by beings subject to these things,
\ it would not be fitting for me,
\ living as they do."

\ As I maintained this attitude --
\ knowing the Dharma
\ without paraphernalia --
\ I overcame all intoxication
\ with health, youth, & life
\ as one who sees
\ renunciation as security.
\ For me, energy arose,
\ Unbinding was clearly seen.
\ There's now no way
\ I could partake of sensual pleasures.
\ Having followed the holy life,
\ I will not return.

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: [AN5.200: Nissaraniya Sutra – Leading to Escape -- Realizing suchness of both self and forms] :L2

"FIVE PROPERTIES LEAD TO ESCAPE. Which five?

"There is the case where the mind of a monk, when attending to sensual pleasures, DOESN'T LEAP UP AT SENSUAL PLEASURES, doesn't grow confident, steadfast, or released in sensual pleasures. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from sensual pleasures, then whatever fermentations, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He does not experience that feeling.

This is expounded as the escape from sensual pleasures.

"Furthermore, there is the case where the mind of a monk, when attending to ill will, DOESN'T LEAP UP AT ILL WILL, doesn't grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from ill will, then whatever fermentations, torments, & fevers there are that arise in dependence on ill will, he is released from them. He does not experience that feeling. This is expounded as the escape from ill will.

"Furthermore, there is the case where the mind of a monk, when attending to harmfulness, DOESN'T LEAP UP AT HARMFULNESS, doesn't grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from harmfulness, then whatever fermentations, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He does not experience that feeling. This is expounded as the escape from harmfulness.

"Furthermore, there is the case where the mind of a monk, when attending to forms, DOESN'T LEAP UP AT FORMS, doesn't grow confident, steadfast, or released in forms. But when attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from forms, then whatever fermentations, torments, & fevers there are that arise in dependence on forms, he is released from them. He does not experience that feeling. This is expounded as the escape from forms.

"Furthermore, there is the case where the mind of a monk, when attending to self-identity, DOESN'T LEAP UP AT SELF-IDENTITY, doesn't grow confident, steadfast, or released in self-identity. But when attending to the cessation of self-identity, his mind leaps up at the cessation of self-identity, grows confident, steadfast, & released in the cessation of self-identity. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, and become disjoined from self-identity, then whatever fermentations, torments, & fevers there are that arise in dependence on self-identity, he is released from them. He does not experience that feeling. This is expounded as the escape from self-identity. Delight in sensuality does not obsess him. Delight in ill will does not obsess him. Delight in harmfulness does not obsess him. Delight in form does not obsess him. Delight in self-identity does not obsess him. From the lack of any obsession with sensuality, the lack of any obsession with ill will... to harmfulness... to form... to self-identity, he is called a monk without attachment. He has cut through craving, has turned away from the fetter, and by rightly breaking through conceit he has put an end to suffering & stress.

"These are the five properties that lead to escape."

L2: [AN6.63: Nibbedhika Sutra – Penetrative -- Realizing suchness, these should be known]
:L2

¢(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.)

"I will teach you the penetrative explanation that is a Dharma explanation. Listen & pay close attention. I will speak." "As you say, lord," the monks responded.

The Blessed One said: "And which penetrative sequence is a Dharma explanation?

"SENSUALITY SHOULD BE KNOWN. The cause by which sensuality comes into play should be known.

The diversity in sensuality should be known. The result of sensuality should be known. The cessation of sensuality should be known. The path of practice for the cessation of sensuality should be known.

"FEELING SHOULD BE KNOWN. The cause by which feeling comes into play should be known. The diversity in feeling should be known. The result of feeling should be known. The cessation of feeling should be known. The path of practice for the cessation of feeling should be known.

"PERCEPTION SHOULD BE KNOWN. The cause by which perception comes into play should be known.

The diversity in perception should be known. The result of perception should be known. The cessation of perception should be known. The path of practice for the cessation of perception should be known.

"FERMENTATIONS (ASAVA) SHOULD BE KNOWN. The cause by which fermentations come into play

should be known. The diversity in fermentations should be known. The result of fermentations should be known. The cessation of fermentations should be known. The path of practice for the cessation of fermentations should be known

"KARMA SHOULD BE KNOWN. The cause by which karma comes into play should be known. The diversity in karma should be known. The result of karma should be known. The cessation of karma should be known. The path of practice for the cessation of karma should be known.(i.e. see also AN3.99 on the relativity of karma.)

"STRESS SHOULD BE KNOWN. The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.

L4: [1] "SENSUALITY should be known.] :L4

The cause by which sensuality comes into play ... The diversity in sensuality ... The result of sensuality ... The cessation of sensuality ... The path of practice for the cessation of sensuality should be known.' Thus it has been said. In reference to what was it said?

"There are these five strands of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear ... aromas cognizable via the nose ... flavors cognizable via the tongue ... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. But these are not sensuality. They are called strands of sensuality in the

discipline of the noble ones.

\ The passion for his intentions is a man's sensuality,
\ not the beautiful sensual pleasures found in the world.
\ The passion for his intentions is a man's sensuality.

\ The beauties remain as they are in the world,
\ while the wise, in this regard, subdue their desire.

"And what is the CAUSE by which sensuality comes into play? Contact is the cause by which sensuality comes into play.

"And what is the DIVERSITY in sensuality? Sensuality with regard to forms is one thing, sensuality with regard to sounds is another, sensuality with regard to aromas is another, sensuality with regard to flavors is another, sensuality with regard to tactile sensations is another. This is called the diversity in sensuality.

"And what is the RESULT of sensuality? One who wants sensuality produces a corresponding state of existence, on the side of merit or demerit. This is called the result of sensuality.

"And what is the CESSATION of sensuality? From the cessation of contact is the cessation of sensuality; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of sensuality.

"Now when a noble disciple discerns sensuality in this way, the cause by which sensuality comes into play in this way, the diversity of sensuality in this way, the result of sensuality in this way, the cessation of sensuality in this way, & the path of practice leading to the cessation of sensuality in this way, then he discerns this penetrative holy life as the cessation of sensuality.

"Sensuality should be known. The cause by which sensuality comes into play ... The diversity in sensuality ... The result of sensuality ... The cessation of sensuality ... The path of practice for the cessation of sensuality should be known.' Thus it has been said, and in reference to this was it said.

L4: [2] "FEELING should be known.] :L4

The cause by which feeling comes into play ... The diversity in feeling ... The result of feeling ... The cessation of feeling ... The path of practice for the cessation of feeling should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of feeling: a feeling of pleasure, a feeling of pain, & feeling of neither pleasure nor pain.

"And what is the CAUSE by which feeling comes into play? Contact is the cause by which feeling comes into play.

"And what is the DIVERSITY in feeling? There is the feeling of pleasure connected with the baits of the world. There is the feeling of pleasure not connected with the baits of the world. There is the feeling of pain connected with the baits of the world. There is the feeling of pain not connected with the baits of the world. There is the feeling of neither pleasure nor pain connected with the baits of the world. There is the feeling of neither

pleasure nor pain not connected with the baits of the world. This is called the diversity in feeling. [See The Wings to Awakening, passage §179.]

"And what is the RESULT of feeling? One who feels a feeling produces a corresponding state of existence, on the side of merit or demerit. This is called the result of feeling.

"And what is the CESSATION of feeling? From the cessation of contact is the cessation of feeling; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of feeling.

"Now when a noble disciple discerns feeling in this way, the cause by which feeling comes into play in this way, the diversity of feeling in this way, the result of feeling in this way, the cessation of feeling in this way, & the path of practice leading to the cessation of feeling in this way, then he discerns this penetrative holy life as the cessation of feeling.

"Feeling should be known. The cause by which feeling comes into play ... The diversity in feeling ... The result of feeling ... The cessation of feeling ... The path of practice for the cessation of feeling should be known.' Thus it has been said, and in reference to this was it said.

L4: [3] "PERCEPTION should be known.] :L4

The cause by which perception comes into play ... The diversity in perception ... The result of perception ... The cessation of perception ... The path of practice for the cessation of perception should be known.' Thus it has been said. In reference to what was it said?

"There are these six kinds of perception (mental labels): the perception of form, the perception of sound, the perception of aroma, the perception of flavor, the perception of tactile sensation, the perception of ideas.

"And what is the CAUSE by which perception comes into play? Contact is the cause by which perception comes into play.

"And what is the DIVERSITY in perception? Perception with regard to forms is one thing, perception with regard to sounds is another, perception with regard to aromas is another, perception with regard to flavors is another, perception with regard to tactile sensations is another, perception with regard to ideas is another. This is called the diversity in perception.

"And what is the RESULT of perception? Perception has expression as its result, I tell you. However a person perceives something, that is how he expresses it: 'I have this sort of perception.' This is called the result of perception.

"And what is the CESSATION of perception? From the cessation of contact is the cessation of perception; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of perception.

"Now when a noble disciple discerns perception in this way, the cause by which perception comes into play in this way, the diversity of perception in this way, the result of perception in this way, the cessation of perception in this way, & the path of practice leading to the cessation of perception in this way, then he discerns this penetrative holy

life as the cessation of perception.

"Perception should be known. The cause by which perception comes into play ... The diversity in perception ... The result of perception ... The cessation of perception ... The path of practice for the cessation of perception should be known.' Thus it has been said, and in reference to this was it said.

L4: [4] "FERMENTATIONS should be known.]:L4

The cause by which fermentations come into play ... The diversity in fermentations ... The result of fermentations ... The cessation of fermentations ... The path of practice for the cessation of fermentations should be known.' Thus it has been said. In reference to what was it said?

"There are these three kinds of fermentations: the fermentation of sensuality, the fermentation of becoming, the fermentation of ignorance.

"And what is the CAUSE by which fermentations comes into play? Ignorance is the cause by which fermentations comes into play.

"And what is the DIVERSITY in fermentations? There are fermentations that lead to hell, those that lead to the animal womb, those that lead to the realm of the hungry shades, those that lead to the human world, those that lead to the world of the devas. This is called the diversity in fermentations.

"And what is the RESULT of fermentations? One who is immersed in ignorance produces a corresponding state of existence, on the side of merit or demerit. This is called the result of fermentations.

"And what is the CESSATION of fermentations? From the cessation of ignorance is the cessation of fermentations; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of fermentations.

"Now when a noble disciple discerns fermentations in this way, the cause by which fermentations comes into play in this way, the diversity of fermentations in this way, the result of fermentations in this way, the cessation of fermentations in this way, & the path of practice leading to the cessation of fermentations in this way, then he discerns this penetrative holy life as the cessation of fermentations.

"Fermentations should be known. The cause by which fermentations come into play ... The diversity in fermentations ... The result of fermentations ... The cessation of fermentations ... The path of practice for the cessation of fermentations should be known.' Thus it has been said, and in reference to this was it said.

L4: [5] "KARMA should be known.]:L4

The cause by which karma comes into play should be known. The diversity in karma should be known. The result of karma should be known. The cessation of karma should be known. The path of practice for the cessation of karma should be known.' Thus it has been said. In reference to what was it said? (i.e. see also AN3.99 on the relativity of karma.)

"Intention, I tell you, is karma. Intending, one does karma by way of body, speech, & intellect.

"And what is the CAUSE by which karma comes into play? Contact is the cause by which karma comes into play.

"And what is the DIVERSITY in karma? There is karma to be experienced in hell, karma to be experienced in the realm of common animals, karma to be experienced in the realm of the hungry shades, karma to be experienced in the human world, karma to be experienced in the world of the devas. This is called the diversity in karma.

"And what is the RESULT of karma? The result of karma is of three sorts, I tell you: that which arises right here & now, that which arises later [in this lifetime], and that which arises following that. This is called the result of karma.

"And what is the CESSATION of karma? From the cessation of contact is the cessation of karma; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the way leading to the cessation of karma.

"Now when a noble disciple discerns karma in this way, the cause by which karma comes into play in this way, the diversity of karma in this way, the result of karma in this way, the cessation of karma in this way, & the path of practice leading to the cessation of karma in this way, then he discerns this penetrative holy life as the cessation of karma.

"Karma should be known. The cause by which karma comes into play ... The diversity in karma ... The result of karma ... The cessation of karma ... The path of practice for the cessation of karma should be known.' Thus it has been said, and in reference to this was it said.

L4: [6] "STRESS should be known.] :L4

The cause by which stress comes into play should be known. The diversity in stress should be known. The result of stress should be known. The cessation of stress should be known. The path of practice for the cessation of stress should be known.' Thus it has been said. In reference to what was it said?

"Birth is stress, aging is stress, death is stress; sorrow, lamentation, pain, distress, & despair are stress; association with what is not loved is stress, separation from what is loved is stress, not getting what is wanted is stress. In short, the five aggregates for sustenance are stress.

"And what is the CAUSE by which stress comes into play? Craving is the cause by which stress comes into play.

"And what is the DIVERSITY in stress? There is major stress & minor, slowly fading & quickly fading. This is called the diversity in stress.

"And what is the RESULT of stress? There are some cases in which a person overcome with pain, his mind exhausted, grieves, mourns, laments, beats his breast, & becomes bewildered. Or one overcome with pain, his mind exhausted, comes to search outside, 'Who knows a way or two to stop this pain?' I tell you, monks, that stress results either in bewilderment or in search. This is called the result of stress.

"And what is the CESSATION of stress? From the cessation of craving is the cessation of stress; and just this noble eightfold path -- right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration -- is the

path of practice leading to the cessation of stress.

"Now when a noble disciple discerns stress in this way, the cause by which stress comes into play in this way, the diversity of stress in this way, the result of stress in this way, the cessation of stress in this way, & the path of practice leading to the cessation of stress in this way, then he discerns this penetrative holy life as the cessation of stress.

"Stress should be known. The cause by which stress comes into play ... The diversity in stress ... The result of stress ... The cessation of stress ... The path of practice for the cessation of stress should be known.' Thus it has been said, and in reference to this was it said.

"And this is the penetrative explanation that is a Dharma explanation."

L2: [AN7.48: Saññoga Sutra – Bondage -- Realizing suchness, transcending the duality male vs. female] :L2

¢(i.e. On the need to TRANSCEND THE DUALITY FEMALE VS. MALE.)

¢(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 will teach you a Dharma DISCOURSE ON BONDAGE & LACK OF BONDAGE. Listen & pay close attention. I will speak."

"Yes, lord," the monks responded.

The Blessed One said: "A woman attends inwardly to her feminine faculties, her feminine gestures, her feminine manners, feminine poise, feminine desires, feminine voice, feminine charms. She is excited by that, delighted by that. Being excited & delighted by that, she attends outwardly to masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voices, masculine charms. She is excited by that, delighted by that. Being excited & delighted by that, she wants to be bonded to what is outside her, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in her femininity, a woman goes into bondage with reference to men. THIS IS HOW A WOMAN DOES NOT TRANSCEND HER FEMININITY.

"A man attends inwardly to his masculine faculties, masculine gestures, masculine manners, masculine poise, masculine desires, masculine voice, masculine charms. He is excited by that, delighted by that. Being excited & delighted by that, he attends outwardly to feminine faculties, feminine gestures, feminine manners, feminine poise, feminine desires, feminine voices, feminine charms. He is excited by that, delighted by that. Being excited & delighted by that, he wants to be bonded to what is outside him, wants whatever pleasure & happiness that arise based on that bond. Delighting, caught up in his masculinity, a man goes into bondage with reference to women. THIS IS HOW A MAN DOES NOT TRANSCEND HIS MASCULINITY.

"And how is there lack of bondage? A woman does not attend inwardly to her feminine faculties ... feminine charms. She is not excited by that, not delighted by that ... does not attend outwardly to masculine faculties ... masculine charms. She is not excited by that, not delighted by that ... does not want to be bonded to what is outside her, does not

want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in her femininity, a woman does not go into bondage with reference to men. THIS IS HOW A WOMAN TRANSCENDS HER FEMININITY.

"A man does not attend inwardly to his masculine faculties ... masculine charms. He is not excited by that, not delighted by that ... does not attend outwardly to feminine faculties ... feminine charms. He is not excited by that, not delighted by that ... does not want to be bonded to what is outside him, does not want whatever pleasure & happiness that arise based on that bond. Not delighting, not caught up in his masculinity, a man does not go into bondage with reference to women. THIS IS HOW A MAN TRANSCENDS HIS MASCULINITY.

"This is how there is lack of bondage. And this is the Dharma discourse on bondage & lack of bondage."

L2: [AN7.64: Dhammaññu Sutra – One With a Sense of Dharma -- Seven qualities of an honorable] :L2

¢(i.e. Note: Here the Buddha describes SEVEN QUALITIES THAT MAKE UP A RESPECTABLE AND HONORABLE INDIVIDUAL [OR TEACHERS].

"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.

"And how is a monk ONE WITH A SENSE OF DHARMA? There is the case where a monk knows 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]. If he didn't know the Dharma -- dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions -- he wouldn't be said to be one with a sense of Dharma. So it's because he does know the Dharma -- dialogues ... question & answer sessions -- that he is said to be one with a sense of Dharma. This is one with a sense of Dharma.

"And how is a monk ONE WITH A SENSE OF MEANING? There is the case where a monk knows the meaning of this & that statement -- 'This is the meaning of that statement; that is the meaning of this.' If he didn't know the meaning of this & that statement -- 'This is the meaning of that statement; that is the meaning of this' -- he wouldn't be said to be one with a sense of meaning. So it's because he does know the meaning of this & that statement -- 'This is the meaning of that statement; that is the meaning of this' -- that he is said to be one with a sense of meaning. This is one with a sense of Dharma & a sense of meaning.

"And how is a monk ONE WITH A SENSE OF HIMSELF? There is the case where a monk knows himself: 'This is how far I have come in conviction, virtue, learning, liberality, discernment, quick-wittedness.' If he didn't know himself -- 'This is how far I have come in

conviction, virtue, learning, liberality, discernment, quick-wittedness' -- he wouldn't be said to be one with a sense of himself. So it's because he does know himself -- 'This is how far I have come in conviction, virtue, learning, liberality, discernment, quick-wittedness' -- that he is said to be one with a sense of himself. This is one with a sense of Dharma, a sense of meaning, & a sense of himself.

"And how is a monk ONE WITH A SENSE OF MODERATION? There is the case where a monk knows moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick. If he didn't know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, he wouldn't be said to be one with a sense of himself. So it's because he does know moderation in accepting robes, almsfood, lodgings, & medicinal requisites for curing the sick, that he is said to be one with a sense of moderation. This is one with a sense of Dharma, a sense of meaning, a sense of himself, & a sense of moderation.

"And how is a monk ONE WITH A SENSE OF TIME? There is the case where a monk knows the time: 'This is the time for recitation; this, the time for questioning; this, the time for making an effort [in meditation]; this, the time for seclusion.' If he didn't know the time -- 'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion' -- he wouldn't be said to be one with a sense of time. So it's because he does know the time -- 'This is the time for recitation; this, the time for questioning; this, the time for making an effort; this, the time for seclusion' -- that he is said to be one with a sense of time. This is one with a sense of Dharma, a sense of meaning, a sense of himself, a sense of moderation, & a sense of time.

"And how is a monk ONE WITH A SENSE OF SOCIAL GATHERINGS? There is the case where a monk knows his social gathering: 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way.' If he didn't know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- he wouldn't be said to be one with a sense of social gatherings. So it's because he does know his social gathering -- 'This is a social gathering of noble warriors; this, a social gathering of priests; this, a social gathering of householders; this, a social gathering of contemplatives; here one should approach them in this way, stand in this way, act in this way, sit in this way, speak in this way, stay silent in this way' -- that he is said to be one with a sense of social gatherings. This 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.

"And how is a monk ONE WITH A SENSE OF DISTINCTIONS AMONG INDIVIDUALS? There is the case

where a people are known to monk in terms of two categories.

-- "Of two people -- one who wants to see noble ones and one who doesn't -- the one who doesn't want to see noble ones is to be criticized for that reason, the one who does want to see noble ones is, for that reason, to be praised.

-- "Of two people who want to see noble ones -- one who wants to hear the true Dharma and one who doesn't -- the one who doesn't want to hear the true Dharma is to be criticized for

that reason, the one who does want to hear the true Dharma is, for that reason, to be praised.

-- "Of two people who want to hear the true Dharma -- one who listens with an attentive ear and one who listens without an attentive ear -- the one who listens without an attentive ear is to be criticized for that reason, the one who listens with an attentive ear is, for that reason, to be praised.

-- "Of two people who listen with an attentive ear -- one who, having listened to the Dharma, remembers it, and one who doesn't -- the one who, having listened to the Dharma, doesn't remember it is to be criticized for that reason, the one who, having listened to the Dharma, does remember the Dharma is, for that reason, to be praised.

-- "Of two people who, having listened to the Dharma, remember it -- one who explores the meaning of the Dharma he has remembered and one who doesn't -- the one who doesn't explore the meaning of the Dharma he has remembered is to be criticized for that reason, the one who does explore the meaning of the Dharma he has remembered is, for that reason, to be praised.

-- "Of two people who explore the meaning of the Dharma they have remembered -- one who practices the Dharma in line with the Dharma, having a sense of Dharma, having a sense of meaning, and one who doesn't -- the one who doesn't practice the Dharma in line with the Dharma, having a sense of Dharma, having a sense of meaning, is to be criticized for that reason, the one who does practice the Dharma in line with the Dharma, having a sense of Dharma, having a sense of meaning is, for that reason, to be praised.

-- "Of two people who practice the Dharma in line with the Dharma, having a sense of Dharma, having a sense of meaning -- one who practices for both his own benefit and that of others, and one who practices for his own benefit but not that of others -- the one who practices for his own benefit but not that of others is to be criticized for that reason, the one who practices for both his own benefit and that of others is, for that reason, to be praised.

"This is how people are known to monk in terms of two categories. And this is how a monk is one with a sense of distinctions among individuals.

"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."

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: [AN8.2: Pañña Sutra – Discernment -- Union of method & wisdom: the 8 causes of
discernment] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH.)

"Monks, THESE EIGHT CAUSES, THESE EIGHT REQUISITE CONDITIONS LEAD TO THE
ACQUIRING OF THE
AS-YET-UNACQUIRED DISCERNMENT that is basic to the holy life, and to the increase,
plenitude, development, & culmination of that which has already been acquired. Which eight?

"There is the case where a monk LIVES IN APPRENTICESHIP TO THE TEACHER OR TO A
RESPECTABLE
COMRADE IN THE HOLY LIFE IN WHOM HE HAS ESTABLISHED A STRONG SENSE OF
CONSCIENCE, FEAR OF
BLAME, LOVE, & RESPECT. This, monks, is the first cause, the first requisite condition that
leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life,
and to the increase, plenitude, development, & culmination of that which has already been
acquired.

"As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy
life in whom he has established a strong sense of conscience, fear of blame, love, &
respect, he APPROACHES HIM AT THE APPROPRIATE TIMES TO ASK & QUESTION him: 'What,
venerable
sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the
holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in
many kinds of perplexing things. This is the second cause, the second requisite condition...

"Having heard the Dharma, he [the student] ACHIEVES A TWOFOLD SECLUSION: SECLUSION IN
BODY &
SECLUSION IN MIND. This is the third cause, the third requisite condition...

"HE IS VIRTUOUS. HE DWELLS RESTRAINED IN ACCORDANCE WITH THE PATIMOKKHA,
CONSUMMATE IN HIS
BEHAVIOR & SPHERE OF ACTIVITY. He trains himself, having undertaken the training rules,
seeing danger in the slightest faults. This is the fourth cause, the fourth requisite
condition...

"HE HAS HEARD MUCH, HAS RETAINED WHAT HE HAS HEARD, HAS STORED WHAT HE HAS
HEARD. Whatever
teachings are admirable in the beginning, admirable in the middle, admirable in the end,
that -- in their meaning & expression -- proclaim the holy life that is entirely complete &

pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. This is the fifth cause, the fifth requisite condition... (i.e. See AN5.202 for five benefits in listening to the Dharma.) (i.e. see AN5.96 on this)

"HE KEEPS HIS PERSISTENCE AROUSED FOR ABANDONING UNSKILLFUL MENTAL QUALITIES AND FOR TAKING ON SKILLFUL MENTAL QUALITIES. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. This is the sixth cause, the sixth requisite condition...

¢(i.e. see AN3.78 on the relativity of what is skillful and unskillful.)

"When he is in the midst of the Sangha HE DOESN'T TALK ON & ON ABOUT A VARIETY OF THINGS.

Either he speaks Dharma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. This is the seventh cause, the seventh requisite condition...

"HE REMAINS FOCUSED ON ARISING & PASSING AWAY WITH REGARD TO THE FIVE AGGREGATES:

-- 'Such is form,
---- such its origination,
---- such its disappearance.
-- Such is feeling...
-- Such is perception...
-- Such are fabrications...
-- Such is consciousness,
---- such its origination,
---- such its disappearance.'

This, monks, is the eighth cause, the eighth requisite condition that leads to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired.

"When this is the case, his comrades in the holy life hold him in esteem: 'This venerable one lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, & respect. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, & respect, he approaches him at the appropriate times to ask & question him: 'What, venerable sir, is the meaning of this statement?' He [the Teacher or the respectable comrade in the holy life] reveals what is hidden, makes plain what is obscure, and dispels perplexity in all kinds of perplexing things. Surely, knowing, he knows; seeing, he sees.' This is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'Having heard the Dharma, he [the student] achieves a twofold seclusion: seclusion in body & seclusion in mind. Surely, knowing, he knows; seeing, he sees.' This,

too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that -- in their meaning & expression -- proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'When he is in the midst of the Sangha he doesn't talk on & on about a variety of things. Either he speaks Dharma himself or he invites another to do so, and he feels no disdain for noble silence [the second jhana]. Surely, knowing, he knows; seeing, he sees.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"[They say:] 'HE REMAINS FOCUSED ON ARISING & PASSING AWAY WITH REGARD TO THE FIVE

AGGREGATES:

-- 'Such is form,
---- such its origination,
---- such its disappearance.
-- Such is feeling...
-- Such is perception...
-- Such are fabrications...
-- Such is consciousness,
---- such its origination,
---- such its disappearance.'

SURELY, KNOWING, HE KNOWS; SEEING, HE SEES.' This, too, is a factor leading to endearment, to respect, to development, to consonance, to unification [of mind].

"These, monks, are the eight causes, the eight requisite conditions that lead to the acquiring of the as-yet-unacquired discernment that is basic to the holy life, and to the increase, plenitude, development, & culmination of that which has already been acquired."

¢(i.e. See also AN5.2 on the fifth strength: discernment "And what is the strength of discernment? There is the case where a monk, a noble disciple, is discerning, endowed with discernment of arising & passing away -- noble, penetrating, leading to the right ending of

stress. This is called the strength of discernment.")

L2: [AN8.53: Gotami Sutra – The Discourse to Gotami -- teaching the real dharma that leads to Total Unbinding] :L2

¢(i.e. Note: The Buddha explains to Mahapajapati Gotami (his aunt) HOW TO RECOGNIZE THE DIFFERENCE BETWEEN TEACHINGS THAT CONFORM TO THE DHARMA AND THOSE THAT DO NOT.

I have heard that at one time the Blessed One was staying at Vesali, in the Peaked Roof Hall in the Great Forest.

Then Mahapajapati Gotami went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As she was standing there she said to him: "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."

"Gotami, the qualities of which you may know, `THESE QUALITIES LEAD TO PASSION, not to dispassion; to being fettered, not to being unfettered; to accumulating, not to shedding; to self-aggrandizement, not to modesty; to discontent, not to contentment; to entanglement, not to seclusion; to laziness, not to aroused persistence; to being burdensome, not to being unburdensome': 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 DISPASSION, not to passion; to being unfettered, not to being fettered; to shedding, not to accumulating; to modesty, not to self-aggrandizement; to contentment, not to discontent; to seclusion, not to entanglement; to aroused persistence, not to laziness; to being unburdensome, not to being burdensome': YOU MAY DEFINITELY HOLD, `THIS IS THE DHARMA, THIS IS THE VINAYA, THIS IS THE TEACHER'S INSTRUCTION.'"

That is what the Blessed One said. Gratified, Mahapajapati Gotami delighted at his words.

L2: [AN9.34: Nirvana Sutra – Unbinding -- Middle Way in meditation: union of samatha & vipassana] :L2

¢(i.e. THE ROLE OF CONCENTRATION IS TO GAIN //PERSONAL DIRECT KNOWLEDGE// OF THE REAL NATURE OF THE FIVE AGGREGATES. And it has other short term benefits. – On the roles of concentration see SN35.99, SN36.1, AN4.41, AN4.94, AN5.27, AN5.28, AN5.57, -- 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)

¢(i.e. 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.)

I have heard that on one occasion Ven. Sariputta was staying near Rajagaha in the Bamboo Grove, the Squirrels' Feeding Sanctuary. There he said to the monks, "This Unbinding is pleasant, friends. This Unbinding is pleasant."

When this was said, Ven. Udayin said to Ven. Sariputta, "But what is the pleasure here, my friend, where there is nothing felt?"

"Just that is the pleasure here, my friend: where there is nothing felt. There are these five strings of sensuality. Which five? Forms cognizable via the eye -- agreeable, pleasing, charming, endearing, fostering desire, enticing; sounds cognizable via the ear... smells cognizable via the nose... tastes cognizable via the tongue... tactile sensations cognizable via the body -- agreeable, pleasing, charming, endearing, fostering desire, enticing. Whatever pleasure or joy arises in dependence on these five strings of sensuality, that is sensual pleasure.

"Now there is the case where a monk -- quite withdrawn from sensuality, withdrawn from unskillful qualities -- enters & remains in THE FIRST JHANA: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH sensuality, that is an affliction for him.

Just as pain arises as an affliction in a healthy person for his affliction, even so the attention to perceptions dealing with sensuality that beset the monk is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how Unbinding is pleasant.

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

"Furthermore, there is the case where a monk, 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. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH directed thought, that is an affliction for him...

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

"Furthermore, there is the case where a monk, with the fading of rapture, remains in equanimity, mindful & alert, is physically sensitive to pleasure, and enters & remains in THE THIRD JHANA, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH rapture, that is an affliction for him...

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

"Furthermore, there is the case where a monk, with the abandoning of pleasure & stress -- as

with the earlier disappearance of elation & distress -- enters & remains in THE FOURTH JHANA: purity of equanimity & mindfulness, neither-pleasure-nor-pain. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH equanimity, that is an affliction for him...

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

"Furthermore, there is the case where a monk, 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,' enters & remains in THE DIMENSION OF THE INFINITUDE OF SPACE. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH form, that is an affliction for him...

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

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in THE DIMENSION OF THE INFINITUDE OF CONSCIOUSNESS. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH the dimension of the infinitude of space, that is an affliction for him...

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

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in THE DIMENSION OF NOTHINGNESS. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH the dimension of the infinitude of consciousness, that is an affliction for him...

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

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of nothingness, enters & remains in THE DIMENSION OF NEITHER PERCEPTION NOR NON-PERCEPTION. If, as he remains there, HE IS BESET WITH ATTENTION TO PERCEPTIONS DEALING WITH the dimension of nothingness, that is an affliction for him. Now, the Blessed One has said that whatever is an affliction is stress. So by this line of reasoning it may be known how pleasant Unbinding is.

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

"Furthermore, there is the case where a monk, with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in THE CESSATION OF PERCEPTION & FEELING.

¢(i.e. This “cessation of perception and feeling”, even with its great short term benefits, is still dependently arisen, impermanent, unsatisfying, empty ... not Nirvana.)

AND, HAVING SEEN [THAT] WITH DISCERNMENT, HIS MENTAL FERMENTATIONS ARE COMPLETELY ENDED. So

by this line of reasoning it may be known how Unbinding is pleasant."

¢(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 known, its cessation should be known, the path leading to its cessation should be known.)

£-- (i.e. AN9.36: Mental Absorption: "...I tell you, the ending of the mental fermentations depends on the first jhana ... the second jhana ... the third ... the fourth ... the sphere of the infinitude of space ... the sphere of the infinitude of consciousness ... the sphere of nothingness. I tell you, the ending of the mental fermentations depends on the sphere of neither perception nor non-perception." ...

£-- "Thus, as far as the perception-attainments go, that is as far as gnosis-penetration goes. As for these two spheres -- the attainment of the sphere of neither perception nor non-perception & the attainment of the cessation of feeling & perception -- I tell you that they are to be rightly explained by those monks who are meditators, skilled in attaining, skilled in attaining & emerging, who have attained & emerged in dependence on them.")

L2: [AN9.35: Gavi Sutra – The Cow -- Middle Way in meditation: union of samatha & vipassana – the two releases: awareness-release & discernment-release] :L2

¢(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 – 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;)

L4: [Uncontrolled concentration] :L4

"Suppose there was A MOUNTAIN COW -- FOOLISH, INEXPERIENCED, UNFAMILIAR WITH HER PASTURE,

UNSKILLED IN ROAMING ON RUGGED MOUNTAINS -- and she were to think, 'What if I were to go in

a direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof without having placed her front hoof firmly and [as a result] would not get to go in a direction she had never gone before, to eat grass she had never eaten before, or to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go where I have never been before ... to drink water I have never drunk before,' she would not return there safely. Why is that? Because she is a foolish, inexperienced mountain cow, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

"In the same way, there are cases where A MONK -- FOOLISH, INEXPERIENCED, UNFAMILIAR

WITH

HIS PASTURE, UNSKILLED 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 -- doesn't stick with that theme, doesn't develop it, pursue it, or establish himself firmly in it. The thought occurs to him, 'What if I, with the stilling of directed thought & evaluation, were to enter & remain in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation -- internal assurance.' He is not able ... to enter & remain in the second jhana The thought occurs to him, 'What if I ... were to enter & remain in the first jhana He is not able ... to enter & remain in the first jhana. This is called a monk who has slipped & fallen from both sides, like the mountain cow, foolish, inexperienced, unfamiliar with her pasture, unskilled in roaming on rugged mountains.

L4: [Developing concentration] :L4

"But suppose there was A MOUNTAIN COW -- WISE, EXPERIENCED, FAMILIAR WITH HER PASTURE,

SKILLED IN ROAMING ON RUGGED MOUNTAINS -- and she were to think, 'What if I were to go in a

direction I have never gone before, to eat grass I have never eaten before, to drink water I have never drunk before!' She would lift her hind hoof only after having placed her front hoof firmly and [as a result] would get to go in a direction she had never gone before ... to drink water she had never drunk before. And as for the place where she was standing when the thought occurred to her, 'What if I were to go in a direction I have never gone before ... to drink water I have never drunk before,' she would return there safely. Why is that? Because she is a wise, experienced mountain cow, familiar with her pasture, skilled in roaming on rugged mountains.

"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 thought occurs to him, 'What if, with the fading of rapture, I ... were to enter & remain in THE THIRD JHANA' Without jumping at the third jhana, with the fading of rapture, he remains in equanimity, mindful & alert, and physically sensitive to pleasure, entering & remaining in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasurable abiding.' He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "The thought occurs to him, 'What if I ... were to enter & remain in the fourth jhana' Without jumping at THE FOURTH JHANA, with the abandoning of pleasure & stress -- as

with the earlier disappearance of elation & distress -- he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "The thought occurs to him, 'What if I ... were to enter & remain in THE SPHERE OF THE INFINITUDE OF SPACE.' Without jumping at the sphere of the infinitude of space, he, 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,' enters & remains in the sphere of the infinitude of space. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "The thought occurs to him, 'What if I ... were to enter & remain in THE SPHERE OF THE INFINITUDE OF CONSCIOUSNESS.' Without jumping at the sphere of the infinitude of consciousness, he, with the complete transcending of the sphere of the infinitude of space, thinking, 'Infinite consciousness,' enters & remains in the sphere of the infinitude of consciousness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "The thought occurs to him, 'What if I ... were to enter & remain in THE SPHERE OF THE NOTHINGNESS.' Without jumping at the sphere of nothingness, he, with the complete transcending of the sphere of the infinitude of consciousness, thinking, 'There is nothing,' enters & remains in the sphere of nothingness. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "The thought occurs to him, 'What if I ... were to enter & remain in THE SPHERE OF NEITHER PERCEPTION NOR NON-PERCEPTION.' Without jumping at the sphere of neither perception nor non-perception, he, with the complete transcending of the sphere of nothingness, enters & remains in the sphere of neither perception nor non-perception. He sticks with that theme, develops it, pursues it, & establishes himself firmly in it.

-- "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.

"When a monk enters & emerges from that very attainment, his mind is pliant & malleable. With his pliant, malleable mind, limitless concentration is well developed.

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

L4: [Using this developed concentration to pierce through the real nature of all dharma] :L4

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.

¢(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 known, its cessation should be known, the path leading to its cessation should be known.)

-- 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. 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.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. (i.e. see also AN3.99 on the relativity of karma.)

¢(i.e. 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 RELEASE OF AWARENESS AND RELEASE OF DISCERNMENT, 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."

L2: [AN9.43: Kayasakkhi Sutra – Bodily Witness -- Realizing suchness releases from the two extremes of accepting and rejecting – the Middle Way] :L2

¢(i.e. Very similar to AN9.45. THE MIDDLE WAY: NOT TRYING TO REJECT IT, NOT FALLING FOR IT

EITHER; because he is always aware of the real nature of his own mind and thus of everything. This sutra says that even in a meditational state where more and more subtle dharma are put aside, either artificially or thought genuinely realizing their emptiness, there is always something remaining. When each of those more and more subtle meditations are artificially induced, there are always more subtle dharma that are still reified, thus holding us back in samsara; each of those mental states are artificially produced, dependently arisen, impermanent, unsatisfying. They are never perfect as Nirvana is suppose to be. But, when all of those states are reached through genuine personal //direct realization// of the emptiness of more and more subtle dharma, and when the real nature of even the subtlest of those state, the ninth, is //directly realized//, then there is real transcendence / Liberation from the three poisons. But still that doesn't mean that there is nothing at all, that everything is completely non-existent, that the body speech and mind (the five aggregates) are completely rejected, dropped like a dirty cloth. No, this sutra points out that "He remains touching with his body in whatever way there is an opening

there, and he knows it through discernment". He still use his body, speech and mind, but he is never fooled by it, because he is constantly aware of their real nature. He has personally realized the real nature of his own mind by those exercises, and thus of everything since everything is merely imputed by the mind, since the world and mind are interdependent / inseparable as explained in other sutras.— See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres.)

¢(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)

¢(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.)

-- [Udayin:] "'Bodily witness, bodily witness,' it is said. To what extent is one described by the Blessed One as a bodily witness?"

-- [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 [see AN IX.35]. It is to this extent that

one is described in a sequential way by the Blessed One as a bodily witness.

-- "Furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana...

-- the third jhana...

-- the fourth jhana...

-- the dimension (sphere) of the infinitude of space...

-- the dimension (sphere) of the infinitude of consciousness...

-- the dimension (sphere) of nothingness...

-- the dimension (sphere) of neither perception nor non-perception. 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.

-- "Furthermore, with the complete transcending of the dimension 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. It is to this extent that one is described in a non-sequential way by the Blessed One as a bodily witness."

See also: AN IX.44; AN IX.45.

L2: [AN9.44: Paññavimutti Sutra – Released Through Discernment -- Realizing suchness of our own mind; release through //personal direct experience// – discernment-release] :L2

¢(i.e. TO KNOW THROUGH DISCERNMENT MEANS TO HAVE //PERSONAL DIRECT KNOWLEDGE// OF THE REAL

NATURE OF OUR OWN MIND, AND THUS OF EVERYTHING. Meaning that a conceptual

understanding is

not enough; but still a good first step. And what is known through //personal direct knowledge// here, is that all of those nine meditation states, all of those dharma, that are emptied in each phase, more and more subtle than the previous ones, are all "fabricated & mentally fashioned, inconstant & subject to cessation", that they are all dependently arisen (not independent) and thus empty of inherent existence (of existing independently). And it is this //personal direct knowledge//, that everything is beyond existence and non-existence – empty but still dependently co-arisen and functional, that is the Liberating factor. In other words: the interdependence of name-&-form and consciousness – or of the world and mind – or of the five aggregates and the self. The realization that they (each pairs) are not different/separate, but still not the same – that one cannot exist without the other, that they are inseparable, non-dual: not two, not one. So, in all of those different presentations that have all the same meaning, that is the Liberating factor – the knowing and seeing the way things really are. Everything is not existent, not non-existent, not both, not neither; and this Tetralemma is a non-affirmative negation; merely pointing at the moon, but never the moon. The Buddha has no position, no absolute view, no dogma (emptiness); but he teaches what is skillful and what is not skillful (a path based on dependent origination, on the fact that everything is still not completely non-existent). So, even dependent origination, emptiness, the Tetralemma, are all just conventional truths, adapted skillful means, because they are all dependently arisen and thus empty of inherent existence. Everything is like that. – On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2, – 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)

[Udayin:] "'RELEASED THROUGH DISCERNMENT, released through discernment,' it is said. To what

extent is one described by the Blessed One as RELEASED THROUGH DISCERNMENT (i.e. discernment-release)?"

[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. MN121: "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 (i.e. discernment-release).

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

"Furthermore, with the stilling of directed thought & evaluation, he enters & remains in the second jhana ...

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

the third jhana ...

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

the fourth jhana ...

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

the sphere of the infinitude of space ...

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

the sphere of the infinitude of consciousness ...

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

the sphere of nothingness ...

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

the sphere of neither perception nor non-perception. AND HE KNOWS IT THROUGH DISCERNMENT

(i.e. MN121: "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 (i.e. discernment-release).

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

"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. MN121: "fabricated & mentally fashioned, inconstant & subject to cessation").

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

It is to this extent that one is described in a non-sequential way by the Blessed One as RELEASED THROUGH DISCERNMENT (i.e. discernment-release)."

¢(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.)

L2: [AN9.45: Ubhatobhaga Sutra – (Released) Both Ways -- Realizing suchness, release from the two extremes of accepting and rejecting – the Middle Way] :L2

¢(i.e. Very similar to AN9.43. THE MIDDLE WAY: NOT TRYING TO REJECT IT, NOT FALLING FOR IT

EITHER; because he is always aware of the real nature of his own mind and thus of

everything. This sutra says that even in a meditational state where more and more subtle dharma are put aside, either artificially or thought genuinely realizing their emptiness, there is always something remaining. When each of those more and more subtle meditations are artificially induced, there are always more subtle dharma that are still reified, thus holding us back in samsara; each of those mental states are artificially produced, dependently arisen, impermanent, unsatisfying. They are never perfect as Nirvana is supposed to be. But, when all of those states are reached through genuine personal //direct realization// of the emptiness of more and more subtle dharma, and when the real nature of even the subtlest of those state, the ninth, is //directly realized//, then there is real transcendence / Liberation from the three poisons. But still that doesn't mean that there is nothing at all, that everything is completely non-existent, that the body speech and mind (the five aggregates) are completely rejected, dropped like a dirty cloth. No, this sutra points out that "He remains touching with his body in whatever way there is an opening there, and he knows it through discernment". He still use his body, speech and mind, but he is never fooled by it, because he is constantly aware of their real nature. He has personally realized the real nature of his own mind by those exercises, and thus of everything since everything is merely imputed by the mind, since the world and mind are interdependent / inseparable as explained in other sutras.— See also MN1, MN36, MN121, SN6.15, AN9.44, AN9.45, AN9.35, MN8, AN9.34, on the spheres. -- 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)

[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."

£(DN15: "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.")

£(MN121: "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." -- already accumulated karma -- The realization of the emptiness of inherent existence of all dharma creates a state where the three poisons 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.)

L2: [AN10.81: Bahuna Sutra – To Bahuna -- Realizing suchness, liberated from the illusions of the five aggregates ...] :L2

¢(i.e. LIBERATED FROM THE ILLUSIONS OF THE FIVE AGGREGATES, FROM THE ILLUSIONS OF

ORIGINATION, DURATION AND CESSATION, FROM THE THREE POISONS AND ALL OTHER DEFILEMENTS.

LIBERATED FROM ALL KARMA FORMATION, ALL CONDITIONING AND ALL SUFFERING.)

I have heard than on one occasion the Blessed One was staying in Campa, on the shore of Gaggara Lake. Then Ven. Bahuna 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: "Lord, freed, dissociated, & released from how many things does the Tathagata dwell with unrestricted awareness?"

"Freed, dissociated, & RELEASED FROM TEN THINGS, Bahuna, the Tathagata dwells with unrestricted awareness. Which ten?

-- Freed, dissociated, & released from FORM, the Tathagata dwells with unrestricted awareness.

-- Freed, dissociated, & released from FEELING ...

-- Freed, dissociated, & released from PERCEPTION ...

-- Freed, dissociated, & released from FABRICATIONS ...

-- Freed, dissociated, & released from CONSCIOUSNESS ... (i.e. When free from the illusion of the five aggregates, the automatically the three poisons loose their basis. They are seen as they really are: empty of inherent existence but still dependently arisen and functional.)

-- Freed, dissociated, & released from BIRTH ...

-- Freed, dissociated, & released from AGING ...

-- Freed, dissociated, & released from DEATH ... (i.e. Even the concepts of origination, duration and cessation are seen as like illusions; empty of inherent existence.)
-- Freed, dissociated, & released from STRESS ... (i.e. The whole samsara is seen like an illusion, empty of inherent existence.)
-- Freed, dissociated, & released from DEFILEMENT, the Tathagata dwells with unrestricted awareness. (i.e. And the Liberating factor is this constant awareness of the real nature of everything beyond existence and non-existence.)

"Just as a red, blue, or white lotus born in the water and growing in the water, rises up above the water and stands with no water adhering to it, in the same way the Tathagata -- freed, dissociated, & RELEASED FROM TEN THINGS -- dwells with unrestricted awareness."

L2: [AN10.92: Vera Sutra – Animosity -- Union of method & wisdom: what does it take ?] :L2

¢(i.e. WE NEED BOTH VIRTUOUS METHODS AND WISDOM TOGETHER ON THE PATH.)

Then Anathapindika the householder went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side. As he was sitting there, the Blessed One said to him,

-- "When, for a disciple of the noble ones, five forms of fear & animosity are stilled;
-- when he is endowed with the four factors of stream entry;
-- and when, through discernment, he has rightly seen & rightly ferreted out the noble method,
-- then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'

"Now, WHICH FIVE FORMS OF FEAR & ANIMOSITY ARE STILLED?

-- "When a person takes life, then with the taking of life as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from taking life, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from taking life, that fear & animosity is thus stilled.

-- "When a person steals... engages in illicit sex... tells lies...

-- "When a person drinks distilled & fermented drinks that cause heedlessness, then with the drinking of distilled & fermented drinks that cause heedlessness as a requisite condition, he produces fear & animosity in the here & now, produces fear & animosity in future lives, experiences mental concomitants of pain & despair; but when he refrains from drinking distilled & fermented drinks that cause heedlessness, he neither produces fear & animosity in the here & now nor does he produce fear & animosity in future lives, nor does he experience mental concomitants of pain & despair: for one who refrains from drinking distilled & fermented drinks that cause heedlessness, that fear & animosity is thus stilled.

"These are the five forms of fear & animosity that are stilled.

"And WHICH ARE THE FOUR FACTORS OF STREAM ENTRY WITH WHICH HE IS ENDOWED?

-- "There is the case where the disciple of the noble ones is endowed with unwavering faith in the Awakened One: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.' (i.e. See AN1.21/AN1.31 about the tamed mind)

-- "He is endowed with unwavering faith in the Dharma: 'The Dharma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.'

-- "He is endowed with unwavering faith in the Sangha: 'The Sangha of the Blessed One's disciples who have practiced well... who have practiced straight-forwardly... who have practiced methodically... who have practiced masterfully -- in other words, the four pairs, the eight individuals [1] -- they are the Sangha of the Blessed One's disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.'

-- "He is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

"These are the four factors of stream entry with which he is endowed.

"And WHICH IS THE NOBLE METHOD THAT HE HAS RIGHTLY SEEN & RIGHTLY FERRETED OUT THROUGH DISCERNMENT?

-- "There is the case where a disciple of the noble ones notices: When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that.

"In other words: 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.

"This is the noble method that he has rightly seen & rightly ferreted out through discernment.

-- "When, for a disciple of the noble ones, these five forms of fear & animosity are stilled;
-- when he is endowed with these four factors of stream entry;
-- and when, through discernment, he has rightly seen & rightly ferreted out this noble method,
-- then if he wants he may state about himself: 'Hell is ended; animal wombs are ended; the state of the hungry shades is ended; states of deprivation, destitution, the bad bourns are ended! I am a stream-winner, steadfast, never again destined for states of woe, headed for self-awakening!'"

L2: [AN10.93: Ditthi Sutra – Views -- No absolute view / dogma; “no-self” is a non-affirmative negation / prasanga] :L2

¢(i.e. THE BUDDHA HAS NO ABSOLUTE VIEW / DOGMA, OR ABSOLUTE METHODS. The Buddhas statements are not a position, not an absolute view. His skillful means only points out to the realization that there is no self in the aggregates or outside of them (they are not the same, not different/separate), and that all dharma are not existent, not non-existent, not both, not neither (Tetrallemma). All of these are non-affirmative negations. -- 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 have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, the park of Anathapindika. Then Anathapindika the householder left Savatthi early in the morning to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who are developing their minds [in meditation], for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" Then he headed to the park of the wanderers of other persuasions were staying.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of childish topics, making a great noise and racket. They saw Anathapindika the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Anathapindika the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will think of coming our way.' So the wanderers fell silent.

L4: [The ten usual extreme views] :L4

Then Anathapindika the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, the wanderers said to him, 'TELL US, HOUSEHOLDER, WHAT VIEWS THE CONTEMPLATIVE GOTAMA HAS.' 'Venerable sirs, I don't know entirely what views the Blessed One has.'

'Well, well. So you don't know entirely what views the contemplative Gotama has. Then tell us what views the monks have.' 'I don't even know entirely what views the monks have.'

'So you don't know entirely what views the contemplative Gotama has or even that the monks have. THEN TELL US WHAT VIEWS YOU HAVE.'

'It wouldn't be difficult for me to expound to you what views I have. But please let the venerable ones expound each in line with his position, and then it won't be difficult for me to expound to you what views I have.'

-- When this had been said, one of the wanderers said to Anathapindika the householder, 'The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.'

-- Another wanderer said to Anathapindika, 'The cosmos is not eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have.'

-- Another wanderer said, 'The cosmos is finite...'...

-- 'The cosmos is infinite...'...

-- 'The soul & the body are the same...'...

-- 'The soul is one thing and the body another...'...

-- 'After death a Tathagata exists...'...

-- 'After death a Tathagata does not exist...'...

-- 'After death a Tathagata both does & does not exist...'...

-- 'After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless. This is the sort of view I have.'

L4: [These extreme views / dogma are all dependently arisen, empty, unsatisfying, leading to more suffering – if grasped onto, or thought of as absolute, inherently existing] :L4

When this had been said, Anathapindika the householder said to the wanderers,

'As for the venerable one who says, "The cosmos is eternal. Only this is true; anything otherwise is worthless. This is the sort of view I have,"

his view arises from his own inappropriate attention or in dependence on the words of another. Now this view has been brought into being, is fabricated, willed, dependently originated.

-- Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant.

-- Whatever is inconstant is stress.

-- This venerable one thus adheres to that very stress, submits himself to that very stress.'

-- (Similarly for the other positions.)

¢(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, ...)

L4: [[The non-affirmative negation of “no-self” – not existent, no non-existent, not both, not neither] :L4

When this had been said, the wanderers said to Anathapindika the householder, 'We have each & every one expounded to you in line with our own positions. NOW TELL US WHAT VIEWS YOU HAVE.'

-- 'Whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant.

-- Whatever is inconstant is stress.

-- Whatever is stress IS NOT ME, IS NOT WHAT I AM, IS NOT MY SELF.

-- This is the sort of view I have.'

¢(i.e. The full statement: the self is not the same as the five aggregates individually or collectively, nor is it different or separate from them.)

L4: [And the Buddha statement is just that; and it is not a position, not a view, not a dogma – his skillful means are non-affirmative negations – prasanga] :L4

'So, householder, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant. Whatever is inconstant is stress. You thus adhere to that very stress, submit yourself to that very stress.'

-- 'Venerable sirs, whatever has been brought into being, is fabricated, willed, dependently originated, that is inconstant.

-- Whatever is inconstant is stress.

-- Whatever is stress is not me, is not what I am, is not my self.

-- HAVING SEEN THIS WELL WITH RIGHT DISCERNMENT AS IT ACTUALLY IS PRESENT, I ALSO DISCERN

THE HIGHER ESCAPE FROM IT AS IT ACTUALLY IS PRESENT.'

When this had been said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Anathapindika the householder, perceiving that the wanderers were silent, abashed...at a loss for words, got up & went to where the Blessed One was staying. On arrival, having bowed down to the Blessed One, he sat down to one side. As he was seated there, he told the Blessed One the entirety of his conversation with the wanderers.

[The Blessed One said:] Well done, householder. Well done. THAT IS HOW YOU SHOULD PERIODICALLY REFUTE THOSE FOOLISH MEN WITH THE DHARMA." Then he instructed, urged, roused,

and encouraged Anathapindika the householder with a talk on Dharma. When Anathapindika the householder had been instructed, urged, roused and encouraged by the Blessed One with a talk on Dharma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dharma in this Doctrine and Discipline would do well to refute the wanderers of other persuasions with the Dharma periodically in just the way Anathapindika the householder has done."

L2: [AN10.94: Vajjiya Sutra – About Vajjiya -- No absolute view / dogma; still not nihilism; still teaching what is skillful & unskillful based on the results] :L2

¢(i.e. REFUTING THE ACCUSATION THAT BUDDHISM IS NIHILISM. It is not because everything is

empty of inherent existence that everything is completely non-existent, useless or meaningless, or that there is no karma at all. Everything is not inherently existent, but still dependently arisen and functional. There is no absolute qualities in any practice; they are all relative, and should be judged by their result in each situation with each different person.

¢-- 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).

¢-- 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 have heard that on one occasion the Blessed One was staying near Campa, on the shore of Gaggara Lake. Then Vajjiya Mahita the householder left Campa early in the morning to see the Blessed One, but the thought then occurred to him, "Now is not the right time to see the Blessed One, for he is in seclusion. And it is not the right time to see the monks who develop the mind, for they are in seclusion. What if I were to visit the park of the wanderers of other persuasions?" Then he headed to the park of the wanderers of other persuasions were staying.

Now on that occasion the wanderers of other persuasions had come together in a gathering and were sitting, discussing many kinds of childish topics, making a great noise & racket. They saw Vajjiya Mahita the householder coming from afar, and on seeing him, hushed one another: "Be quiet, good sirs. Don't make any noise. Here comes Vajjiya Mahita the householder, a disciple of the contemplative Gotama. He is one of those disciples of the contemplative Gotama, clad in white, who lives in Savatthi. These people are fond of quietude, trained in quietude, and speak in praise of quietude. Maybe, if he perceives our group as quiet, he will think of coming our way." So the wanderers fell silent.

L4: [The Middle Way between accepting and rejecting asceticism] :L4

Then Vajjiya Mahita the householder went to where the wanderers of other persuasions were staying. On arrival he greeted them courteously. After an exchange of friendly greetings & courtesies, he sat down to one side. As he was sitting there, the wanderers said to him, "Is it true, householder, that the contemplative Gotama criticizes all asceticism, that he categorically denounces & disparages all ascetics who live the rough life?"

"No, venerable sirs, the Blessed One does not criticize all asceticism, nor does he categorically denounce or disparage all ascetics who live the rough life. The Blessed One criticizes what should be criticized, and praises what should be praised. Criticizing what should be criticized, praising what should be praised, the Blessed One is one who speaks making distinctions, not one who speaks categorically on this matter."

¢(i.e. It is all relative, depending on each case, and should be evaluated depending on the

results.)

L4: [The Middle Way between realism and nihilism] :L4

When this was said, one of the wanderers said to Vajjiya Mahita the householder, "Now wait a minute, householder. This contemplative Gotama whom you praise is a nihilist, one who doesn't declare anything."

"I tell you, venerable sirs, that THE BLESSED ONE RIGHTEOUSLY DECLARES THAT 'THIS IS SKILLFUL.' HE DECLARES THAT 'THIS IS UNSKILLFUL.' DECLARING THAT 'THIS IS SKILLFUL' AND 'THIS IS UNSKILLFUL,' HE IS ONE WHO HAS DECLARED [A TEACHING]. HE IS NOT A NIHILIST, ONE WHO DOESN'T DECLARE ANYTHING."

¢(i.e. He is not like those quietists and nihilists who reject / dropping everything or who propose to stop all mentation. He has not fallen into the extreme of "non-being / non-becoming / nihilism". He has chosen the Middle Way: not accepting, not rejecting. Using adapted skillful means while knowing their real nature between existence and non-existence.)

When this was said, the wanderers fell silent, abashed, sitting with their shoulders drooping, their heads down, brooding, at a loss for words. Vajjiya Mahita the householder, perceiving that the wanderers were silent, abashed... at a loss for words, got up & went to the Blessed One. On arrival, having bowed down to the Blessed One, he sat to one side. As he was sitting there, he told the Blessed One the entirety of his conversation with the wanderers.

L4: [Buddha approves the Middle Way between the two extremes in everything: not absolute, only adapted skillful means] :L4

[The Blessed One said:] "Well done, householder. Well done. THAT IS HOW YOU SHOULD PERIODICALLY & RIGHTEOUSLY REFUTE THOSE FOOLISH MEN.

-- I don't say that all asceticism is to be pursued, nor do I say that all asceticism is not to be pursued.

-- I don't say that all observances should be observed, nor do I say that all observances should not be observed.

-- I don't say that all exertions are to be pursued, nor do I say that all exertions are not to be pursued.

-- I don't say that all forfeiture should be forfeited, nor do I say that all forfeiture should not be forfeited.

-- I don't say that all release is to be used for release, nor do I say that all release is not to be used for release.

L4: [It is always relative to the particular situation & person, and should be evaluated by the results: peace, calm, concentration, capacity for insights leading to discernment, //direct knowledge//, transcendence and Liberation] :L4

-- "If, when an asceticism is pursued, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of asceticism is not to be pursued.

-- But if, when an asceticism is pursued, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of asceticism is to be pursued.

-- "If, when an observance is observed, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of observance is not to be observed.

-- But if, when an observance is observed, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of observance is to be observed.
 -- "If, when an exertion is pursued...
 -- a forfeiture is forfeited...
 -- "If, when a release is used for release, unskillful qualities grow and skillful qualities wane, then I tell you that that sort of release is not to be used for release.
 -- But if, when a release is used for release, unskillful qualities wane and skillful qualities grow, then I tell you that that sort of release is to be used for release."

When Vajjiya Mahita the householder had been instructed, urged, roused & encouraged by the Blessed One with a talk on Dharma, he got up from his seat and, having bowed down to the Blessed One, left, keeping the Blessed One on his right side. Not long afterward, the Blessed One addressed the monks: "Monks, even a monk who has long penetrated the Dharma in this Doctrine & Discipline would do well periodically & righteously to refute the wanderers of other persuasions in just the way Vajjiya Mahita the householder has done."

¢(i.e. See also AN3.78, on the relativity of any skillful means.)

L2: [AN10.96: Kokanuda Sutra – To Kokanuda (On Viewpoints) -- No absolute view / dogma; seeing through all views] :L2

¢(i.e. THE BUDDHA HAS NO ABSOLUTE VIEW / DOGMA. But this doesn't mean that the Buddha doesn't know or see. The Buddha knows or sees the real nature of all views; and that realization is what has liberated him from all views and their consequential suffering. – 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).

¢-- 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 one occasion Ven. Ananda was staying near Rajagaha, at Tapoda monastery. Then, as night was ending, he got up & went to the Tapoda Hot Springs to bathe his limbs. Having bathed his limbs and having gotten out of the springs, he stood wearing only his lower robe, drying his limbs. Kokanuda the wanderer, as night was ending, also got up & went to the Tapoda Hot Springs to bathe his limbs. He saw Ven. Ananda from afar, and on seeing him said to him, "Who are you, my friend?" "I am a monk, my friend."

"Which kind of monk?" "A son-of-the-Sakyan contemplative."

"I would like to ask you about a certain point, if you would give me leave to pose a question." "Go ahead and ask. Having heard [your question], I'll inform you."

L4: [The Buddha doesn't hold any of those ten extreme positions, or any other view] :L4

"How is it, my friend:

-- `The cosmos is eternal. Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"NO, MY FRIEND, I DON'T HAVE THAT SORT OF VIEW."

-- "Very well, then: `The cosmos is not eternal. Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"NO, MY FRIEND, I DON'T HAVE THAT SORT OF VIEW."

-- Very well, then: `The cosmos is finite...' ...

-- `The cosmos is infinite...' ...

-- `The soul & the body are the same...' ...

-- `The soul is one thing and the body another...' ...

-- `After death a Tathagata exists...' ...

-- `After death a Tathagata does not exist...' ...

-- `After death a Tathagata both does & does not exist...' ...

-- `After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless.' Is this the sort of view you have?"

"NO, MY FRIEND, I DON'T HAVE THAT SORT OF VIEW."

¢(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, ...)

L4: [But this doesn't mean that the Buddha doesn't know or see] :L4

"Then in that case, do you not know or see?"

"NO, MY FRIEND. IT'S NOT THE CASE THAT I DON'T KNOW, I DON'T SEE. I DO KNOW. I DO SEE."

"But on being asked, `How is it, my friend: "The cosmos is eternal. Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, `No, my friend, I don't have that sort of view.' On being asked, `Very well then: "The cosmos is not eternal..." ... "The cosmos is finite..." ... "The cosmos is infinite..." ... "The soul & the body are the same..." ... "The soul is one thing and the body another..." ... "After death a Tathagata exists..." ... "After death a Tathagata does not exist ..." ... "After death a Tathagata both does & does not exist..." ... "After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless." Is this the sort of view you have?' you inform me, `No, my friend, I don't have that sort of view.'

But on being asked, `Then in that case, do you not know, I don't see?' you inform me, `No, my friend. It's not the case that I don't know or see. I do know. I do see.'

L4: [The Buddha knows or sees the real nature of all views; and that realization is what has liberated him from all views and their consequential suffering] :L4

NOW, HOW IS THE MEANING OF THIS STATEMENT TO BE UNDERSTOOD?"

-- " `The cosmos is eternal. Only this is true; anything otherwise is worthless,' IS A VIEWPOINT.

-- `The cosmos is not eternal ...' ...

-- `The cosmos is finite...' ...

-- `The cosmos is infinite...' ...

-- `The soul & the body are the same...' ...

-- `The soul is one thing and the body another...' ...

-- `After death a Tathagata exists...' ...

-- `After death a Tathagata does not exist...' ...
-- `After death a Tathagata both does & does not exist...' ...
-- `After death a Tathagata neither does nor does not exist. Only this is true; anything otherwise is worthless,' IS A VIEWPOINT.

THE EXTENT TO WHICH THERE ARE VIEWPOINTS, VIEW-STANCES, THE TAKING UP OF VIEWS, OBSESSIONS

WITH VIEWS, THE CAUSE OF VIEWS, & THE UPROOTING OF VIEWS: THAT'S WHAT I KNOW. THAT'S WHAT I

SEE. KNOWING THAT, I SAY `I KNOW.' SEEING THAT, I SAY `I SEE.' WHY SHOULD I SAY `I DON'T

KNOW, I DON'T SEE'? I DO KNOW. I DO SEE."

"What is your name, my friend? What do your fellows in the chaste life call you?"

"My name is Ananda, my friend, and that's what my fellows in the chaste life call me."

"What? Have I been talking with the great teacher without realizing that it was Ven. Ananda? Had I recognized that it was Ven. Ananda, I would not have cross-examined him so much. May Ven. Ananda please forgive me."

L2: [AN11.1: Kimattha Sutra – What is the Purpose? -- Union of method & wisdom; morality first] :L2

¢(i.e. MORALITY, SKILLFUL VIRTUES, COMES FIRST ! See also AN11.2.)

I have heard that on one occasion the Blessed One was staying near Savatthi in Jeta's Grove, Anathapindika's monastery. 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:

"WHAT IS THE PURPOSE OF SKILLFUL VIRTUES? WHAT IS THEIR REWARD?"

"SKILLFUL VIRTUES HAVE FREEDOM FROM REMORSE AS THEIR PURPOSE, Ananda, and freedom from remorse as their reward."

"And what is the purpose of freedom from remorse? What is its reward?"

"Freedom from remorse has JOY as its purpose, joy as its reward."

"And what is the purpose of joy? What is its reward?"

"Joy has rapture as its purpose, RAPTURE as its reward."

"And what is the purpose of rapture? What is its reward?"

"Rapture has serenity as its purpose, SERENITY as its reward."

"And what is the purpose of serenity? What is its reward?"

"Serenity has pleasure as its purpose, PLEASURE as its reward."

"And what is the purpose of pleasure? What is its reward?"

"Pleasure has concentration as its purpose, CONCENTRATION as its reward."

"And what is the purpose of concentration? What is its reward?"

"Concentration has KNOWLEDGE & VISION OF THINGS AS THEY ACTUALLY ARE as its purpose, knowledge & vision of things as they actually are as its reward."

"And what is the purpose of knowledge & vision of things as they actually are? What is its

reward?"

"Knowledge & vision of things as they actually are has DISENCHANTMENT as its purpose, disenchantment as its reward."

"And what is the purpose of disenchantment? What is its reward?"

"Disenchantment has DISPASSION as its purpose, dispassion as its reward."

"And what is the purpose of dispassion? What is its reward?"

"Dispassion has KNOWLEDGE & VISION OF RELEASE as its purpose, knowledge & vision of release as its reward."

"THUS IN THIS WAY, ANANDA, SKILLFUL VIRTUES HAVE FREEDOM FROM REMORSE AS THEIR PURPOSE,

FREEDOM FROM REMORSE AS THEIR REWARD. Freedom from remorse has joy as its purpose, joy as

its reward. Joy has rapture as its purpose, rapture as its reward. Rapture has serenity as its purpose, serenity as its reward. Serenity has pleasure as its purpose, pleasure as its reward. Pleasure has concentration as its purpose, concentration as its reward.

Concentration has knowledge & vision of things as they actually are as its purpose, knowledge & vision of things as they actually are as its reward. Knowledge & vision of things as they actually are has disenchantment as its purpose, disenchantment as its reward. Disenchantment has dispassion as its purpose, dispassion as its reward. Dispassion has knowledge & vision of release as its purpose, knowledge & vision of release as its reward.

"In this way, Ananda, skillful virtues lead step-by-step to the consummation of arahantship."

¢(i.e. see AN3.78 on the relativity of what is skillful and unskillful.

£-- See AN6.12 on cooperation: "six conditions that are conducive to amiability, that engender feelings of endearment, engender feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity")

£-- AN3.2: Characterized (by Action):

£-- Monks, a fool is characterized by his/her actions.

£-- A wise person is characterized by his/her actions.

£-- It is through the activities of one's life that one's discernment shines.

£-- "A person endowed with three things is to be recognized as a fool. Which three? Bodily misconduct, verbal misconduct, mental misconduct. A person endowed with these three things is to be recognized as a fool.

£-- "A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.

£-- "Thus, monks, you should train yourselves: 'We will avoid the three things that, endowed with which, one is to be recognized as a fool. We will undertake & maintain the three things that, endowed with which, one is to be recognized as a wise person.' That's how you should train yourselves.")

L1: [From the Udana – Exclamations] :L1

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

L2: [UD1: Bodhivagga -- Middle Way in meditation: ...] :L2

L3: [UD1.1: Bodhi Sutra – Awakening (1)] :L3

I have heard that on one occasion, when the Blessed One was newly Awakened -- staying at Uruvela by the banks of the Nerañjara River in the shade of the Bodhi tree, the tree of Awakening -- he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, in the first watch of the night, he gave close attention to DEPENDENT CO-ARISING IN FORWARD ORDER, thus:

\ WHEN THIS IS, THAT IS.

\ FROM THE ARISING OF THIS COMES THE ARISING OF THAT.

In other words:

- From ignorance as a requisite condition come fabrications.
- From fabrications as a requisite condition comes consciousness.
- From consciousness as a requisite condition comes name-and-form.
- From name-and-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 old age and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ As phenomena grow clear

\ to the Brahmin -- ardent, absorbed --

\ his doubts all vanish

\ WHEN HE DISCERNS WHAT HAS A CAUSE.

L3: [UD1.2: Bodhi Sutra – Awakening (2)] :L3

I have heard that on one occasion, when the Blessed One was newly Awakened -- staying at Uruvela by the banks of the Nerañjara River in the shade of the Bodhi tree, the tree of Awakening -- he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, in the second watch of the night, he gave close attention to DEPENDENT CO-ARISING IN REVERSE ORDER, thus:

\ WHEN THIS ISN'T, THAT ISN'T.

\ FROM THE CESSATION OF THIS COMES THE CESSATION OF THAT.

In other words:

- From the cessation of 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-and-form.

- From the cessation of name-and-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 old age and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ As phenomena grow clear
 \ to the Brahmin -- ardent, absorbed -- his doubts all vanish
 \ WHEN HE PENETRATES THE ENDING OF REQUISITE CONDITIONS.

L3: [UD1.3: Bodhi Sutra – Awakening (3)] :L3

I have heard that on one occasion, when the Blessed One was newly Awakened -- staying at Uruvela by the banks of the Nerañjara River in the shade of the Bodhi tree, the tree of Awakening -- he sat in the shade of the Bodhi tree for seven days in one session, sensitive to the bliss of release. At the end of seven days, after emerging from that concentration, in the third watch of the night, he gave close attention to dependent co-arising in forward and reverse order, thus:

\ WHEN THIS IS, THAT IS.
 \ FROM THE ARISING OF THIS COMES THE ARISING OF THAT.
 \ WHEN THIS ISN'T, THAT ISN'T.
 \ FROM THE CESSATION OF THIS COMES THE CESSATION OF THAT.

In other words:

- From ignorance as a requisite condition come fabrications.
- From fabrications as a requisite condition comes consciousness.
- From consciousness as a requisite condition comes name-and-form.
- From name-and-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 old age and death, sorrow, lamentation, pain, distress, and despair come into play. Such is the origination of this entire mass of stress and suffering.

-- Now from the remainderless fading and 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-and-form.
- From the cessation of name-and-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 old age and death, sorrow, lamentation, pain, distress, and despair all cease. Such is the cessation of this entire mass of stress and suffering.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ AS PHENOMENA GROW CLEAR
\ to the Brahmin -- ardent, absorbed --
\ HE STANDS, ROUTING THE TROOPS OF MARA,
\ like the sun that illumines the sky.

¢(i.e. Same as above.)

L3: [UD1.6: Kassapa Sutra – About Maha Kassapa] :L3

I have heard that on one occasion the Blessed One was staying in Rajagaha at the Bamboo Grove, the Squirrels' Sanctuary. Now at that time Ven. Maha Kassapa was staying at the Pippali Cave, afflicted, in pain, and seriously ill. Then, at a later time, he recovered from his illness. When he had recovered from the illness, the thought occurred to him: "What if I were to go into Rajagaha for alms?"

Now at that time 500 devatas were eager for the chance to give alms to Ven. Maha Kassapa. But Ven. Maha Kassapa, ignoring those 500 devatas, early in the morning put on his robes and, carrying his bowl and outer robe, went into Rajagaha for alms along the streets of the poor, the streets of the indigent, the streets of the weavers. The Blessed One saw that Ven. Maha Kassapa had gone into Rajagaha for alms along the streets of the poor, the streets of the indigent, the streets of the weavers.

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ Maintaining no others, unknown,
\ trained, established
\ in what is essential,
\ effluents ended,
\ anger disgorged:
\ He's what I call a Brahmin.

¢(i.e. This Brahmin knows the dangers of developing habits and dependence.)

L3: [UD1.10: Bahiya Sutra – About Bahiya [Middle Way in meditation:] :L3

¢(i.e. About the practice whereby you would become an arhat or enter the path of arhatship, which is THE MIDDLE WAY: NOT ACCEPTING, NOT REJECTING.

¢-- And about realizing the real nature of the objects of the senses and of the self, their interdependence. Name-&-form (the world) and consciousness (the mind) are interdependent, dependently co-arisen. One cannot exist without the other. They are both empty of inherent existence because interdependent, dependently co-arisen. They are not existent, not non-existent, not both, not neither. And it is this //personal direct knowledge// that is the Liberating factor. – 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
¢-- 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 Jeta's Grove, Anathapindika's monastery. Now at that time Bahiya of the Bark-cloth was living in Supparaka by the seashore. He was worshipped, revered, honored, venerated, given homage -- a recipient of robes, almsfood, lodgings, and medical requisites for the sick. Then, when he was alone in seclusion, this line of thinking arose to his awareness:

~ "Now, of those who in this world are arhats or have entered the path of arhatship, AM I ONE?"

Then a devata who had once been a blood relative of Bahiya of the Bark-cloth -- compassionate, desiring his welfare, knowing with her own awareness the line of thinking that had arisen in his awareness -- went to where he was staying and on arrival said to him:

~ "YOU, BAHIIYA, ARE NEITHER AN ARHAT NOR HAVE YOU ENTERED THE PATH OF ARHATSHIP.

~ YOU DON'T EVEN HAVE THE PRACTICE WHEREBY YOU WOULD BECOME AN ARHAT OR ENTER THE PATH OF ARHATSHIP."

[Bahiya of the Bark-cloth:]

~ "BUT WHO, living in this world with its devas, is an arhat or has entered the path to arhatship?"

[The devata:]

~ "Bahiya, there is a city in the northern country named Savatthi. THE BLESSED ONE -- an arhat, rightly self-awakened -- is living there now. He is truly an arhat and he teaches the Dharma that leads to arhatship. "

Then Bahiya, deeply chastened by the devata, left Supparaka right then and, in the space of one day and night, went all the way to where the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. At that time, a large number of monks were doing walking meditation in the open air. He went to them and, on arrival, said, "Where, venerable sirs, is the Blessed One staying -- the arhat, right self-awakened? We want to see him."

~ "He has gone into the town for alms."

Then Bahiya, hurriedly leaving Jeta's Grove and entering Savatthi, saw the Blessed One going for alms in Savatthi -- calm, calming, his senses at peace, his mind at peace, tranquil and poised in the ultimate sense, accomplished, trained, guarded, his senses restrained, a Great One (naga). Seeing him, he approached the Blessed One and, on reaching him, threw himself down, with his head at the Blessed One's feet, and said,

~ "Teach me the Dharma, O Blessed One! Teach me the Dharma, O One-Well-Gone, that will be for my long-term welfare and bliss." (i.e. see AN4.62 for the four kinds of bliss)

When this was said, the Blessed One said to him:

~ "This is not the time, Bahiya. We have entered the town for alms."

A second time, Bahiya said to the Blessed One:

~ "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dharma, O Blessed One! Teach me the Dharma, O One-Well-Gone, that will be for my long-term welfare and bliss."

A second time, the Blessed One said to him:

~ "This is not the time, Bahiya. We have entered the town for alms."

A third time, Bahiya said to the Blessed One:

~ "But it is hard to know for sure what dangers there may be for the Blessed One's life, or what dangers there may be for mine. Teach me the Dharma, O Blessed One! Teach me the Dharma, O One-Well-Gone, that will be for my long-term welfare and bliss."

L4: [The Buddha's teaching] :L4

\ "Then, Bahiya, you should train yourself thus:

¢(i.e. This is how you should practice meditation "whereby you would become an arhat or enter the path of arhatship".

£-- As mentioned in MN138: "A monk should investigate in such a way that, his consciousness

£-- NEITHER EXTERNALLY SCATTERED & DIFFUSED, (i.e. not letting the mind go wild)

£-- NOR INTERNALLY POSITIONED, (i.e. not trying to control it)

£-- 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."

£-- Or as explained in SN1.38: "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?")

\ In reference to the seen, there will be ONLY THE SEEN.

\ In reference to the heard, only the heard.

\ In reference to the sensed, only the sensed.

\ _____ taste missing ? _____

\ In reference to the cognized, only the cognized.

¢(i.e. The Middle Way about: eye, forms; ear, sounds; body, tactile sensations; tongue, flavors; intellect, ideas: not accepting them as real, not trying to reject them)

¢(i.e. This is like in SN22.79 : At Savatthi. "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.

£-- Or when recollecting, 'I was one with such a feeling in the past,' one is recollecting

just feeling.

£-- Or when recollecting, 'I was one with such a perception in the past,' one is recollecting just perception.

£-- Or when recollecting, 'I was one with such mental fabrications in the past,' one is recollecting just mental fabrications.

£-- Or when recollecting, 'I was one with such a consciousness in the past,' one is recollecting just consciousness.

¢(i.e. 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. See MN138 and SN1.38 for more on the Middle Way in meditation.)

£-- See also SN22.79 for the real meaning of "JUST SEEING THE FIVE AGGREGATES". It means the Middle Way: not accepting, not rejecting.)

\ That is how you should train yourself.
\ When for you there will be
\ 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,

¢(i.e. Realizing that the objects of the senses are dependent on the mind perceiving them:

¢-- The first list is for the "practice in meditation", this list here is for "the goal".

Above it means that while in meditation one should not let his mind go wild, nor try to control it by artificially dropping thoughts. Here, in this list, it means that once you have succeeded in personally having //direct knowledge// of the real nature of those five aggregates -- after watching them in meditation as prescribed above -- then the result is that you have //directly realized// that they are all dependently arisen -- as described in UD1-UD3, -- dependent on the mind ... and on the ignorance of their real nature, and thus empty of inherent existence, not independent, not existing on their own. So THE OBJECTS OF THE SENSES ARE "PERCEIVED ONLY IN REFERENCE TO THE PERCEPTION ITSELF", THEY HAVE NO

INDEPENDENT EXISTENCE. That means that you will never fall for their real independent existence anymore, and will always realize that they exist only in reference to the perception itself, in dependence of the mind. That means that there is no real existing world (objects of the senses) out there that would be existing independently of the mind perceiving them. Those objects exist only in reference (in dependence) to the mind perceiving them. That means that all perception, all objects perceived are empty of inherent existence because dependently co-arisen with the mind.

£-- MN1 : "//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."

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

¢-- This means that THE WORLD (NAME-&-FORMS) AND THE MIND (CONSCIOUSNESS) ARE INTERDEPENDENT

(DEPENDENTLY CO-ARISEN), as explained in :

£-- MN109: "Monk, clinging is ***NEITHER THE SAME*** thing as the five clinging-aggregates,

NOR IS IT SEPARATE FROM the five clinging-aggregates. Just that whatever passion & delight is there, that's the clinging there."

£-- SN12.65: "From my appropriate attention there came *** the breakthrough of discernment:

*** '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.))

\ then, Bahiya, you will not be 'thereby.'

\ When you are not thereby, you will not be 'therein.'

¢(i.e. Realizing that the real nature of the self: the Middle Way: no total free will, no total determinism.

¢-- Thereby: by means of or because of ... meaning you are not completely determined by dependent origination; no causes and conditions are absolute. NO TOTAL DETERMINISM.

¢-- Therein: in that manner, respect, or detail meaning you are not existing on your own either, not without any causes and conditions either. NO TOTAL FREE WILL OR CHAOS.)

\ When you are not therein, you will be neither 'here' nor 'there' nor between the two.

¢(i.e. Realizing that the real nature of the self: not inherently existing, not completely non-existing either, not both, not neither.

¢-- It could also be about the fact the there is NO CONTINUITY, NO DISCONTINUITY OF THE SELF as explained in SN12.46.)

\ This, just this, is the end of stress."

¢(i.e. Realizing this, the real nature of your own self, is the key to Total Unbinding, to Total Liberation as explained in SN6.15.)

L4: [The sudden death of Bahiya] :L4

Through hearing this brief explanation of the Dharma from the Blessed One, the mind of Bahiya of the Bark-cloth right then and there was released from the effluents through lack of clinging/sustenance. Having exhorted Bahiya of the Bark-cloth with this brief explanation of the Dharma, the Blessed One left.

Now, not long after the Blessed One's departure, Bahiya -- attacked by a cow with a calf -- lost his life. Then the Blessed One, having gone for alms in Savatthi, after the meal, returning from his alms round with a large number of monks, saw that Bahiya had died. On seeing him, he said to the monks,

~ "Take Bahiya's body and, placing it on a litter and carrying it away, cremate it and build him a memorial. Your companion in the holy life has died."

"As you say, lord," the monks replied. After placing Bahiya's body on a litter, carrying it off, cremating it, and building him a memorial, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to him, "Bahiya's body has been cremated, lord, and his memorial has been built. What is his

destination? What is his future state?"

~ "Monks, Bahiya of the Bark-cloth was wise. He practiced the Dharma in accordance with the Dharma and did not pester me with issues related to the Dharma. Bahiya of the Bark-cloth, monks, is totally unbound."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ Where water, earth, fire, & wind have no footing: (i.e. When everything is seen as dependently arisen, interdependent with the mind, empty of inherent existence)
\ There the stars do not shine,
\ the sun is not visible,
\ the moon does not appear,
\ darkness is not found.
\ And when a sage,
\ a Brahmin through sagacity,
\ has known [this] for himself, (i.e. When after reaching a conceptual understanding, one has //personal direct knowledge// of this realization)
\ THEN FROM FORM & FORMLESS,
\ FROM BLISS & PAIN, HE IS FREED. (i.e. Then the result is beyond all dualities. It is not about getting this or dropping that, but about transcending, about realizing the real nature of everything.)

L2: [UD3.2: Nanda Sutra – About Nanda -- The 500 dove-footed nymphs] :L2

¢(i.e. USING A CARROT for those who needs one. No absolute, only adapted skillful means.)

I have heard that on one occasion the Blessed One was staying near Savatthi, in Jeta's Grove, Anathapindika's monastery. Now at that time Ven. Nanda -- the Blessed One's brother, son of his maternal aunt -- told a large number of monks,

~ "I don't enjoy leading the holy life, my friends. I can't endure the holy life. Giving up the training, I will return to the common life."

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 told the Blessed One: "Lord, Ven. Nanda -- the Blessed One's brother, son of his maternal aunt -- has told a large number of monks, 'I don't enjoy leading the holy life, my friends. I can't endure the holy life. Giving up the training, I will return to the common life.'"

Then the Blessed One told a certain monk, "Come, monk. In my name, call Nanda, saying, 'The Teacher calls you, my friend.'"

~ "As you say, lord," the monk answered and, having gone to Ven. Nanda, on arrival he said, "The Teacher calls you, my friend."

~ "As you say, my friend," Ven. Nanda replied. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, the Blessed One said to him, "Is it true, Nanda, that you have told a large number of monks, 'I don't enjoy leading the holy life, my friends. I can't endure the holy life. Giving up the training, I

will return to the common life.'?"

~ "Yes, lord."

"But why, Nanda, don't you enjoy leading the holy life?"

~ "Lord, as I was leaving home, a Sakyan girl -- the envy of the countryside -- glanced up at me, with her hair half-combed, and said, 'Hurry back, master.' Recollecting that, I don't enjoy leading the holy life. I can't endure the holy life. Giving up the training, I will return to the common life."

Then, taking Ven. Nanda by the arm -- as a strong man might flex his extended arm or extend his flexed arm -- the Blessed One disappeared from Jeta's Grove and reappeared among the devas of the Tavatimsa Heaven. Now at that time about 500 dove-footed nymphs had come to wait upon Sakka, the ruler of the devas. And the Blessed One said to Ven. Nanda, "Nanda, do you see those 500 dove-footed nymphs?"

~ "Yes, lord."

~ "What do you think, Nanda: Which is lovelier, better looking, more charming -- the Sakyan girl, the envy of the countryside, or these 500 dove-footed nymphs?"

~ "Lord, compared to these 500 dove-footed nymphs, the Sakyan girl, the envy of the countryside, is like a cauterized monkey with its ears and nose cut off. She doesn't count. She's not even a small fraction. There's no comparison. The 500 dove-footed nymphs are lovelier, better looking, more charming."

~ "Then take joy, Nanda. Take joy! I am your guarantee for getting 500 dove-footed nymphs."

~ "If the Blessed One is my guarantee for getting 500 dove-footed nymphs, I will enjoy leading the holy life under the Blessed One."

Then, taking Ven. Nanda by the arm -- as a strong man might flex his extended arm or extend his flexed arm -- the Blessed One disappeared from among the devas of the Tavatimsa Heaven and reappeared in Jeta's Grove. The monks heard, "They say that Ven. Nanda -- the Blessed One's brother, son of his maternal aunt -- is leading the holy life for the sake of nymphs. They say that the Blessed One is his guarantee for getting 500 dove-footed nymphs."

Then the monks who were friends of Ven. Nanda went around addressing him as they would a hired hand and a dealer: "Our friend Nanda, they say, is a hired hand. Our friend Nanda, they say, is a dealer. He's leading the holy life for the sake of nymphs. The Blessed One is his guarantee for getting 500 dove-footed nymphs."

Then Ven. Nanda -- humiliated, ashamed, and disgusted that the monks who were his friends were addressing him as they would a hired hand and a dealer -- went to dwell alone, secluded, heedful, ardent, and resolute. He in no long time entered and remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing and realizing it for himself in the here and now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Nanda became another one of the arhats.

Then a certain devata, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta's Grove, approached the Blessed One. On arrival, having bowed down to him,

she stood to one side. As she was standing there, she said to the Blessed One: "Lord, Ven. Nanda -- the Blessed One's brother, son of his maternal aunt -- through the ending of the effluents, has entered and remains in THE EFFLUENT-FREE AWARENESS-RELEASE AND DISCERNMENT-RELEASE, KNOWING AND REALIZING IT FOR HIMSELF IN THE HERE AND NOW." And within

the Blessed One, the knowledge arose: "Nanda, through the ending of the effluents, has entered and remains in the effluent-free awareness-release and discernment-release, knowing and realizing it for himself in the here and now."

Then, when the night had passed, Ven. Nanda 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:

~ "Lord, about the Blessed One's being my guarantee for getting 500 dove-footed nymphs, I hereby release the Blessed One from that promise."

"Nanda, having //comprehended// your awareness with my own awareness, I realized that 'Nanda, through the ending of the effluents, has entered and remains in the effluent-free awareness-release and discernment-release, knowing and realizing it for himself in the here and now.' And a devata informed me that 'Ven. Nanda, through the ending of the effluents, has entered and remains in the effluent-free awareness-release and discernment-release, knowing and realizing it for himself in the here and now.' WHEN YOUR MIND, THROUGH LACK OF CLINGING, WAS RELEASED FROM THE EFFLUENTS, I WAS THEREBY RELEASED FROM THAT PROMISE."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ One who has crossed over the mire,
\ CRUSHED THE THORN OF SENSUALITY,
\ (i.e. its root destroyed, deprived of the conditions of existence.)

\ REACHED THE ENDING OF DELUSION,
\ (i.e. its root destroyed, deprived of the conditions of existence.)
\ is a monk undisturbed by bliss & pain.

¢(i.e. The complete abandonment of the three poisons – desire, hatred, delusion – fault of not more basis. – On the two releases, see AN3.89, AN4.200, AN2.30, AN4.178, AN9.44, UD3.2,)

£ "Defiled by passion, the mind is not released.

£ Defiled by ignorance, discernment does not develop.

£ THUS FROM THE FADING OF PASSION IS THERE AWARENESS-RELEASE.

£ FROM THE FADING OF IGNORANCE IS THERE DISCERNMENT-RELEASE."

£ -- From: AN2.30)

L2: [UD6.8: Ganika Sutra – The Courtesan -- Union of method & wisdom: Middle Way about living] :L2

¢(i.e. ABOUT THE MIDDLE WAY BETWEEN THE TWO EXTREMES IN ACTION.)

I have heard that on one occasion the Blessed One was staying in Rajagaha at the Bamboo Grove, the Squirrels' Sanctuary. Now at that time two factions in Rajagaha were in love with

a certain courtesan, their minds enthralled. Arguing, quarreling, and disputing, they attacked one another with fists, attacked one another with clods of dirt, attacked one another with sticks, attacked one another with knives, so that they fell into death or death-like pain.

Then in the early morning, a large number of monks, having put on their robes and carrying their bowls and outer robes, went into Savatthi for alms. Having gone for alms in Savatthi, after the meal, returning from their alms round, they went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, they said to the Blessed One: "At present, two factions in Rajagaha are in love with a certain courtesan, their minds enthralled. Arguing, quarreling, and disputing, they attack one another with fists, attack one another with clods of dirt, attack one another with sticks, attack one another with knives, so that they fall into death or death-like pain."

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

\ What's been attained, what's to be attained,
\ are both defiled by one who trains
\ in line with the afflicted.
\ Those for whom precepts & practices
\ are the essence of the training,
\ for whom celibacy is the essence of service:
\ THIS IS ONE EXTREME.
\ Those who say, "There's no harm in sensual desires":
\ THIS IS THE SECOND EXTREME.
\ Both of these extremes cause the growth of cemeteries,
\ and cemeteries cause views to grow.
\ NOT //DIRECTLY KNOWING// THESE TWO EXTREMES,
\ some fall short,
\ some run too far.
\ BUT THOSE WHO DIRECTLY KNOW THEM,
\ don't exist there,
\ don't conceive things
\ through them.
\ And for these people,
\ there's no whirling through the cycle
\ to be described.

¢(i.e. see AN3.78 on the relativity of what is skillful and unskillful.)

L1: [From the Sutra Nipata – The Sutra Collection] :L1

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

L2: [SNP4.3: Dutthagatthaka Sutra – Corrupted -- No absolute view / dogma; no reason to get involved into dispute] :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). -- 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)

-- There are some who dispute corrupted at heart, and those who dispute their hearts set on truth,

-- but a sage doesn't enter into a dispute that's arisen, which is why he is nowhere constrained.

Now, how would one led on by desire, entrenched in his likes, forming his own conclusions, overcome his own views? He'd dispute in line with the way that he knows.

-- Whoever boasts to others, unasked, of his practices, precepts, is, say the wise, ignoble by nature -- he who speaks of himself of his own accord.

-- But a monk at peace, fully unbound in himself, who doesn't boast of his precepts -- "That's how I am" -- he, say the wise, is noble by nature -- he with no vanity with regard to the world.

-- One whose doctrines aren't clean -- fabricated, formed, given preference when he sees it to his own reward -- relies on a peace dependent on what can be shaken.

-- When one's convinced of what has been grasped among doctrines, entrenchments in views aren't easily overcome. That's why a person takes up or rejects a doctrine -- in light of these very entrenchments.

NOW, ONE WHO IS CLEANSED HAS NO VIEW FORMED ABOUT STATES OF BECOMING OR NON-BECOMING ANYWHERE IN THE WORLD.

-- HAVING ABANDONED CONCEIT & ILLUSION, BY WHAT MEANS WOULD HE GO ANYWHERE IN THE WORLD? HE ISN'T INVOLVED.

-- For one who's involved gets into disputes over doctrines, but how -- through what means

-- would you argue with one uninvolved? HE HAS NOTHING TAKEN UP OR REJECTED, has sloughed

off every view right here -- every one.

¢(i.e. The Middle Way: not accepting any view as absolute, not rejecting all views either as if they were all useless, meaningless. Instead he might use adapted skillful means (relative views) to help others when required. But he is never fooled in thinking they represent absolute knowledge or an absolute truth. -- Note: Views about becoming and non-becoming means views about trying to get this or be that, or trying to drop this or not-become that.)

L2: [SNP4.5: Paramatthaka Sutra -- On Views -- No absolute view / dogma; against dogmatism]
: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). -- 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. 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,)

"A person who associates himself with certain views, considering them as best and making them supreme in the world, he says, because of that, that all other views are inferior; therefore he is not free from contention (with others). In what is seen, heard, cognized and in ritual observances performed, he sees a profit for himself. Just by laying hold of that view he regards every other view as worthless.

THOSE SKILLED (IN JUDGEMENT) SAY THAT (A VIEW BECOMES) A BOND IF, RELYING ON IT, ONE REGARDS

EVERYTHING ELSE AS INFERIOR. (i.e. It is ok to use views, as adapted skillful means, but we should always remember their real nature: dependently arisen and empty, relative, never absolute. The Middle Way between existence and non-existence, as everything else.)

-- Therefore a bhikkhu should not depend on what is seen, heard or cognized, nor upon ritual observances. (i.e. No real objects of the senses, concepts, ideas, theories, views, methods.)

-- He should not present himself as equal to, nor imagine himself to be inferior, nor better than, another. (i.e. No absolute characteristic or classification.)

-- Abandoning (the views) he had (previously) held and not taking up (another), he does not seek a support even in knowledge. (i.e. It is not about replacing our view of the world.)

-- Among those who dispute he is certainly not one to take sides. (i.e. No reason to get involved into dispute about extreme views or absolutes.)

-- HE DOES NOT [HAVE] RECOURSE TO A VIEW AT ALL. (i.e. Never affirming any view as absolute; but it is ok to use some as adapted skillful means while knowing its real nature.)

-- In whom there is NO INCLINATION TO EITHER EXTREME, FOR BECOMING OR NON-BECOMING, here or

in another existence, for him there does not exist a fixed viewpoint on investigating the doctrines assumed (by others). (i.e. The Middle Way between accepting and rejecting, between becoming and non-becoming..)

-- Concerning the seen, the heard and the cognized he does not form the least notion. (i.e. Never believing in the inherent existence of any object of the senses or ideas, concepts, theories.)

£(MN1 : "//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")

,

-- That brahmana [2] who does not grasp at a view, with what could he be identified in the world? (i.e. So nothing can define him; there is no lever to manipulate him.)

-- "They do not speculate nor pursue (any notion); doctrines are not accepted by them. (i.e. Not trying to find any ultimate truth.)

-- A (true) brahmana is beyond, DOES NOT FALL BACK ON VIEWS." (i.e. He has seen through the real nature of all views and thus is free from them and their consequential suffering.)

L2: [SNP4.8: Parusa Sutra – To Parusa -- No absolute view / dogma; abstaining from debates]
:L2

¢(i.e. THE BUDDHA HAS NO ABSOLUTE VIEW / DOGMA; 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)

\ "Only here is there purity"
\ -- that's what they say --
\ "No other doctrines are pure"
\ -- so they say.
\ Insisting that what they depend on is good,
\ THEY ARE DEEPLY ENTRENCHED IN THEIR PERSONAL TRUTHS.
\ Seeking controversy, they plunge into an assembly,
\ regarding one another as fools.
\ Relying on others' authority,
\ they speak in debate.
\ Desiring praise, they claim to be skilled.

\ Engaged in disputes in the midst of the assembly,
\ -- anxious, desiring praise --
\ the one defeated is chagrined.
\ Shaken with criticism, he seeks for an opening.

\ He whose doctrine is [judged as] demolished,
\ defeated, by those judging the issue:
\ He laments, he grieves -- the inferior exponent.
\ "He beat me," he mourns.

\ These disputes have arisen among contemplatives.
\ In them are elation, dejection.
\ Seeing this, one should abstain from disputes,
\ for they have no other goal
\ than the gaining of praise.

\ He who is praised there
\ for expounding his doctrine
\ in the midst of the assembly,
\ laughs on that account & grows haughty,
\ attaining his heart's desire.

\ That haughtiness will be his grounds for vexation,
\ for he'll speak in pride & conceit.
\ Seeing this, ONE SHOULD ABSTAIN FROM DEBATES.
\ No purity is attained by them, say the skilled.

\ Like a strong man nourished on royal food,
\ you go about, roaring, searching out an opponent.
\ Wherever the battle is,

\ go there, strong man.
 \ As before, there's none here.

 \ Those who dispute, taking hold of a view,
 \ saying, "This, and this only, is true,"
 \ those you can talk to.
 \ Here there is nothing --
 \ no confrontation
 \ at the birth of disputes.
 \ Among those who live above confrontation
 \ not pitting view against view,
 \ whom would you gain as opponent, Pasura,
 \ among those here
 \ who are grasping no more?

 \ So here you come,
 \ conjecturing,
 \ your mind conjuring
 \ viewpoints.
 \ You're paired off with a pure one
 \ and so cannot proceed.

L2: [SNP5.6: Upasiva-manava-puccha – Upasiva's Questions -- No absolute view / dogma; mindfully focused on nothingness, without falling into nihilism] :L2

¶(i.e. ABOUT SEEING EVERYTHING AS LIKE ILLUSIONS, EMPTY – BEYOND EXISTENCE AND NON-EXISTENCE. 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). -- 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)

Upasiva:

\ Alone, Sakyan, & with nothing to rely on,
 \ I can't venture across the great flood.
 \ TELL ME, All-around Eye,
 \ THE SUPPORT TO RELY ON FOR CROSSING OVER THIS FLOOD.

The Buddha:

\ MINDFULLY FOCUSED ON NOTHINGNESS, (i.e. emptiness)
 \ RELYING ON 'THERE ISN'T,' (i.e. without falling into nihilism)
 \ you should cross over the flood.
 \ Abandoning sensual pleasures, abstaining from conversations, keep watch for the ending of craving, night & day.

Upasiva:

\ One FREE FROM PASSION for all sensual pleasures
\ RELYING ON NOTHINGNESS, letting go of all else,
\ released in the highest emancipation of perception:
\ Does he stay there unaffected?

The Buddha:

\ One FREE FROM PASSION for all sensual pleasures
\ RELYING ON NOTHINGNESS, letting go of all else,
\ released in the highest emancipation of perception:
\ He stays there unaffected.

Upasiva:

\ If he stays there, O All-around Eye,
\ unaffected for many years, right there
\ would he be cooled & released?
\ Would his consciousness be like that?

The Buddha:

\ As a flame overthrown by the force of the wind goes to an end
\ that cannot be classified,
\ so the sage FREE FROM NAMING ACTIVITY goes to an end
\ THAT CANNOT BE CLASSIFIED. (i.e. See MN72, Tetralemma about the result, beyond
existence & non-existence, beyond all description)

Upasiva:

\ He who has reached the end:
\ Does he not exist, or is he for eternity FREE FROM DISEASE?
\ Please, sage, declare this to me
\ as this phenomenon has been known by you.

The Buddha:

\ One who has reached the end has no criterion
\ by which anyone would say that -- for him it doesn't exist.
\ WHEN ALL PHENOMENA ARE DONE AWAY WITH,
\ ALL MEANS OF SPEAKING
\ ARE DONE AWAY WITH AS WELL.

¢(i.e. The result is beyond any description, beyond all conceptualization. We cannot say:
there is anything else, there is not anything else, there both is & is not anything else,
there neither is nor is not anything else. – See AN4.174)

L2: [SNP5.15: Mogharaja-manava-puccha – Mogharaja's Question -- No absolute view / dogma;
'view the world as void' without taking this as an absolute view] :L2

¢(i.e. ABOUT SEEING EVERYTHING AS LIKE ILLUSIONS, EMPTY – BEYOND EXISTENCE AND
NON-EXISTENCE. 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). -- 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)

Mogharaja:

\ Twice now, O Sakyan,
\ I've asked you,
\ but you, One with vision,
\ haven't answered me.
\ When asked the third time
\ the celestial seer answers:
\ so I have heard.
\ This world, the next world,
\ the Brahma world with its devas:
\ I don't know how they're viewed
\ by the glorious Gotama.
\ So to the one who has seen
\ to the far extreme,
\ I've come with a question:
\ HOW DOES ONE VIEW THE WORLD
\ SO AS NOT TO BE SEEN
\ BY DEATH'S KING?

The Buddha:

\ VIEW THE WORLD, Mogharaja,
\ AS VOID –
\ ALWAYS MINDFUL
\ TO HAVE REMOVED ANY VIEW
\ about self. (i.e. or about anything)
\ This way one is above & beyond death.
\ This is how one views the world
\ so as not to be seen
\ by Death's king.

¢(i.e. Look upon the world as empty of inherent existence, without falling into nihilism. Emptiness is also empty of inherent existence, merely another adapted skillful means.)

¢(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)

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

L2: [Beyond Being and Non-Being, Bikkhu Amaro] :L2

¢(i.e. MORE ABOUT UNTANGLING NIHILISTS AND QUIETISTS'S TANGLE BETWEEN DROPPING ALL VS.

ACCUMULATING MERIT AND WISDOM.

¢-- That is like craving for non-being vs. craving for being. None of them is right in terms of absolute as we will see:

£-- 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, and craving for non-being (Nihilists and quietists's choice). They think there are only those two choices and that one has to chose 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). They think there are only those two choices and that one has to chose 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 rules and observances, and clinging to a doctrine of self. Nihilists and quietists's choice is to cling to the view of non-being. He is blind to all of the sutras that warn people about this common mistake.

£-- There is a nice article on Buddhasasana Web Site about "Beyond Being and Non-Being" by Bikkhu Amaro. That article directly addresses Nihilists and quietists's Tangle.)

¢(i.e.: In the following text there are THREE POSITIONS:

¢-- -- EXTREME 1: Existence; The view of being, becoming, getting (the usual view of most people and hedonists)

¢-- -- EXTREME 2: Non-existence; The view of non-being, non-becoming, dropping-all, stopping all mentation (Nihilists and quietists's position, and of quietists and nihilists)

¢-- -- THE MIDDLE WAY, between existence and non-existence; the realization of the real nature of everything: the Four Noble Truths, impermanence, dependent origination, emptiness,

...

¢-- You can use the colors to follow the positions. The important point is to realize that liberation is not gained by getting this or becoming that, nor by dropping this or not-becoming that; it is gained by seeing everything the way it really is.)

From a talk given at Chithurst, U.K., during the winter retreat, February 1991

WHEN WE TALK ABOUT THE GOAL of Buddhist practice, about enlightenment or Nirvana, we use the

term 'realization' as being the most accurate way to approach it. Often one sees the term 'getting' enlightened, or 'BECOMING' enlightened; this is good and meaningful enough in ordinary speech but it also has connotations which are obstructive or misleading. Whenever we think of 'getting' something or 'becoming' something, it always implies that what there is right now is somehow lacking, there is 'me' that is missing something and I have got to get some kind of experience or some kind of quality that is going to make me complete in the future and then, once I have got it, it is going to be mine and I can keep it. There are many characters who have 'got' enlightened and then their enlightenment has wandered off and left them rather bereft and despairing for months or sometimes years.

SO WHEN WE THINK AND TALK ABOUT ENLIGHTENMENT IT IS MUCH BETTER TO USE THE WORD

'REALIZATION', because it is pointing to the fact that we are discovering what is here already; we are realizing, real-ising that which is already true, that which is the fabric and nature of our own being.

¢(i.e. The goal is not about getting something or becoming somebody, nor about dropping something or not-being somebody. The Middle Way is not accepting/accumulating/being, not ejecting/dropping-all/non-being. The goal is more about realizing the real nature of everything.)

ANY THOUGHT OF GETTING OR BECOMING is what ties us to the incessant cycles of birth and death; this is what is called the bhavacakka, the cycle of becoming, because anything we get we can lose or we become anxious about being separated from--ownership is suffering. THINKING IN TERMS OF REALIZATION, DISCOVERING THE TRUTH, lends itself much less to the idea of ownership. The Dharma, the ultimate reality of things, has no owner and THIS REALIZATION OF TRUTH IS THE FULFILLMENT OF OUR LIFE. You do not have to take this as a proclamation, but I would say that THIS IS THE GOAL, THE FULFILLMENT OF OUR LIFE. Everything else that happens in life that we achieve or create, bring forth into the world, these are all secondary to THE REALIZATION OF TRUTH, to this quality of seeing and being Dharma.

KNOWING THE REALITY OF THINGS does not seem like very much. Our worldly tendencies and our habits of seeing always tend to focus on the objects, beings and places, the achievements, triumphs and disasters of our lives as being the real, substantial, important aspects, and something as ephemeral or intangible as REALIZING TRUTH, ON A CONCEPTUAL LEVEL AT LEAST, seems a bit flimsy and simple-minded.

Buddhism gets criticised a lot by people who take the position of life affirmation. This has been the case right from the very beginning when the Buddha first started teaching--particularly because of being a religious tradition with a monastic order of celibate monks and nuns. This renunciant lifestyle gets quite a pounding from people, who are not necessarily worldly or indulgent, but just those who see value in the fulfillment of life on the worldly plane: the qualities of a loving relationship, of having children, of creating music or beautiful things, planting gardens, trees, building houses, forming friendships, creating new networks of wholesome activity, learning, teaching, nursing, healing the sick, helping the dying--these are all tremendously appealing, important and positive things in life. There is something very deep, very instinctual in our hearts which does appreciate and celebrate this--that loves life, that wants to live, to laugh, to love--and this seems to be the very fabric and essence, the spice and purpose of life, to live life to the hilt, to the full.

In the last 'Inquiring Mind', a Buddhist newspaper put out in America, they had an article about Ajahn Sucitto and Ven. Vipassi teaching a retreat in Massachusetts. This article went to great lengths to make sure that people knew that both these monks had lived very 'full' lives before they became monks; which is a polite way of saying you have done everything you could think of and then some before you became a monk. People are very scared of the idea that you would become a monk before you had really done everything, tried everything out. The idea is that life is to be lived, everything is to be tasted, to be experienced--Rajneesh was very keen on this kind of practice: doing absolutely everything to the limit and learning from that. The true learning experience in life is described as to

take it all on, to swallow it whole and watch the results--so this does make what we do here at this monastery look a bit strange! Maybe I am sounding like an advert for Dionysiac hedonism (brandy will be served in the kitchen after the evening meeting), but it is a very powerful streak in our minds, it strikes a powerful chord.

The other day I ran across something that D.T. Suzuki wrote in one of his books on Zen Buddhism, it went something like, "THE SPIRIT OF FREEDOM, which is the power behind Buddhism breaking through its monastic shell to ever more vigorously bring enlightenment to the masses, is the life impulse of the universe," then he says something like, "The spirit of Buddhism has always been INTELLECTUAL, MORAL AND SPIRITUAL FREEDOM, thus the moral aristocracy and the disciplinary formalism of primitive Buddhism could not bind our FREEDOM, our spirit for very long," so we are right out of the picture! I am not criticising D.T. Suzuki but just saying that there is a strong tendency in people's minds to think, "Well, if you are living a very restrained, renunciant life you really must be missing out on a lot; you are not respecting all that life offers, these bodies are fertile, they are designed to produce offspring and you have creative talents--we can do, we can speak, we can create--why not!" Because I draw pictures for birthday cards for my family and occasionally write poems, I find that this is one of the few things about my life that my family can relate to. My mother is always encouraging me to create more masterpieces; I have got pads and pads of drawing paper and crayons and pens and ink, an incredible stash of stationery to do my creations on. I regularly get a burdened feeling when I look at this pile of stuff in my desk-drawer, "Oh dear, I suppose I should create something." I like doing that kind of thing but one sees that for people with a perceptually based perspective on life, what you create becomes the most important thing-"After all, you can draw such nice pictures, you can say such nice things, why not? You are robbing the world by not producing offspring, poems, pictures, etc. etc. etc."

This question had long puzzled me and struck me deeply when I first arrived at the monastery in Thailand. I was reminded of it this morning, since we have been having readings from 'The Life of the Buddha' and we have just got to the time of the Enlightenment. Oftentimes as a Westerner we think about enlightenment as meaning having a mind which is happy all the time, regardless of whatever is going on and whatever we choose to do--this is a very, very attractive proposition! After the Buddha's enlightenment he sat for a week rapt in meditation, experiencing the bliss of deliverance and, after that absorption into bliss, he emerged and then what did he do? He spent the whole night contemplating Dependent Origination, the law of dependent arising: ignorance conditioning the arising of desire, attachment, birth, death, suffering and so forth; contemplating its arising, contemplating its cessation, backwards, forwards, up, down, all night long. (i.e. He didn't spend his whole night rejecting this, dropping that ... or stopping all mentation – on the contrary.)

Now, if you were enlightened and had just become completely, irreversibly FREE FROM SUFFERING, it's possible to imagine you might think, "What a relief! At last that's all over--no more suffering, marvellous, amazing." And you might think, "Let's go eat pancakes!" or "I wonder what that nice young lady who brought me the milk rice is doing tonight, maybe I'll pop round and see her." Or, if you were of a less sensual character, with a bit more nobility: "Now I'll go back to my kingdom, encourage my old father, give him a bit of support and then help take over the kingdom and run a really good little country for the rest of my life."

But we can see that, far from having this reaction, with his enlightenment the Buddha experienced life from a completely new dimension. HE WAS SEEING THINGS IN A WAY THAT HE

HAD

NOT SEEN BEFORE, HE WAS SEEING WHAT THE REST OF THE WORLD COULD NOT SEE. It's rather like

when we come into a new situation--an institution, a school or a family, a monastery--we are a stranger and we suddenly find ourselves in the midst of all kinds of webs of relationship, power-trips, struggles, gripes, loves and hates and personality conflicts going on; we are an outsider for whom all this has no value and yet to all the people involved in that place it's all terribly real and important. We are not a part of it, however; we are not caught up in the value system.

ONE CAN ALSO SEE ENLIGHTENMENT AS SIMPLY GROWING UP; as an adult one stops being able to

play with dolls and toys in the same way that one did when one was a child, it becomes impossible. (i.e. Not as a going back to some primitive state as some people are proposing – like quietism.) IT'S ALSO LIKE HAVING SOLVED A PUZZLE THAT EVERYONE ELSE IS STILL DEEPLY

INVOLVED IN TRYING TO UNRAVEL; you can see the answer, whereas everyone else is anguishing and fretting and rushing about and discussing how to find it. Or that lovely feeling of understanding a clue in a crossword--when you have got it and the letters all fit in the right places, "Ah, I see!"

At the enlightenment, the Buddha stepped out of the worldly perspective and could see from above the world--lokuttara. There is a wonderful passage in the scriptures that describes THIS INSIGHT OF THE BUDDHA AND THE WAY HE SAW THINGS AFTER HIS ENLIGHTENMENT: He saw that the worldly mind cherishes conditioned existence, it cherishes becoming; it opens itself to and welcomes conditioned existence, it welcomes becoming. The urge of the world, of worldly thinking, is always to become other: to get to the next thing, to progress, to develop, to have, to keep. It cherishes, relishes conditioned existence; but the problem is that what it relishes brings fear and what it fears is pain, because that which is the very basis of conditioned existence is also the basis of suffering.

This was the insight that he had with Dependent Origination--HE SAW HOW IGNORANCE WAS THE ORIGINATOR OF ALL PROBLEMS IN LIFE; how the reality that we give to our thoughts, feelings and emotions, to our memories and perceptions, is THE TRUE CREATOR OF ALL OUR DIFFICULTIES.

He also saw that if we believe in conditioned existence, if we believe in our suffering and we will possess it, we will own it, it will be ours. But with the ending of clinging, the ending of attachment, then suffering ceases. THIS IS PERHAPS A DIFFICULT INSIGHT TO COMPREHEND AND REALLY DIGEST. (i.e. That is Nihilists and quietists's tangle right here. Jumping from one extreme to the other.)

In the same passage he says something like, "LIBERATION DOES NOT COME THROUGH LIVING CONDITIONED EXISTENCE BUT NEITHER DOES IT COME THROUGH LIVING NON-EXISTENCE. ONE WHO IS LIBERATED ABANDONS CRAVING FOR BEING WITHOUT RELISHING NON-BEING" (i.e. That is the Middle Way between the two extremes; that is what Nihilists and quietists don't understand.)

Now where is that? You do not find that one in the 'A-to-Z'! "*** LIBERATION COMES FROM ABANDONING CRAVING FOR BEING, WITHOUT RELISHING NON-BEING. ***" (i.e. That is the

Middle Way

between the two extremes; that is what Nihilists and quietists don't understand.)

The worldly mind can only see that either we are or we are not, something is or is not, but
THE BUDDHA IS TALKING FROM A POSITION WHICH IS NEITHER THIS NOR THAT, NEITHER
BEING NOR

NON-BEING, NEITHER EXISTENCE NOR NON-EXISTENCE. (i.e. That is the Middle Way between
the two

extremes; neither accumulating for accumulating, neither dropping all or stopping all
mentation. The Middle Way is to use virtuous adapted skillful means – a path – but not get
attached to them, not grasp at the raft, ... but still not rejecting it or dropping all before
the job is done. The Middle Way is to use adapted skillful means while realizing the
emptiness of all of their elements: subjects, verbs, complements/objects.) On hearing this
sort of thing, maybe our mind starts to go into a flap, just goes blank or thinks, "What on
earth is this about? I mean, come on, let's be serious, let's hear something useful, shall
we!?" But from my perspective this is the most useful and powerful tool for insight that we
have with which to understand and live our lives.

It is, however, something that is very intangible; conceptually it is not graspable, it
evades our intellectual faculties. (i.e. It certainly is beyond Nihilists and quietists's
capacity to understand.) It is also the very reason why in his life the Buddha was
constantly criticised for being a nihilist--because of not saying, "This is the Truth," and
stressing some kind of metaphysical pattern or grand cosmology. Instead he kept talking in
terms of Nirvana, which just means 'cooled' or 'blown out', like the blowing out of a flame.
Nirvana can also be translated as 'extinction' and to many people the concept seemed
nihilistic. "Life has got to have a bit more to it than just extinction to look forward to!"
But he refused to go along with the eternalists, people who were philosophically
life-affirming, yet HE ALSO REFUSED TO GO ALONG WITH THE ANNIHILATIONISTS, THOSE
WHO WERE
PHILOSOPHICALLY LIFE-DENYING; HE KEPT POINTING AT THE FACT THAT THE TRUTH IS
OTHER THAN
EITHER OF THOSE TWO FIXED POSITIONS. (i.e. Like those saying that we should drop everything
and stop all mentation. They just cannot understand the real meaning of "blowing-out", or
"total unbinding".)

There is a lovely story from the Theravada tradition concerning a seeker called Kamanita.
He, having heard of the Buddha's reputation, was passing through Tajagaha on his way to meet
him at Jeta's Grove in Savatthi. At nightfall he put up in a potter's house; little did he
know at the time that the monk that he was sharing his lodging with that night was the
Buddha himself.

Kamanita, after a while, started enthusiastically telling his fellow lodger how he was on
his way to meet the Buddha. The Buddha sat there listening and didn't let on who he was--
"Tell me about this great master and his teaching," he said. So Kamanita goes on for some
time, telling the story of his own life and extolling all the wonders of the Buddha's
Dharma, and how he teaches the path of bliss and eternal happiness.

Finally, he said, "Well, I've talked enough, you tell me about your life. What is your
philosophy? Who is your teacher? What do you proclaim as the truth?"

The Buddha started to speak, saying, "I will, in return for your narrative, unfold to you

the doctrine of the Buddha." He described the Four Noble Truths: the truth of suffering, the origin of suffering, cessation of suffering and the Path; and he expounded on anicca, impermanence, and anatta, selflessness. As he began, Kamanita was looking quite interested and taking it all in, but after a while he began to think, "This guy is a bit of a sourpuss . . . this isn't the Master's teaching as I understand it. Well, never mind, he's got his right to think like he does."

As the Buddha continued, Kamanita got more and more uncomfortable. All that this monk was saying to him seemed to hang together logically and it felt disturbingly right, but seemingly it had a horrible negative life-denying streak to it: all about extinction and cessation, and with no promise of "eternal and blessed life" after death. His mind was still heavily programmed towards the idea of eternal happiness so, by the time the Buddha got on to anatta (i.e. no-self), Kamanita was decidedly agitated and did not know what to do. The monk's exposition was obviously flawless but Kamanita's heart was fixed on the fact that he must be wrong, so he thought, "What he is saying is all wrong! This is bad philosophy. The Buddha is the great teacher, he teaches absolute bliss for eternity. I am going to get the teaching directly from him. I should forget this guy, he really does not know what he is talking about." The Buddha finishes speaking and sees that Kamanita is a bit agitated.

Finally, on a subdued tone Kamanita asks him, "Have you ever heard all this from the mouth of the perfect Buddha himself?"

At this point a smile plays around the Master's lips.

"No, brother, I cannot say I have."

Greatly relieved to hear this, Kamanita reassures himself that they will be able to meet the Buddha in person soon and that this monk's mistaken and destructive conception of the Buddha's teaching will be set straight.

Kamanita never realizes his mistake--not until much later anyway, but that's another story . . . The Buddha, when asked about him, said, "Foolish as an unreasonable child was the pilgrim Kamanita, he took offence at the Teaching . . ."; in his lifetime his karmic obstructions were too dense to enable him to see what was right in front of him.

Ajahn Chah often said that this is a position that we find ourselves in--face to face with the Buddha, sharing a room together, spending hours and hours deep in conversation and never realizing who this is. THE TRUTH OF LIFE IS STARING US IN THE FACE, but because we have already got programmed with something else that we want and expect, we are missing out on the lessons that life is actually able to teach us. (i.e. That is Nihilists and quietists's tangle right here. He cannot see the truth even if people have been telling it to him for years now.)

What we need to understand then, is what THIS KNOWLEDGE WAS THAT THE BUDDHA WAS POINTING TO.

Firstly, it's necessary to understand what we mean by the word existence--CLINGING TO EXISTENCE AND CLINGING TO BEING OR NON-BEING. The word 'existence' actually means 'to stand out'; that which exists stands out, it protrudes, it is something which comes out, like a branch coming out of a tree. What the Buddha is pointing to is that, as long as we are talking in terms of EXISTENCE or even NON-EXISTENCE (which is as if, instead of going out of the front door we have just gone out of the back door), both are taking a fixed position

about some solid thing--there is still a separate 'thingness' there. (i.e. Both are based on the ignorance that thinks things are really existing and then non-existing.) What the Buddha is pointing to is that which does not come forth, that which is standing out, i.e. a condition of nature, mental or physical. What the Buddha is pointing to here is the Unconditioned, that which does not stand out, that which is not created, that which is not born of dying. (i.e. The "Unconditioned" is the Middle Way between existence and non-existence...)

This is perhaps a bit hard to grasp but it is a very important point: as long as we are talking about something 'existing' it does not mean that that is the only reality. An experience is an excursion out from the Unconditioned through a pattern of events, back to the Unconditioned, like water rising from rivers and back to the sea. It is an excursion of existence; a lifetime is just an excursion, so is a thought--it is something which arises from the Unconditioned, from the space of the mind, and dissolves back into it again. (i.e. Everything is like an illusion; dependent on the mind.)

WHEN SOMETHING 'EXISTS' IT HAS A FALSE INDEPENDENCE, A FALSE INDIVIDUALITY, BECAUSE AT THAT TIME, IT SEEMS TO BE OF A DIFFERENT AND SEPARATE SUBSTANCE TO ALL OTHER THINGS. WHEN WE BELIEVE IN SEPARATE EXISTENCE THEN WE ARE GIVING SOLIDITY TO THAT WHICH IS ACTUALLY TRANSPARENT, EPHEMERAL, MERELY AN ELEMENT OF THE INFINITE PATTERNS OF CONSCIOUSNESS IN THE MIND. (i.e. Everything is empty of inherent existence because dependently arisen. Nothing is independent, thus nothing is really existing on its own, inherently. Everything is dependent on the mind, on accumulated karma.) So the Buddha is pointing to the Unconditioned as the basis for reality. The Buddha's enlightenment was awakening to this Unconditioned nature of the basis of life; this was the dimension, the position from which he was seeing.

IN THIS RESPECT THEN, THOSE ASPECTS OF LIFE LIKE THAT MATERIAL, MANIFEST WORLD THAT WE CELEBRATE AND WHICH ARE SO IMPORTANT, THEY BECOME THE BASIS FOR THE REALIZATION FOR THE UNCONDITIONED; THE CONDITIONED IS NEEDED IN ORDER TO REALIZE THE UNCONDITIONED (i.e. That is why we should not drop everything, why we should not stop all mentation; why we need a raft, a path based on adapted skillful means even if none of them is perfect or absolute.) 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. (i.e. Samsara and Nirvana are inseparable. We cannot reject one in hoping to get the other.)

This is also called 'the change of lineage'--when we see through our attachment to the body, to the mind, to ourself and to the world, it's known as a change of lineage because, rather than looking upon our physical parents as our origin and the source of our being, we see that the true Origin of all is the Unconditioned mind. (i.e. Everything is like an illusion; dependent on the mind.) This is the source of all creation--as Thomas Merton puts it: "the living law that rules the universe is nothing but the secret gravitation that draws all things to God as to their centre. Since all true art lays bare the action of this same law in the depths of our own nature, it makes us alive to the tremendous mystery of being, in which we ourselves, together with all other living and existing things, come forth from the depths of God and return again to Him."

So rather than placing ultimate value in the products and activities of the manifest, existent world, we learn to see that the saccadhamma--THE ULTIMATE REALITY OF OUR OWN NATURE--IS THE SOURCE OF ALL TRUE VALUE. When the need arises, we act, but when there's no need we are still--and whether there is activity or not, the essential nature of the saccadhamma remains the same. (i.e. It is not about doing this or not doing that; but about realizing the real nature of our own mind and thus of everything; about realizing that everything is dependent on our own mind, on our own karma and that nothing exist independently of it. -- meaning everything is empty of inherent existence because dependently arisen. That is the Liberating factor, this realization. That is what causes all poisons to lose their power and thus create no more causes for suffering.) It doesn't have to prove its worth by taking a certain form, of any form at all; the sea is still the sea whether its rough or placid, gold still has the nature of gold whatever shape we make it. SO, IN THIS PROCESS OF REALIZATION WE ARE AFFIRMING THE VERY SOURCE OF LIFE -- THE UNCREATED, UNCONDITIONED -- rather than making value judgments about waves or their absence on the surface. The source of our life is that source of the whole universe -- THE HEART OF THE UNIVERSE IS YOUR HEART -- so, far from the Buddha-Dharma being a life-denying, negative philosophy (i.e. Like proposed by those saying that we should drop everything and stop all mentation. They just cannot understand the real meaning of "blowing-out", or "total unbinding".), it is actually the most earth-shaking, silent roar of YES!!! -- it is just avoiding making a fuss about the secondary details and attending to the essence instead. It is a philosophy of the ultimate aesthetic: "TRUTH IS BEAUTY--ONE WHO HAS ARRIVED AT RELEASE TRULY KNOWS WHAT BEAUTY IS." Bikkhu Amaro (1994), "Silent Rain".

L2: [All of Us - Beset by birth, decay, and death (Twelve Dharma Talks On Practice), Sister Ayya Khema] :L2
L3: [VI. Non-duality] :L3

¢(i.e. ABOUT THE REAL MEANING OF "LETTING GO". "Letting go" of the duality (liking vs. disliking, or accepting vs. rejecting) and practice this during the day: that is the only way to get to the bottom of it, to reach the Liberating realization of the real nature of everything. In this text "letting go" means letting go of dualistic judgments -- which is the Middle Way: not accepting, not rejecting. It doesn't mean to let go of the world, to reject everything, to drop all, or to stop all mentation. That would be exactly one of the extreme we have to let go.)

Truth occupies a very important position in the Buddha's teaching. The Four Noble Truths are the hub of the wheel of the Dharma. Truth (sacca) is one of the ten perfections to be cultivated in order to purify oneself.

Truth can have different aspects.

-- If we want to find an end to suffering, WE HAVE TO FIND TRUTH AT ITS DEEPEST LEVEL. (i.e. The goal is to finally realize the real nature of everything.)

-- The moral precepts which include "not lying" are a basic training without which one can't lead a spiritual life.

To get to the bottom of truth, one has to get to the bottom of oneself, and that is not an easy thing to do, aggravated by the problem of not loving oneself. It naturally follows that if one wants to learn to love oneself, there must be hate present, and WE ARE CAUGHT IN THE WORLD OF DUALITY.

While we are floating around in THE WORLD OF DUALITY, we can't get to the bottom of truth, because we are suspended in a wave motion going back and forth. There is an interesting admonition in the Sutra Nipata, mentioning that one should not have associates, which prevents attachments. This would result in neither love nor hate, so that only equanimity remains, even-mindedness towards all that exists. WITH EQUANIMITY one is no longer suspended between good and bad, love and hate, friend and enemy, but has been able to let go, to get to the bottom where truth can be found.

If we want to find the basic, underlying truth of all existence, we must practice "LETTING GO." (i.e. letting go of the dualities; the Middle Way: not accepting, not rejecting) This includes our weakest and our strongest attachments, many of which aren't even recognized as clinging.

To return to the simile of the truth to be found at the bottom, we can see that if we are clinging to anything, we can't get down to it. We're attached to the things, people, ideas and views, which we consider ours and believe to be right and useful. These attachments will keep us from getting in touch with absolute truth.

OUR REACTIONS, THE LIKES AND DISLIKES, HOLD US IN SUSPENSE. While it is more pleasant to

like something or someone, yet both are due to attachments. This difficulty is closely associated with distraction in meditation. Just as we are attached to the food that we get for the body, we are equally attached to food for the mind, so the thoughts go here and there, picking up tidbits. As we do that, we are again held in suspense, moving from thought to breath and back again, being in THE WORLD OF DUALITY. When our mind acts in this way, it cannot get to rock bottom.

DEPTH OF UNDERSTANDING ENABLES RELEASE FROM SUFFERING. WHEN ONE GOES DEEPER AND DEEPER INTO

ONESELF, ONE FINDS NO CORE, AND LEARNS TO LET GO OF ATTACHMENTS. Whether we find anything

within us which is pure, desirable, commendable or whether it's impure and unpleasant, makes no difference. All mental states owned and cherished keep us in duality, where we are hanging in mid-air, feeling very insecure. They cannot bring an end to suffering. One moment all might be well in our world and we love everyone, but five minutes later we might react with hate and rejection.

We might be able to agree with the Buddha's words or regard them as a plausible explanation, BUT WITHOUT THE CERTAINTY OF PERSONAL EXPERIENCE, THIS IS OF LIMITED ASSISTANCE TO US. IN

ORDER TO HAVE //DIRECT KNOWLEDGE//, it's as if we were a weight and must not be tied to anything, so that we can sink down to the bottom of all the obstructions, to SEE THE TRUTH SHINING THROUGH. THE TOOL FOR THAT IS A POWERFUL MIND, A WEIGHTY MIND. As long as the mind

is interested in petty concerns, it doesn't have the weightiness that can bring it to the depth of understanding.

¢(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.)

For most of us, our mind is not in the heavy-weight class, but more akin to bantam weight. The punch of a heavy-weight really accomplishes something, that of a bantam weight is not too meaningful. The light-weight mind is attached here and there to people and their opinions, to one's own opinions, to THE WHOLE DUALITY OF PURE AND IMPURE, RIGHT AND WRONG.

Why do we take it so personal, when it's truly universal? That seems to be the biggest difference between living at ease and being able to let the mind delve into THE DEEPEST LAYER OF TRUTH, or living at loggerheads with oneself and others. Neither hate nor greed are a personal manifestation, nobody has a singular claim on them, they belong to humanity. We can learn to let go of that personalized idea about our mind states, which would rid us of a serious impediment. Greed, hate and impurities exist, by the same token non-greed and non-hate also exist. Can we own the whole lot? Or do we own them in succession or five minutes at a time for each? Why own any of them, they just exist and seeing that, it becomes possible to LET ONESELF SINK INTO THE DEPTH OF THE BUDDHA'S VISION.

THE DEEPEST TRUTH THAT THE BUDDHA TAUGHT WAS THAT THERE IS NO INDIVIDUAL PERSON. THIS HAS TO BE ACCEPTED AND EXPERIENCED AT A FEELING LEVEL. AS LONG AS ONE HASN'T LET GO OF OWNING BODY

AND MIND (i.e. letting go of the dualities; the Middle Way: not accepting, not rejecting), ONE CANNOT ACCEPT THAT ONE ISN'T REALLY THIS PERSON. THIS IS A GRADUAL PROCESS. In

meditation one learns to let go of ideas and stories and attend to the meditation subject. If we don't let go, we cannot sink into the meditation. The mind has to be a heavy-weight for that too.

We can compare the ordinary mind to bobbing around on the waves of thoughts and feelings. The same happens in meditation, therefore we need to prepare ourselves for becoming concentrated. We can look at all mind states arising during the day and learn to let go of them (i.e. letting go of the dualities; the Middle Way: not accepting, not rejecting). The ease and buoyancy which arises from this process is due to being unattached. IF WE DON'T PRACTICE THROUGHOUT THE DAY, OUR MEDITATION SUFFERS BECAUSE WE HAVE NOT COME TO THE MEDITATION CUSHION IN A SUITABLE FRAME OF MIND. IF ONE HAS BEEN LETTING GO ALL DAY, THE MIND IS READY AND CAN NOW LET GO IN MEDITATION TOO. THEN IT CAN EXPERIENCE ITS OWN

HAPPINESS AND PURITY.

Sometimes people think of the teaching as a sort of therapy, which it undoubtedly is, but that's not its ultimate aim, only one of its secondary aspects. The Buddha's teaching takes us to the end of suffering, once and for all, not just momentarily when things go wrong.

Having had an experience of letting go (i.e. letting go of the dualities; the Middle Way: not accepting, not rejecting), even just once, proves beyond a shadow of a doubt that it means getting rid of a great burden. Carrying one's hate and greed around is a heavy load, which, when abandoned, gets us out of THE DUALITY OF JUDGEMENT. It's pleasant to be without thinking; mental formations are troublesome.

IF WE SUCCEED EVEN ONCE OR TWICE DURING A DAY TO LET GO OF OUR REACTIONS, WE HAVE TAKEN A GREAT STEP AND CAN MORE EASILY DO IT AGAIN. We have realized that a feeling which has arisen can be stopped, it need not be carried around all day. The relief from this will be the proof that a great inner discovery has been made and that THE SIMPLICITY OF NON-DUALITY SHOWS US THE WAY TOWARDS TRUTH.

L2: ["The need to love" Dharma Talk given by Thich Nhat Hanh on January 1, 1998 in Plum Village, France.] :L2

<http://www.plumvillage.org>

... The first question that Maitreya asked Shâkyamuni Buddha was this: Lord Buddha, is there anyone happy on earth? Who is the happy person on earth?" And then he continued, "Is there anyone who is not full of agitation in his/her mind? Is there anyone who can understand **PAIRS OF OPPOSITES** without getting caught in his thinking between them? Who would you say deserves the title of 'great human being'? Who is that person who is not caught up in greed and craving?" These were the questions asked by Maitreya to the Buddha. One of the interesting questions he asked is: "Is there anyone who can understand PAIRS OF OPPOSITES without getting caught in his thinking between them?" PAIRS OF OPPOSITES like birth and death, above and below, self and non-self, being and non-being... these are PAIRS OF OPPOSITES. Not only philosophers get stuck in them, but also many of us get stuck in these pairs of opposites. Japan is a Buddhist country that used to present the future Buddha as a young person. On Christmas Sister Gina gave me a present of a very beautiful statue of Maitreya as a young person... which is very famous in Japan. I like to describe Maitreya as a young person also, surrounded by a lot of children of all kinds of colors.

... When a person dies, suddenly you feel that he or she is no longer there. There is only the dead body and you are caught by the idea of non-being. He was there, but now he is no longer there. She was there, but now she is no longer there. You get caught in a PAIR OF OPPOSITES: LIFE AND DEATH... to be alive - to be dead. But if you are able to look deeply into the nature of life and death, you are no longer caught in these ideas, in these concepts or perceptions.

I told my students that one day they would see me in the form of a dead leaf. And they

should know how to look deeply, how to look for me beyond that dead leaf. I have lived deeply every moment of my life and I have been continued in so many ways. With the practice of looking deeply they can recognize my presence a little bit everywhere, including within themselves. So there is no reason why, when you look at the dead body of some person, you have to be caught in sorrow or you have to be caught in the idea that this person is now dead. When you go to the lotus pond and when you look deeply into a dead lotus leaf, look so deeply that you can see the lotus leaf not in the lotus leaf. You'll be able to get the kind of insight that can help you to transcend the fear of non-being. If you are able to transcend the fear of non-being, you are already able to transcend the fear of being, because non-being is just the other side of being. BEING AND NON-BEING ARE JUST ONE PAIR OF OPPOSITES.

The question asked by Maitreya is: "Is there anyone in the world who is not caught in PAIRS OF OPPOSITES so that he can become utterly free?" The Buddha said, "Yes." When you become a man or a woman of nothing, you are utterly free and no fear can abide in you anymore. That is why to become a man or a woman of nothing, is to become entirely free. This body is not me. If you can go beyond the statement, if you can look deeply into your body and see that you are not this body, then you have become a person of nothing. Nothing can be a source of sorrow, nothing can be a source of anger for you anymore, because you have practiced equanimity, you have practiced Upeksha and you have become a man, a woman of nothing, namely a man or a woman of everything. I repeat what the Buddha said: When you practice Maitri you get the Beautiful. When you practice Karuna you get limitless space. When you practice Mudita, joy, you get limitless consciousness. Not only your mind is consciousness, not only your mind is perceiving, thinking, but also the thinking or consciousness is there in a cloud. Thinking is also there in the blue sky. The thinking is there in the flower.

Everything is a manifestation of consciousness, and limitless consciousness is what you get when you practice Mudita. When you practice Upeksha, freedom, you become a man or a woman of nothing. You are not attached and you are not bound. You are not limited by anything including your body and including your consciousness. Because consciousness is still conditioned by many elements, exactly like your body. The disintegration of your body and the disintegration of your consciousness will not be able to affect you anymore.

I would like to go back to the questions asked by Maitreya, the future Buddha. Who in the world is a happy person? We can say a happy person is there, when he is a man of nothing, and when she is a woman of nothing; not being caught in anything, and not identifying anything as himself or herself. This is a very deep practice. Even your own body, one day your body will be disintegrating like the lotus flower and that does not mean that you are disintegrating. You have to go beyond your body. You have to go beyond your consciousness. Is there anyone in the world who is not full of agitation? Agitation is what we have in our head. We are agitated by many things. Anything can make us agitated because we get caught in what we are, in what we think we are and in what we think we are not. So it is better to practice, so that we can become a man or a woman of nothing, and not caught in anything. IS THERE ANYONE WHO CAN UNDERSTAND PAIRS OF OPPOSITES SO THAT HE WILL NOT GET STUCK IN HIS

THINKING ABOUT THEM? Are you that person who is FREE FROM NOTIONS LIKE BEING AND NON-BEING,

BIRTH AND DEATH, I AND NOT-I? Who is there who is not caught up in the world of craving? A man of nothing, a woman of nothing, a person who is not caught by anything as self or non-self is a free person. And this is the answer given by the Buddha. It is the person whose actions are pure and good. That person does not have the thirst of craving. That

person never loses mindfulness. That person has become extinguished, calm. Extinguished here means the fire of craving, the fire of anger, the fire of ignorance is no longer consuming that person. That is the person who understands pairs of opposites without being stuck in the thinking about them. This person I would call a Great Being, a being who is FREE FROM THE WORLD OF CRAVING. This is the answer offered by the Buddha to the future Buddha, Maitreya. Today in Buddhist countries, on the first day of the year, we have the tradition of honoring the future Buddha. That is why I have brought the questions of Maitreya and also the answers given to him by the Buddha Shâkyamuni. ...

[End]

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